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Great Britain. MAYNOOTH COMMISSION.

# REPORT

OF

HER MAJESTY'S COMMISSIONERS

APPOINTED TO

INQUIRE INTO THE MANAGEMENT AND GOVERNMENT

OF THE

COLLEGE OF MAYNOOTH.

PART I.

**Report and Appendix.**

Presented to both Houses of Parliament by Command of Her Majesty:



DUBLIN:

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FOR HER MAJESTY'S STATIONERY OFFICE.

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## CONTENTS OF PART I.

COMMISSION, . . . . .	Page 3
PROCEEDINGS, . . . . .	5
REPORT, . . . . .	17
CONTENTS OF APPENDIX, . . . . .	65
APPENDIX, . . . . .	1
LITHOGRAPH SKETCH OF THE ROYAL COLLEGE OF ST. PATRICK, MAYNOOTH, . . . . .	to face 279

## CONTENTS OF PART II.

### EVIDENCE:—

	Page		Page
BRASBIE, REV. DENIS LEYNE, . . . . .	307	LEAHY, REV. DANIEL, . . . . .	299
BURKE, REV. WILLIAM JOHN, . . . . .	312, 317, 322	LEE, REV. WALTER, D.D., . . . . .	192
BUTLER, REV. THOMAS, . . . . .	333	M'AULEY, REV. CHARLES, . . . . .	293
CAHILL, REV. THOMAS, . . . . .	297	M'CARTHY, REV. DANIEL, . . . . .	149
CARROLL, MR. CHRISTOPHER, . . . . .	269	MADDEN, MR. JOHN, . . . . .	275
CROLLY, REV. GEORGE, . . . . .	18, 22	MORIARTY, VERY REV. DAVID, D.D., . . . . .	111, 119
FAGAN, REV. EDWARD, . . . . .	290	MURRAY, REV. PATRICK, D.D., . . . . .	72
FLANAGAN, REV. MATTHEW, D.D., . . . . .	1	NEVILLE, REV. HENRY, . . . . .	47, 341
FLANNELLY, MR. JAMES, . . . . .	283	O'CALLAGHAN, REV. JOHN, . . . . .	183
FURLONG, REV. THOMAS, . . . . .	91	O'CONNOR, MR. THOMAS, . . . . .	268
GAFFNEY, VERY REV. MILETIUS, D.D., . . . . .	244	O'DONNELL, REV. PATRICK, . . . . .	296
GALVIN, MR. COLEMAN, . . . . .	266	O'HANLON, REV. JOHN, . . . . .	3
GARGAN, REV. DENIS, . . . . .	102	O'KANE, REV. JAMES, . . . . .	172
GILIC, REV. LAURENCE, . . . . .	356	O'SULLIVAN, REV. MICHAEL, . . . . .	288
HACKETT, REV. RICHARD, . . . . .	165	OWEN, MR. JACOB, . . . . .	259
HAROLD, REV. JOHN, . . . . .	42	RENEHAN, VERY REV. L. F., D.D., . . . . .	222
HURLEY, MR. PATRICK, . . . . .	283	RUSSELL, REV. CHARLES WILLIAM, D.D., . . . . .	57
JENNINGS, REV. WILLIAM, . . . . .	140	SLATTERY, MR. DANIEL, . . . . .	278
KELLY, REV. MATTHEW, . . . . .	132	WHITEHEAD, REV. ROBT. FFRENCH, D.D., . . . . .	205
LAVELLE, REV. PATRICK, . . . . .	270, 277		

### ANSWERS TO PAPER K, &c.:—

CROLLY, REV. GEORGE, . . . . .	383	MURRAY, REV. PATRICK, D.D., . . . . .	363, 408
NEVILLE, REV. HENRY, . . . . .	403, 406	O'HANLON, REV. JOHN, D.D., . . . . .	361

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COMMISSION for Inquiring into the Management and Government of the  
COLLEGE OF MAYNOOTH.

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VICTORIA *R.*

VICTORIA by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith: To our right trusty and right well beloved Cousin DUDLEY Earl of HARROWBY, our right trusty and well beloved Councillor DAVID RICHARD PIGOT, Chief Baron of our Court of Exchequer in that part of our United Kingdom of Great Britain and Ireland called Ireland, our trusty and well beloved MOUNTIFORT LONGFIELD, Doctor of Laws, one of our Counsel learned, in the Law, TRAVERS TWISS, Doctor of Civil Law, and JAMES O'FERRALL, Esquire, Greeting:

WHEREAS, an humble Address has been presented to Us by the Lords Spiritual and Temporal in Parliament assembled, praying that We would be graciously pleased to issue a Commission to Inquire into the Management and Government of the College of Maynooth, the Discipline and the Course of Studies pursued therein; also into the effects produced by the increased Grants conferred by Parliament in the year 1845. Now KNOW YE that We, reposing great trust and confidence in your knowledge, ability, and discretion, have authorized and appointed, and do by these Presents authorize and appoint you the said DUDLEY Earl of HARROWBY, DAVID RICHARD PIGOT, MOUNTIFORT LONGFIELD, TRAVERS TWISS, and JAMES O'FERRALL, to be our Commissioners for Inquiring into the Management and Government of the College of Maynooth, the Discipline and the Course of Studies pursued therein: also into the effects produced by the increased Grants conferred by Parliament in the year 1845.—And for the better enabling you to carry these our Royal intentions into effect, We do by these Presents authorize and empower you, or any three or more of you, to call before you, or any three or more of you, such persons as you may judge necessary, by whom you may be the better informed on the matters herein submitted for your consideration; also to call for and examine all such books, documents, papers, and records as you shall judge likely to afford you the fullest information on the subject of this Our Commission; and to Inquire of and concerning the premises by all other lawful ways and means whatsoever. And it is our further will and pleasure that you, or any three or more of you, do Report to Us in writing, under your Hands and Seals, within the space of twelve months from the date of these Presents, or sooner if the same can be reasonably done, your several proceedings by virtue of this Our Commission, together with your opinions touching and concerning the several matters hereby referred for your consideration.

AND We will and command, and by these Presents ordain, that this Our Commission shall continue in full force and virtue, and that you our said Commissioners or any three or more of you, may from time to time proceed in the execution thereof, and of every matter and thing therein contained, although the same be not continued from time to time by adjournment. And for your assistance in the due execution of this Our Commission We have made choice of our trusty and well beloved HENRY WEST, Esquire, one of our Counsel learned in the Law, and JOHN O'HAGAN, Esquire, Barrister-at-Law, to be Joint Secretaries to this Our Commission, and to attend you, whose services and assistance We require you to use from time to time as occasion may require.

Given at Our Court at Saint James's, the Nineteenth  
day of September, 1853, in the Seventeenth Year  
of Our Reign.

By Her Majesty's Command,

PALMERSTON.

COMMISSION extending the duration of the Commission for Inquiring into  
the Management and Government of the COLLEGE OF MAYNOOTH.

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VICTORIA *R.*

VICTORIA by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith: To our right trusty and right well beloved Cousin DUDLEY, Earl of HARROWBY, our right trusty and well beloved Councillor DAVID RICHARD PIGOT, Chief Baron of our Court of Exchequer in that part of our United Kingdom of Great Britain and Ireland called Ireland, our trusty and well beloved MOUNTIFORT LONGFIELD, Doctor of Laws, one of our Counsel learned in the Law, TRAVERS TWISS, Doctor of Civil Law, and JAMES O'FERRALL, Esquire, Greeting:

WHEREAS in pursuance of an humble address, presented to us by the Lords Spiritual and Temporal in Parliament assembled, praying that We would be graciously pleased to issue a Commission to Inquire into the Management and Government of the College of Maynooth, the Discipline and Course of Studies pursued therein; also into the effects produced by the increased Grants conferred by Parliament in the year 1845, We did by our Commission under our Royal Sign Manual, bearing date the Nineteenth day of September, 1853, in the Seventeenth Year of our Reign, appoint you to be our Commissioners for Inquiring into the Management and Government of the College of Maynooth, the Discipline and the Course of Studies pursued therein; also into the effects produced by the increased Grants conferred by Parliament in the year 1845. AND WHEREAS We did by our said Commission declare our will and pleasure to be that you our said Commissioners should report to Us in writing, under your Hands and Seals, within the space of Twelve Months from the date of our said Commission, or sooner if the same could reasonably be done, your several proceedings by virtue of our said Commission, together with your opinions touching and concerning the several matters thereby referred for your consideration.

AND WHEREAS it has been humbly represented unto Us, that it would be expedient to extend the period in which you our said Commissioners were therein required to make your Report. Now KNOW YE, that We have extended, and by these Presents do extend the duration of our said Commission for the period of Six Months from the date at which our present Commission expires, for the purpose of enabling you our said Commissioners to complete the Inquiries thereby required to be made, and to make your Report thereon.

AND our further will and pleasure is that upon due examination of the premises therein mentioned, you do within the said period of Six Months from the date at which our present Commission expires, or sooner if the same can conveniently be done, report to Us in writing under your Hands and Seals, your several proceedings by virtue of this our Commission, together with your opinions touching and concerning the several matters thereby referred for your consideration.

Given at Our Court at Saint James's, the Seventh day  
of September, 1854, in the Eighteenth Year  
of Our Reign.

By Her Majesty's Command,

PALMERSTON.

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PROCEEDINGS OF THE COMMISSION.

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The Ninth Meeting was held on Friday, September 30, 1853, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., Secretary.

A communication received from the Chief Baron that he was still confined by illness to his room.

Further answers received from the Rev. Messrs. O'Hanlon, Murray, Kelly, Gargan, and McCarthy.

The answers of the Rev. Doctors O'Hanlon and Crolly were considered with a view to their oral examination on the next day of meeting.

*Ordered,*

That the Secretary write to the Rev. Dr. Russell, and the Rev. Dr. Murray, requesting their attendance before the Commissioners, on Wednesday, October 4.

The Commissioners adjourned at four o'clock, P.M.

HARROWBY, Chairman.

The Tenth Meeting was held on Tuesday, October 4, 1853, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

Further answers were received from the Vice-President, Rev. P. Murray, the Rev. Thomas Furlong, the Rev. L. Gillic, the Rev. Denis Gargan, the Rev. C. W. Russell, D.D., the Rev. W. Jennings, and the Rev. Dr. Flanagan.

A letter was received from the Rev. Dr. Callan, requesting to be excused, on the ground of ill health, from taking further part in the inquiries of the Commission.

*Ordered,*

That the Secretaries should write to him excusing him from the necessity of attendance.

The oral examination of the Rev. Dr. O'Hanlon was proceeded with and terminated.

The oral examination of the Rev. Dr. Crolly commenced.

*Ordered,*

That the Secretaries write to the Rev. Dr. Murray, excusing his attendance until Friday next.

That the Secretaries write to Professors Neville and Gillic, to attend on Thursday, the 6th inst.

The Commissioners adjourned at a quarter past four o'clock, P.M.

HARROWBY, Chairman.

The Eleventh Meeting was held on Wednesday, October 5, 1853, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

Rev. Dr. Crolly's examination proceeded with.

Rev. Mr. Harold's examination commenced.

A letter was received from the Rev. Dr. Flanagan, requesting liberty to make certain additions to his evidence.

The Commissioners adjourned at four o'clock, P.M.

HARROWBY, Chairman.

The Twelfth Meeting of the Commissioners was held on Thursday, October 6, 1853, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.



The Rev. Mr. Neville was orally examined.

The Rev. Mr. Gillie was orally examined.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Thirteenth Meeting of the Commissioners was held on Friday, October 7, 1853, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

An answer from the Most Rev. Archbishop Dixon, one of the Trustees of the Maynooth College, to Paper H, received.

The Rev. Dr. Russell was orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Fourteenth Meeting of the Commissioners was held on Monday, October 10, 1853, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A letter received from the Right Rev. Bishop Walsh, one of the Trustees of Maynooth College, in answer to Paper H.

An answer was received from the President to Paper D.

From the President, Vice-President, and Deans, to Paper G.

From Dean Gaffney, to Paper E.

From Dean Lee, to Paper E.

From Dean O'Kane, to Paper E.

A letter was received from Dr. O'Hanlon in reference to his evidence.

The Rev. Dr. Murray attended, but was excused from being orally examined until Tuesday, the 11th instant, in consequence of ill health.

The Secretaries were directed to write to the Rev. Messrs. Kelly, Gargan, and Furlong, requesting their attendance on Wednesday, the 12th, and to the Rev. Dr. Moriarty, requesting his attendance on Thursday, the 13th.

The Commissioners adjourned at three o'clock, P.M.

HARROWBY, Chairman.

The Fifteenth Meeting of the Commissioners was held on Tuesday, October 11, 1853, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Dr. Murray was orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Sixteenth Meeting of the Commissioners was held on Wednesday, October 12, 1853, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A letter was received from the Right Rev. Bishop M'Gettigan, in answer to Paper H.

The Rev. Dr. Furlong was orally examined.

The Rev. Mr. Gargan was orally examined.

The Secretaries were directed to write to the Rev. Professors M'Carthy and Jennings, requesting their attendance on Friday, the 13th instant.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Seventeenth Meeting of the Commissioners was held on Thursday, October 13, 1853, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,

The Chief Baron,

Mountifort Longfield, LL.D., Q.C.,

Travers Twiss, D.C.L.,

James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A letter was received from the Right Honorable Lord Ffrench, one of the Trustees of Maynooth College, in answer to Paper H.

The Rev. Dr. Moriarty was orally examined.

The Rev. Mr. Kelly was orally examined.

The Secretaries were directed to write to Deans Gaffney and Lee, requesting their attendance on Saturday, the 15th instant.

The Secretaries were directed to write to the Rev. Mr. O'Callaghan of Oughterard, and to the Rev. Mr. Crotty of Parsonstown, requesting their attendance on Tuesday, the 18th instant.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Eighteenth Meeting of the Commissioners was held on Friday, October 14, 1853, at eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,

The Chief Baron,

Mountifort Longfield, LL.D., Q.C.,

Travers Twiss, D.C.L.,

James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The President's answers to Paper A received.

The President's returns of the names and ages of the students who entered Maynooth College during the three last academical years, and of those who were admitted to Holy Orders during the same period, were received.

The Rev. Mr. Jennings was orally examined.

The Rev. Mr. M'Carthy was orally examined.

The Secretaries were directed to write to Deans Gaffney and Lee, countermanding their attendance on Saturday, the 15th instant; and to write to Deans O'Kane and Hackett, requesting their attendance on that day.

The Secretaries were directed to write to the Rev. Dr. Flanagan, requesting him to attend with the Journal and Minute Book of the Trustees.

The Commissioners adjourned at a quarter to five o'clock, P.M.

HARROWBY, Chairman.

The Nineteenth Meeting of the Commissioners was held on Saturday, October 15, 1853, at eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,

The Chief Baron,

Mountifort Longford, LL.D., Q.C.,

Travers Twiss, D.C.L.,

James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Dr. Murray's answer to Paper C received.

The Rev. Dean Hackett was orally examined.

The Rev. Dean O'Kane was orally examined.

The Secretaries were directed to write to Dean Lee, requesting his attendance on Tuesday, the 18th instant, at two o'clock, P.M.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Twentieth Meeting of the Commissioners was held on Monday, October 17, 1853,  
at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A communication was received from the Right Honourable the Earl of Rosse, in answer to Paper II.

A communication was received from the Rev. John O'Callaghan, stating that he would be in attendance on Tuesday, the 18th instant.

A letter was received from Parsonstown (Birr), stating that the Rev. Mr. Crotty was not then at Birr.

The Rev. Dr. Moriarty was further orally examined.

The Commissioners adjourned at a quarter to four o'clock, P.M.

HARROWBY, Chairman.

The Twenty-first Meeting of the Commissioners was held on Tuesday, October 18, 1853,  
at eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The President's answer to Paper A received.

The Rev. John O'Callaghan was orally examined.

The Rev. Dean Lee was orally examined.

The Secretaries were directed to write to the Vice-President, requesting his attendance on Wednesday, the 19th instant.

The Commissioners adjourned at half-past five o'clock, P.M.

HARROWBY, Chairman.

The Twenty-second Meeting of the Commissioners was held on Wednesday, October 19,  
1853, at eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The President's answers to Paper C received.

The Rev. Dr. Whitehead, Vice-President, was orally examined.

The Secretaries were directed to write to the Rev. Mr. Galvin, Student in the First Theological Class, requesting his attendance on Thursday, the 20th instant.

The Secretaries were directed to write to the Very Rev. Dr. Ranehan, the President, requesting his attendance on Thursday, the 20th instant, and his permission for the Rev. Mr. Galvin to attend; and to Messrs. Owen, Architects of the Board of Public Works, requesting their attendance on Friday, the 21st instant.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Twenty-third Meeting of the Commissioners was held on Thursday, October 20, 1853,  
at eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.



A communication was received from the Right Hon. Lord Naas, in answer to Paper H.

A communication was received from A. S. Hussey, Esq., in answer to Paper H.

The Very Rev. Dr. Renchan, President, was orally examined.

The Rev. Coleman Galvin, Senior Student of the Senior Theological Class, was orally examined.

The Secretaries were directed to write to the President, requesting him to permit the Senior Student of the Dunboyne Establishment, and the Senior Students of the three Junior Theological Classes, to be in attendance on Friday, the 21st instant.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman.

The Twenty-fourth Meeting of the Commissioners was held on Friday, October 21, 1853, at eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,

The Chief Baron,

Mountifort Longfield, LL.D., Q.C.,

Travers Twiss, D.C.L.,

James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Mr. O'Connor, Senior Student of the First or Junior Class of Divinity, was orally examined.

The Rev. Mr. Carroll, Senior Student of the Second Class of Divinity, was orally examined.

The Rev. Mr. Lavelle, Senior Student of the Dunboyne Class, was orally examined.

The Rev. Mr. Madden, Senior Student of the Third Class of Divinity, was orally examined.

Jacob Owen, Esq., M.R.I.A., was orally examined.

James Owen, Esq., C.E., was orally examined.

The Secretaries were directed to write to the Rev. Messrs. Farrelly, Slattery, and Hurley, Students of the Fourth or Senior Class of Divinity, requesting their attendance on Saturday, the 22nd instant, by permission of the President.

The Secretaries were directed to write to the Rev. Messrs. O'Sullivan, Fagan, O'Donnell, Cahill, McAuley, and O'Rafferty, Students of the Dunboyne Establishment, requesting their attendance on Saturday, the 22nd instant, by permission of the President.

The Secretaries were directed to write to the Rev. William Crotty, Roundstone, Galway, requesting his attendance on Tuesday, the 25th instant.

The Secretaries were directed to write to the Rev. W. J. Burke, Bangor, Ballina, requesting his attendance on Tuesday, the 25th instant.

The Commissioners adjourned at a quarter to six o'clock, P.M.

HARROWBY, Chairman.

The Twenty-fifth Meeting of the Commissioners was held on Saturday, October 22 1853, at eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,

The Chief Baron,

Mountifort Longfield, LL.D., Q.C.,

Travers Twiss, D.C.L.,

James O'Ferrall, Esq.

Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A communication was received from the Right Rev. Bishop Denvir, in answer to the Queries enclosed in Paper H.

The Rev. Daniel Slattery, Student of the Fourth Divinity Class, was orally examined.

The Rev. James Flannelly, Student of the Fourth Divinity Class, was orally examined.

The Rev. Patrick Hurley, Student in the Fourth Divinity Class, was orally examined.

Paper K. was examined and approved of.

The Secretaries were directed to write to the Rev. Dean Gaffney, requesting his attendance on Monday, the 24th instant.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.



The Twenty-sixth Meeting of the Commissioners was held on Monday, October 24, 1853, at eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
James O'Ferrall, Esq.  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A communication was received from the Rev. William Crotty, of Roundstone, Galway, mentioning that he had never been within the walls of Maynooth College, and that he was unable to give any evidence which would assist the Commissioners in their Inquiry.

The Secretaries were directed to write to Mr. Crotty dispensing with his attendance.

The Rev. Dean Gaffney was orally examined.

The Rev. Michael O'Sullivan, Student on the Dunboyne Establishment, was orally examined.

The Rev. Edward Fagan, Student of the Dunboyne Establishment, was orally examined.

The Commissioners adjourned at half-past five o'clock, P.M.

HARROWBY, Chairman.

The Twenty-seventh Meeting of the Commissioners was held on Tuesday, October 25, 1853, at half-past eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
James O'Ferrall, Esq.  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Charles M'Auley, Dunboyne Student, was orally examined.

The Rev. Patrick O'Donnell, Dunboyne Student, was orally examined.

The Rev. Thomas Cahill, Dunboyne Student, was orally examined.

Paper L (Questions to Physician and Surgeon) considered and adopted.

Paper M (Questions to Dr. O'Kelly) considered and adopted.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman.

The Twenty-eighth Meeting of the Commissioners was held on Wednesday, October 26, 1853, at half-past eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
James O'Ferrall, Esq.  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Patrick Lavelle was further examined.

Certain heads of a Report were considered.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman.

The Twenty-ninth Meeting of the Commissioners was held on Tuesday, January 3, 1854, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., Secretary.

The Rev. Daniel Leahy, of Bermondsey, was orally examined.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Thirtieth Meeting of the Commissioners was held on Wednesday, January 4, 1854,  
at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., Secretary.

The Rev. W. J. Burke was orally examined.

The Rev. Dr. Brasbie was orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-first Meeting was held on Thursday, January 5, 1854, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., Secretary.

Answers from D. J. Corrigan, M.D., Physician of the College, were read and considered.

The Rev. W. J. Burke was again orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-second Meeting of the Commissioners was held on Friday, January 6, 1854,  
at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., Secretary.

The Rev. W. J. Burke, was orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-third Meeting was held on Saturday, January 7, 1854, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, Esq., D.C.L.  
Henry West, Q.C., Secretary.

The Rev. Thomas Butler, D.D., was orally examined.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Thirty-fourth Meeting was held on Monday, January 9, 1854, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., Secretary.

The Rev. Thomas Butler, D.D., was orally examined.

The answers of the Medical Attendants of the College considered.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Thirty-fifth Meeting was held on Tuesday, January 10, 1854, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Mountifort Longfield, LL.D., Q.C.,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., Secretary.

The Rev. Henry Neville, D.D., was orally examined.

The Commissioners adjourned at half-past five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-sixth Meeting of the Commissioners was held on Wednesday, January 11, 1854, at eleven o'clock, A.M.

*Present :*

The Earl of Harrowby, Chairman,  
The Chief Baron,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.,  
Henry West, Q.C., Secretary.

A communication was received from the Right Rev. Bishop Mac Nally.

The Commissioners adjourned at half-past twelve o'clock, P.M.

HARROWBY, Chairman.

OFFICE, TREASURY, LONDON.

The Thirty-seventh Meeting was held on Monday, January 1, 1855, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The draft of a Report was considered.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman.

The Thirty-eighth Meeting was held on Tuesday, January 2, 1855, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The draft of a Report was further considered.

The Commissioners adjourned at half-past five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-ninth Meeting was held on Wednesday, January 3, 1855, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The draft of a Report was further considered.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman

The Fortieth Meeting was held on Monday, January, 8, 1855, at twelve o'clock, noon.

*Present :*

The Earl of Harrowby, Chairman,  
Travers Twiss, D.C.L.,  
James O'Ferrall, Esq.,  
Henry West, Q.C., and John O'Hagan, Esq., Secretaries

The Report was read and adopted.

HARROWBY, Chairman.





## CONTENTS OF REPORT.

	Page
PREAMBLE—Course pursued by the Commissioners, . . . . .	21
ORIGIN and HISTORY of the COLLEGE, . . . . .	22-34
Memorial of R. C. Prelates in 1794, . . . . .	22
Act of 35 Geo. III, c. 21 (Parliament of Ireland), . . . . .	23
First Proceedings under Act, . . . . .	23
Correspondence between Ecclesiastical Trustees and Cardinal Prefect at Rome, . . . . .	24
Lay College, . . . . .	24
Act of 40 Geo. III., c. 85 (Parliament of Ireland), . . . . .	24
Abolition of Ex-Officio Trustees, . . . . .	24
Act of 48 Geo. III., c. 145 (Imperial Parliament), . . . . .	24
College Statutes, . . . . .	24
Foundation of Dunboyne Establishment, . . . . .	25
Funds of the College, . . . . .	25
Burses, . . . . .	25
Salaries of Superiors and Officers, as fixed in 1827, . . . . .	25
Act of 8th & 9th Vic., c. 25, . . . . .	25
GOVERNMENT and MANAGEMENT of the COLLEGE, . . . . .	26-35
TRUSTEES—their Powers, . . . . .	26
Meetings of—Names of present Trustees, Lay and Ecclesiastical—Usage as to Ap- pointment of Ecclesiastical Trustees—of Lay Trustees, . . . . .	27
Opinion of Commissioners as to System adopted in Appointment of Lay Trustees, . . . . .	27
Recommendation as to Change in Constitution of Board, . . . . .	27
Visitors, . . . . .	27
Present Superiors and Officers of the College, . . . . .	28
Powers, Duties, and Qualifications of the President, . . . . .	28
"        "        "        the Vice-President, . . . . .	28
"        "        "        the Deans, . . . . .	28
"        "        "        the Prefect of the Dunboyne Establishment, . . . . .	29
"        "        "        the Bursar, . . . . .	29
"        "        "        the Professors, . . . . .	30
Mode of Election of Professors, . . . . .	30
COLLEGE COUNCILS, . . . . .	30
Objections to present Constitution of President's Council, . . . . .	31
Recommendation as to Institution of Two Councils, one of Discipline and one of Studies, . . . . .	31
Powers and Duties of the proposed Councils respectively, . . . . .	31
Constitution of the proposed Councils, . . . . .	32
Medical Department, . . . . .	32
Finances of the College, . . . . .	32
Parliamentary Grant, . . . . .	32
Dunboyne Estate, . . . . .	32
Burses, . . . . .	32
Entrance Fees, . . . . .	33
Supply of Roman Catholic Clergymen furnished by the College, . . . . .	33
Table, showing respective numbers of R. C. Priests in Ireland educated and not educated in Maynooth, . . . . .	34
Result of, . . . . .	34
Recommendation of publication of Annual Calendar by the College, . . . . .	35

	Page
DISCIPLINE, . . . . .	35-44
Division of the College—Rule as to communication between Senior and Junior House—As to passing College boundaries—Superintendence exercised by Deans—Visits to Students' Rooms—Relation of Professors to Discipline—Hours of rising, . . . . .	35
Distribution of time, . . . . .	35
Meals, . . . . .	36
Study, . . . . .	36
Monitors—Their duties—Mode of their appointment, . . . . .	36
Recreation—Custom of associating with co-Diocesans—How far countenanced by College authorities, . . . . .	36
Opinions with respect to this custom—Objections to—Other companionships during recreation, . . . . .	37
Religious Exercises—Retreats, . . . . .	37
Religious Instruction, . . . . .	38
Books permitted and required, . . . . .	38
Rule as to introduction of Newspapers, . . . . .	38
Taking of the Oath of Allegiance, . . . . .	38
Punishments, . . . . .	38
Results of Maynooth System of Discipline, . . . . .	39
Alleged defects in System—Students in each house too numerous for efficient working of Discipline—Too great separation between Superiors and Students—Larger and better regulated Spiritual Instruction needed—Inadequacy of material appliances of Spiritual Training, . . . . .	39
Opinions as to propriety of further Division of College, . . . . .	39
„ as to introduction of more paternal discipline, . . . . .	40
System at the College of All Hallows, . . . . .	40
„ „ of St. Sulpice, . . . . .	41
Opinions as to applicability of such a system to Ireland, . . . . .	41
Doubts and objections as to its adoption, . . . . .	42
As to increased Religious Instruction, . . . . .	43
Want of material means of Spiritual Training, . . . . .	44
References to Foreign Colleges on these heads, . . . . .	44
STUDIES of the COLLEGE, . . . . .	44-65
Distribution of the Free Places, . . . . .	44
Burseholders—Pensioners, . . . . .	45
Mode of Selecting Candidates for Entrance, . . . . .	45
Entrance Fee, . . . . .	45
Entrance Examination, . . . . .	45
Entrance Course—Rule as to Examination in English—Its Neglect, . . . . .	46
Recommendation as to enforcing of rule with respect to Examination in English, . . . . .	47
Course of Studies, . . . . .	47
Class of Humanity—Number in—Authors read—Lectures—Exercises—Instruction in Algebra—Examinations—Premiums, . . . . .	48
Class of Rhetoric—Studies in—Authors read—Exercises in—Lectures in Geometry—Examinations, . . . . .	48, 49
Opinion as to Efficiency of Studies in Humanity and Rhetoric Classes, . . . . .	49
Proposed Alteration of System, . . . . .	49
Mr. Gargan's Scheme of Studies, . . . . .	50
Provisions of Statutes as to employment of Dunboyne Students in Teaching, . . . . .	50
Opinions in Favour of its Enforcement, . . . . .	50
Contrary Opinions, . . . . .	51
Dr. Murray's Proposal to Abolish the Professorial System in these Classes, and Substitute the Tutorial, . . . . .	51
Opinion of Commissioners upon foregoing Suggestions, . . . . .	51
Recommendation of Assistant Teachers—Of Lectures by Professor in Ancient History and Geography—and of Substantial Prizes in this and other Departments, . . . . .	52
Class of Logic—Number of Students in—Lectures—Studies, . . . . .	52
Subject-matter of Treatises in Logic, Ethics, and Metaphysics, . . . . .	52

	Page
STUDIES of the COLLEGE— <i>continued</i> .	
Class of Physics—Mode of Teaching in, . . . . .	53
Observations as to Classes of Logic and Physics, . . . . .	53
Opinion of Right Rev. Dr. Denvir, . . . . .	53
„ of Mr. Hussey, . . . . .	54
Recommendation of Biennial Course of Logic and Physics, . . . . .	54
„ of Instruction in Agricultural Chemistry, . . . . .	55
„ of Appointment of Professor of Mathematics in addition to the Professor of Physics, . . . . .	55
Class of English—Number in—Efficiency of, . . . . .	55
Suggestions as to Instruction in English, . . . . .	56
Modern History—Scheme of Historical Studies during the Entire Course, . . . . .	56
Class of French—Efficiency of, . . . . .	56
Recommendation of Distinct Teachership of French, . . . . .	56
Want of access to Books by Junior Students—Recommendation of Library for Junior Classes, . . . . .	56
Divinity Classes—Mode of Teaching in—Theological Treatises Read—Text-books, . . . . .	57
Authority of Text-books—Recommendation of Distinct Text-books for the College, . . . . .	58
Examinations in Divinity Classes—First Class, . . . . .	58
Mode of Conducting Examinations—Objections to, . . . . .	58
Suggestions of Theological Professors as to change in their Classes, . . . . .	60
Suggestion as to Evening Discussions in Divinity Classes, . . . . .	60
Classes of Ecclesiastical History—Mode of Teaching in Senior and Junior Classes respectively—Recommendation as to, . . . . .	60
Classes of Sacred Scripture and Hebrew—Mode of Teaching in, . . . . .	61
Remarks as to Absence of Provision for Retaining Acquirements of Earlier Years, . . . . .	61
Suggestions on that Subject of late Professor of Sacred Scripture, . . . . .	61
Class of Irish—By whom attended, . . . . .	62
Instruction in Preaching—Sermons by Students of Senior Divinity Classes, . . . . .	62
Insufficiency of Provision for Instruction in Preaching, . . . . .	62
Suggestion of Earl of Rosse as to Lectures in Political Economy—Recommendation as to Elementary Instruction in that Science and in Municipal Law, . . . . .	63
Students on the Dunboyne Establishment—Their Studies, Examinations, and Premiums, . . . . .	63
Suggestions as to the Dunboyne Establishment, . . . . .	63
That it should be thrown open to all Students without Distinction of Province, . . . . .	63
That Attendance on Class of Biblical Greek should be a condition, . . . . .	63
That there should be an Examination in the Subject-matter of the Studies of the Earlier Years, . . . . .	63
College Library—Deficiencies of, . . . . .	64
Teaching in Divinity Classes upon questions in which the interest of the State, and of General Morality are concerned, . . . . .	64
Instruction as to preparation for the Confessional, . . . . .	64
EFFECTS of INCREASED GRANT, . . . . .	64
New Buildings, . . . . .	65
Mr. Owen's Statement as to Defects in—Want of means of heating—of proper Chapel—of Common Hall—of Infirmary for Senior Students—of Bathing Ac- commodation—of means of Drying and Airing Linen—of Effective system of Ventilation—of Gas—unfinished state of new Library, . . . . .	66
Effects of Increased Annual Grant, . . . . .	66
MEANS OF EFFECTING PROPOSED CHANGES, . . . . .	67





# MAYNOOTH COMMISSION.

## REPORT.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

YOUR Majesty having been pleased to appoint us Commissioners for inquiring into the management and government of the College of Maynooth, the discipline and the course of studies pursued therein, also into the effects produced by the increased grants conferred by Parliament in the year 1845, we beg to submit to your Majesty the following Report of the proceedings, which we have adopted in pursuance of your Majesty's Commission, together with our opinions on the several matters thereby referred to our consideration.

At the commencement of our proceedings, we decided upon conducting our inquiry by means both of written interrogatories, and of oral examination. We accordingly forwarded, from time to time, papers of questions to the President, Vice-President, Professors, and Officers of the College, accompanied in each case by a copy of your Majesty's Commission. These questions and the several answers to them are set forth in the Appendix to this Report.

App., Nos. 7.

We also enclosed to each Visitor and Trustee of the College, and to every Roman Catholic Bishop in Ireland, a copy of your Majesty's Commission, with a letter, stating that the Commissioners were ready to receive any communication or suggestion on the subject of the inquiry, and inviting his attention more particularly to the questions contained in Paper II. We received in reply, communications from two of the Visitors, five of the Trustees, and four Roman Catholic Prelates who are not officially connected with the College. These communications are also set forth in the Appendix.

App., No. 7, p. 42.

App., No. 9, p. 210.

We examined orally the President, the Vice-President, the Deans, and the Professors of the College except two, namely, the Rev. Dr. Callan, Professor of Physics, whose state of health did not permit him to attend, and the Rev. Mr. Tully, Professor of Irish, who, from illness, was absent from Ireland.

We inspected the Minute Book containing the entries of the meetings of the Board of Trustees, from the foundation of the College down to the present time.

We also referred, for the purpose of obtaining information on the subject of our inquiry, to the evidence given before the Commissioners of Education Inquiry in the year 1826, as set forth in the Appendix to their Eighth Report.

We examined several of the students with respect to their preparatory education, their college studies, and the general condition of the College. We endeavoured to test their proficiency in their secular studies. With respect to the latter class of questions and the answers to them, we have thought it unnecessary to report them, though the result of the examination has necessarily influenced us in our conclusions as to the efficiency of the secular studies of the College. We have, therefore, printed among our Minutes of Evidence so much only of the evidence of the students as relates to their education before entering Maynooth, to certain matters connected with the discipline and course of studies in the College, and to the instruction which they had received during their Divinity course upon certain special subjects, to which we shall hereafter advert.

Ev., pp. 266-299.

We also visited the College, and inspected the several buildings, the lecture-rooms, chapels, library, hospitals, &c., and some of the apartments of the Professors and students.

As the education of Roman Catholic Ecclesiastics was the special end for which the College of Maynooth was endowed, we thought it right to seek for information as to the discipline and course of studies pursued in other colleges designed for the same purpose. With that view we requested the attendance before us of the Very Rev. Dr. Moriarty, President of the Missionary College of All-Hallows, at Drumcondra, near Dublin, a college in which young ecclesiastics are educated for foreign missions. From him we received full information as to the constitution, discipline, and studies of that college. We have also received information

Ev., pp. 111-132.



Ev., pp. 121, 194,  
255.

App., p. 45.

App., pp. 215-277.

from Dr. Moriarty, and from some of the other witnesses, with respect to the College of St. Sulpice in Paris, and several of the ecclesiastical colleges in Rome.

With the same view we prepared the several papers of questions marked N and O; and through the medium of your Majesty's Secretary of State for Foreign Affairs, obtained information of considerable value with respect to the education of ecclesiastics in France, Austria, Prussia, Belgium, Portugal, and the Dominions of the Holy See. These answers are appended in full.

As we were aware that certain specific charges had been from time to time made against the teaching in Maynooth, which charges it was alleged could be substantiated by persons who, having been educated in that Institution, had afterwards become Protestants, we caused our Secretaries to communicate with the Rev. Thomas Scott, Secretary to a Society called "The Priests' Protection Society;" and also with the Rev. Edward F. Wolesley, Secretary to a Society called "The Friends of Conscience Society," for the purpose of ascertaining from them the names of such gentlemen, formerly educated at Maynooth, as they might suggest for examination. We received from them the names of the Rev. John O'Callaghan, of Oughterard, County Galway; the Rev. Mr. Crotty, of Parsonstown; the Rev. Daniel O'Crolly, of Phibsborough, near Dublin; the Rev. Roderick Ryder, of Clifden; the Rev. Mr. O'Reilly, of Chapel House, Queen's-square, Bath; the Rev. John Burke, of Ballycroy, Newport; the Rev. Daniel Leahy, of S. Paul's, Bermondsey; the Rev. Denis Leyne Brasbie, of Elgin, North Britain; the Rev. P. J. O'Leary of Manchester; and the Rev. Thomas Butler, D.D. of Chelsea.

We addressed letters to all these gentlemen. In reply we received communications from Mr. Ryder and Mr. O'Leary, to the effect that they had not been educated at Maynooth; and from Mr. O'Crolly, excusing himself from attending on the grounds of infirm health. We were apprized that Mr. Crotty, of Birr, was absent. From Mr. O'Reilly, of Bath, we received no answer; Mr. O'Callaghan, Mr. Burke, Mr. Leahy, Mr. Brasbie, and Dr. Butler attended, and were examined before us.

Ev., pp. 183,  
299-340.

In investigating the course of studies pursued at Maynooth, we conceived it to be our duty to inquire into the doctrines and principles of the Roman Catholic Church inculcated there, so far as regarded questions in which we conceived that the State was directly interested, or upon which the teaching at Maynooth had been impugned as immoral.

We have also inquired into the number of persons educated at the College, the number of Roman Catholic clergymen whom it annually supplies, the proportions of the entire number of Roman Catholic clergymen, in Ireland, so supplied, and the extent to which the College of Maynooth furnishes Roman Catholic clergymen for Great Britain, the Colonies, or foreign states.

In making our report with respect to the several subjects submitted to us, we have followed the order defined by your Majesty's Commission.

Commencing with a brief account of the origin of the College, and of the most important changes which have occurred with respect to it down to the present time, we have dealt with the subjects of our inquiry in the following order:—

First.—The government and management of the College. Under this head we have endeavoured to ascertain the number of Roman Catholic priests supplied by it, and whether such supply is more or less than adequate to the wants of the Roman Catholic Church in Ireland.

Secondly.—The discipline of the College.

Thirdly.—The course of studies, embracing under this head the consideration of the Dunboyne Establishment, and also the teaching upon the several questions indicated above.

Fourthly.—The effects produced by the increased grant conferred by Parliament in 1845.

In dealing with these several subjects, we have stated the several recommendations which we have considered it our duty to make for the improvement of the College, and the more efficient carrying out of the end proposed by the Legislature in its foundation.

#### ORIGIN OF THE COLLEGE.

Memoirs of Vis-  
count Castlereagh,  
vol. 2.

In the year 1794, Archbishop Troy, of Dublin, presented a memorial to the Earl of Westmoreland, then Lord Lieutenant, on behalf of himself and the other Roman Catholic prelates of Ireland. In this memorial, after referring to the

destruction of the ecclesiastical colleges in France, and representing the absolute necessity for places of education for the Roman Catholic clergy, the memorialists stated that they were induced to undertake the establishment of proper places for the education of the clerical youth of their communion, and prayed a royal licence for the endowment of academies and seminaries for educating and preparing young persons to discharge the duties of Roman Catholic clergymen in Ireland under ecclesiastical superiors of their own communion.

The result of this memorial was the passing of the Act of the Irish Parliament, 35 Geo. III., c. 21, A.D. 1795.

This Act did not expressly ordain the foundation of a College for the education of Roman Catholic ecclesiastics, but provided facilities for the foundation of a Roman Catholic College, which the then existing state of the laws affecting Roman Catholic education did not permit.

By that Act, after reciting that by the laws then in force in the kingdom of Ireland, it was not lawful to endow any college or seminary for the education, exclusively, of persons professing the Roman Catholic religion, it was enacted, that the then Lord Chancellor of Ireland, the then Lord Chief Justice of the King's Bench, the Chief Justice of the Common Pleas, and the Chief Baron of the Exchequer, six Roman Catholic laymen, namely, the then Earl of Fingall, Viscount Gormanstown, Viscount Kenmare, Sir Edward Bellew, Richard Strange, and Sir Thomas French, and the four Roman Catholic Archbishops, and seven other Roman Catholic Ecclesiastics, should be appointed Trustees for the purpose of establishing, endowing, and maintaining one academy for the education only of persons professing the Roman Catholic religion. They were empowered to receive subscriptions and donations for that purpose, and to purchase and acquire lands, not exceeding the value of £1,000 per annum, and to erect and maintain the necessary buildings for that purpose.

The Trustees, or any seven of them, were authorized to appoint a President, and as many Masters, Fellows, Professors, and Scholars, on the foundation, and with such salaries as they should think fit; and to make such bye-laws, Rules, Regulations, and Statutes for the government of the said Academy, and for the education and government of all such persons to be on the foundation or educated in the College, as they should think fit, subject to the provision of laying all bye-laws (not affecting the Roman Catholic religion and the religious discipline thereof) before the Lord Lieutenant for his approval; all such bye-laws to be deemed valid if not disapproved of within a month from the time of their being laid before the Lord Lieutenant.

The Trustees were further invested with visitorial power over the College, and were empowered to fill up vacancies in their own body from time to time, except in the case of the *ex officio* Trustees; and the Trustees, officers, and students were required to take the Roman Catholic oath appointed by the 13th & 14th Geo. III. c. 35. A sum of £8,000 was also granted towards the establishing of the academy, followed by an annual Parliamentary grant, varying from time to time.

The Trustees met on the 24th of June, 1795, immediately after the passing of this Act, and, upon the following day, at a meeting of the Trustees, attended by the Roman Catholic Trustees alone, Dr. Hussey was appointed President of the intended College, at a salary of One hundred guineas per annum; and the establishment of the several Professorships, at the several salaries following, was resolved upon:—

1. Dogmatical Divinity and Ecclesiastical History,	£70
2. Moral Divinity and Canon Law,	70
3. Sacred Scripture and Hebrew,	70
4. Natural and Experimental Philosophy,	50
5. Logics, Ethics, and Metaphysics,	50
6. Rhetoric,	50
7. First Class of Greek and Latin,	50
8. Second do.,	50
9. English Elocution,	50
10. Irish Language,	50

A Vice-President was also appointed at a salary of £70 a year, to whom were confided the duties of Bursar to the College. It was further determined to admit 200 students into the College, as free scholars, for whose board £20 a year each should be allowed. The 200 free places were directed to be distributed among the four Roman Catholic ecclesiastical provinces of Ireland, in the following proportions:—To the provinces of Armagh and Cashel were allotted



sixty each, to those of Dublin and Tuam forty each, and the respective Archbishops were empowered to settle with their suffragans, as to the distribution of the respective numbers among the several dioceses of each province.

Journal of  
Trustees. Minute  
of 11th Nov., 1795.

The College was opened for students in the latter part of the year 1795, and fifty students were thereupon admitted.

The Trustees having made known to the Cardinal Prefect of the Propaganda at Rome the fact of the establishment of the College, and that it had been devoted to the education of young men for the sacred ministry in Ireland, a communication in reply was received from the Cardinal Prefect, of the date of the 9th July, 1796, directed to such of the Roman Catholic Archbishops and Bishops as were Trustees of the College.

App., p. 33.

This document, and the reply of the Roman Catholic Bishops, are appended in full.

Although the main object in view in the establishment of Maynooth College was the creation of a seminary for the education of Roman Catholic clergymen in Ireland, yet a lay seminary, for the education of students not designed for the priesthood, was established in the year 1797 in connexion with the College, with a prefect and teachers distinct from the ecclesiastical seminary, but nevertheless under the general control of the President.

The lay college continued in existence until the year 1817.

See minutes of  
24th June, 1795,  
28th July, 1795.

It appears, from the minutes of the meetings of the Trustees, that the *ex officio* Trustees, who, by the law as it then stood, must have been Protestants, never took any part in the proceedings of the Trustees with respect to the studies, discipline, or management of the College; the only meetings of the Trustees, which they attended, being those at which the business related exclusively to the building contracts.

Shortly afterwards the *ex officio* Trustees were abolished by the Act to which we shall next refer; since which time the Trustees of the College have been exclusively Roman Catholic.

40 Geo. III. c. 85.  
App., No. 2, p. 2.

By the Statute of the Parliament of Ireland, 40 Geo. III., c. 85, after noticing that a college or seminary had been founded at Maynooth, for the education of persons professing the Roman Catholic religion, and that large sums of money had been granted to the Trustees thereof, the provisions of the former Act conferring visitorial powers upon the Trustees were repealed, and the Lord Chancellor, the Lord Chief Justice of the Common Pleas, and the Chief Baron, and their successors, from time to time, together with the then Earl of Fingall, and Archbishops O'Reilly and Troy, were appointed Visitors of the College, with full visitorial powers.

Sec. 1.

Sec. 4.

It was further declared that the Lord Chancellor and the three Chief Judges should cease to be *ex officio* Trustees of the College, and the provisions of the former Act were repeated, whereby it was made necessary to submit the bye-laws for the approval of the Lord Lieutenant, to be binding if not disapproved of within a month, with a special proviso exempting bye-laws affecting the Roman Catholic religion from the above regulation.

Sec. 9.

The visitorial powers in matters affecting the Roman Catholic religion were vested in the Roman Catholic Visitors alone, to be exercised in the presence of the Lord Chancellor, the three Chief Judges, and the Chancellor of the Exchequer, if they should think proper to attend; provision

Sec. 10.

was made for keeping up a constant succession of at least three Roman Catholic Visitors, to be elected from time to time by the Trustees, with the approbation

Sec. 11.

of the Lord Lieutenant; and power was given to the Trustees to sue and be sued in the name of their secretary.

Further legislation with respect to the College was rendered necessary by the absence of power in the Trustees, under former Acts, to compromise suits. Litigation having arisen with respect to a devise for the benefit of the College, contained in the will of Lord Dunboyne, (to which we shall hereafter have occasion to advert), a compromise was recommended, which gave occasion to an application to Parliament for the necessary power.

Journal of  
Trustees. Minute  
of 26th June, 1805.  
48 Geo. III. c. 145.  
App., No. 3, p. 4.

Accordingly, by the Statute 48 Geo. III., c. 145, power was given to the Trustees to compromise suits relative to the property of the College, and by the same Act power was given to them to purchase lands to the extent of £1,000 a-year, exclusive of the lands then held by them.

COLLEGE  
STATUTES.

At the first institution of the College, a body of Rules was framed for the domestic discipline of the house, called "*Regula Pietatis et Disciplinæ Domestice*," which has continued in force unaltered down to the present day. There

were, in addition, some further regulations, forming what has been called the "Jus Vetus." In the year 1800 the Statutes of the College were settled and finally approved of, and having been, at the request of the Trustees, translated into Latin by the Most Rev. Dr. Troy, were immediately afterwards printed and published: all former regulations being thereby abolished, with the exception of the Regula Pietatis. A second edition of the Statutes was published in 1820, differing from the former chiefly in its provisions with respect to the Dunboyne Establishment.

Journal of Trustees. Minute of 17th Nov., 1800.

We subjoin this second edition of the Statutes and the Regula Pietatis, with the translation submitted to the Commissioners of Education in 1826, under the sanction of the then President, Dr. Crotty, marking the changes which have been subsequently made from time to time by the Trustees with the approbation of the Lord Lieutenant, as required by the Act of 1795.

App., p. 10.

The foundation known by the name of the "Dunboyne Establishment" had its origin in the following manner:—John Butler, Baron Dunboyne, Roman Catholic Bishop of Cork, in 1787 conformed to the Established Church. He died in the year 1800, having by his will devised an estate worth about £1,000 a-year to the Trustees of Maynooth College for the benefit of the College. The validity of the will being, however, disputed by his Lordship's heir-at-law, a compromise, after some litigation, was arranged, by which the estate was divided equally between the heir-at-law and the College, and the College became entitled to £500 a-year. The Government having agreed to make an additional grant of £700 a-year, an annual fund of £1,200, Irish currency, was thus provided, which the Trustees resolved to devote to the maintenance of twenty of the more distinguished students who should remain in the College for a period of three years beyond the ordinary course, applying themselves during such period to the acquisition of further theological knowledge and of the Hebrew language. Each of these students received £30 a-year in money, the remaining £30 being spent upon his support. In the Statutes they are designated "Senior Students," but they have been more familiarly known by the name of Dunboyne Students. The mode of their appointment, as well as their studies, will be specially treated of in another part of our Report.

THE DUNBOYNE ESTABLISHMENT.

Journal of Trustees. Minute of May, 1809.

Journal of Trustees. Minute of 28th June, 1812.

From the time of its foundation down to the passing of the Act of 1845, the College has been chiefly supported by annual Parliamentary grants. These grants varied from the time of the foundation of the College down to the year 1813, from which period, down to the year 1845, the annual grant was uniformly £8,928 sterling.

FUNDS OF THE COLLEGE.

The College has also, from time to time, received legacies and donations, some applicable to the general purposes of the College at the discretion of the Trustees, and others specifically devoted to bursas for the entire or partial maintenance of one or more Students, during their college course.

BURSES.

The total amount of pecuniary legacies and donations to the College, independently of the sums given for bursas, has been £4,436 14s. 3d.

The salaries of the Superiors and Professors, which were originally fixed at the low rates previously mentioned, were, from time to time, increased by the Trustees, and were at length, by a resolution of the 8th of February, 1827, fixed at the following sums:—

SALARIES AS FIXED IN 1827.

President, . . . . .	£316 0 0	Professor of Physics, . . . . .	£102 0 0
Vice-President, . . . . .	112 0 0	„ Logic, . . . . .	102 0 0
Senior Dean, . . . . .	112 0 0	„ Rhetoric, . . . . .	102 0 0
Junior Dean, . . . . .	102 0 0	„ Greek and Latin, . . . . .	102 0 0
Librarian and Prefect of Dunboyne Establishment, . . . . .	112 0 0	„ English and French, . . . . .	102 0 0
Professor of Dogmatic Theology, . . . . .	112 0 0	„ Irish, . . . . .	102 0 0
„ Moral do., . . . .	112 0 0	Secretary to Trustees, . . . . .	73 10 0
„ Sacred Scripture and Hebrew, . . . . .	112 0 0	Agent, . . . . .	276 18 4
		Physician, . . . . .	52 10 0

The most important change in the condition of the College since its foundation was proposed to Parliament by the late Sir Robert Peel, and carried into effect by the Act of the 8 & 9 Vic., c. 25.

8TH AND 9TH VIC. c. 25.

App., No. 4, p. 6. Sec. 1.

By that Act, the Trustees were rendered a body politic and corporate, and all lands previously purchased or acquired were made to vest in them, in their corporate capacity.

They were empowered to purchase and acquire lands to the value of £3,000 a year, in addition to those previously acquired, and to hold them, notwithstanding the statutes of mortmain.

Sec. 2.



- Sec. 4. After reciting that it was expedient that provision should be made for the salaries of the President, Vice-President, Officers, and Professors of the College, and for the expense of commons, attendance, and other necessities for their use, and that the number of professors should be increased, it was provided that an annual sum, not exceeding £6,000 a year, should be paid to the Trustees, for the above purposes.
- Sec. 5. A sum of £40 each was assigned for the twenty senior students on the Dunboyne Establishment.
- Sec. 5. A sum of £20 each was provided for 250 students in the three senior classes.
- Sec. 6. And provision was made for the maintenance of 500 free students in the College—250 in the four junior classes, and 250 in the three senior classes, an annual sum, not exceeding £28 for each student, being appropriated for the expense of commons, attendance, and other necessities for the 500 free students, and a like sum for the twenty students on the Dunboyne Establishment.
- Sec. 8. After further reciting, that the buildings for the public purposes of the College, and for the lodging and accommodation of the students and Professors, were inadequate, insufficient, and out of repair, and that it was expedient to make provision for the erection of additional buildings, and for putting the existing buildings into sufficient repair, and for keeping them in repair, and providing them with sufficient furniture, the Commissioners of Public Works in Ireland were constituted Commissioners for the purpose of purchasing houses or lands necessary for the College, and for the erecting thereon suitable and necessary buildings and improvements, and for repairing and furnishing the College, from time to time.
- Sec. 9. And the Commissioners of Public Works were authorized to purchase and provide necessary lands and buildings, and to enter into any contracts for that purpose; and it was directed, that the premises so purchased should be assigned or demised to the Trustees of the College.
- Sec. 10. And the expense of purchasing or providing such lands or buildings, and of making such repairs, not exceeding £30,000, was directed to be paid out of the Consolidated Fund.
- Sec. 12. The accounts of the expenditure under the Act were directed to be annually audited by persons to be appointed for that purpose by the Commissioners of the Treasury.
- Secs. 12 & 13. And the provisions of the 40 Geo. III., whereby the Lord Chancellor and the three Chief Judges, and their successors, from time to time, were appointed Visitors, were repealed; and it was provided, that the remaining Visitors, together with such five persons as Her Majesty should from time to time appoint, under the Sign Manual, should be the Visitors of the College, and of the Corporation of the Trustees, and that they should hold annual instead of triennial visitations, together with additional visitations when ordered by the Lord Lieutenant.
- Sec. 14.
- Sec. 15. It was further declared, that the authority of the Visitors should not in any way affect the exercise of the Roman Catholic religion, or its doctrine or discipline; and visitorial powers as to such matters were conferred upon the Roman Catholic Visitors alone, to be exercised in the presence of the other Visitors, if they, or any of them chose to attend.
- The changes in the College consequent upon this Act form a special subject matter of our Report.

#### GOVERNMENT AND MANAGEMENT OF THE COLLEGE.

##### TRUSTEES.

- 40 Geo. III. c. 85. The governing body of the College are the Trustees, who were constituted by the Act of 1795, and rendered a body politic and corporate by the Act of 1845. In them is vested the appointment of the President, subject to the approbation of the Lord Lieutenant; they have the absolute power of appointing the Deans, Professors, and other Officers of the College; and although in the appointment of Professors a public concursus takes place, the Trustees do not consider themselves bound by the result of that concursus, and, in point of fact, it sometimes happens that the successful candidate at the concursus is not selected.

The Trustees have the power of making statutes and bye-laws, which become valid within one month after being laid before the Lord Lieutenant for his approval, unless in the mean time disapproved of by him. But statutes affecting the Roman Catholic religion, or its discipline, do not require such approval for their validity.

The Trustees meet usually twice a year, in January or February and in June. App., p. 190.  
They are summoned by their Secretary twenty-one days before the day of meeting. Seven Trustees form a quorum.

The present Trustees are—

#### LAY TRUSTEES.

The Right Hon. the Earl of Fingall.	The Right Honourable Lord Bellew.	App., p. 195.
The Rt. Hon. Lord Visct. Gormanstown.	The Right Hon. Earl of Kenmare.	
The Right Honourable Lord Ffrench.	Anthony Stronge Hussey, Esq.	

#### ECCLESIASTICAL TRUSTEES.

The Most Rev. Archbishop Dixon.	The Right Rev. Bishop James Browne.
The Most Rev. Archbishop Cullen.	The Right Rev. Bishop George Browne.
The Most Rev. Archbishop Slattery.	The Right Rev. Bishop Haly.
The Most Rev. Archbishop M'Hale.	The Right Rev. Bishop Ryan.
The Right Rev. Bishop Egan.	The Right Rev. Bishop Walsh.
The Right Rev. Bishop M'Gettigan.	

Of the eleven ecclesiastical Trustees, three, according to usage, are for the province of Ulster, the Roman Catholic Archbishop (Armagh) and two of his Suffragans; three for the province of Munster, the Roman Catholic Archbishop (Cashel) and two of his Suffragans; and five for Leinster and Connaught, *i.e.*, the Roman Catholic Archbishops (Dublin and Tuam) and three Suffragans, two of whom are alternately from Leinster or Connaught. When the third Trustee for either province dies or resigns, the right of appointment falls to the other province.

The Trustees have the power of filling up vacancies in their own body, but this power, which is by law unrestricted, has been controlled by usage, so that certain designated persons succeed to vacant Trusteeships. The custom established in that respect is as follows:—When an Archbishop's seat, as Trustee, becomes vacant, his successor is nominated, as a matter of course. In the case of a Suffragan Bishop, the Metropolitan of the province for which the appointment is to be made proposes one of his Suffragans, and the nomination being seconded by a Suffragan from the same province, the Bishop named is elected. 35 Geo. III. c. 21, sec. 7.  
40 Geo. III. c. 85, sec. 4.  
Rev. M. Flanagan, Ev., p. 1.

With respect to the Lay Trustees, the system has been practised of always selecting the heir of the deceased Trustee, so that the five present Lay Trustees are the representatives of the five laymen appointed by the Act of 1795. Rev. M. Flanagan, Ev., p. 1.

This practical concession of an hereditary right to an office merely personal, does not appear to be attended with any corresponding advantage, and seems calculated to neutralize what might be the beneficial action of the Lay Trustees at the Board.

There is one change in the general constitution of the Board of Trustees which seems desirable whenever legislation takes place—namely, that a certain number of the Trustees should vacate their places in rotation, and other persons be appointed in their stead. If the number of Ecclesiastical Trustees, exclusive of the four Metropolitans, were reduced from seven to six, a cycle of six years might be established, and two Trustees might go out of office every year, the Lay and Ecclesiastical Trustees resigning in alternate years. The retiring Lay Trustees should not be again eligible for six years. With respect to the Ecclesiastical Trustees, the four Roman Catholic Metropolitans should be permanent Trustees; the other six might be, as with scarcely an exception they have always been, Roman Catholic Suffragans; but instead of the Board exercising the right to supply vacancies, the Roman Catholic Suffragans should succeed to the office by rotation. The Lay Trustees, on the other hand, should be selected by the Board. By this means, a greater degree of energy and activity is likely to be infused into the Board from the periodical accession of fresh members. SUGGESTED CHANGE IN THE CONSTITUTION OF THE BOARD OF TRUSTEES.

Under the Act of 1845, five of the Visitors of the College are appointed by Her Majesty, by Warrant under the Sign Manual, and the remaining three by the Trustees, with the approbation of the Lord Lieutenant. The present Visitors are— VISITORS.

<i>Appointed by Her Majesty.</i>	<i>Elected by the Trustees, &amp;c.</i>	App., p. 195.
The Duke of Leinster.	The Most Rev. Dr. Cullen.	
The Earl of Kenmare.	The Most Rev. Dr. Slattery.	
The Earl of Rosse.	The Right Honourable the Earl of Fingall.	
The Rt. Hon. D. R. Pigot, Chief Baron.		
The Chief Secretary.		



The Visitors hold annual visitations, and make an Annual Report to your Majesty, as prescribed by that Act.

SUPERIORS  
AND OFFICERS.

The internal management of the College, and the superintendence of its study and discipline, are distributed among the following superiors and professors:—

App., p. 195.

Very Rev. L. F. Renehan, D.D., President.  
Rev. R. F. Whitehead, D.D., Vice-President.  
Rev. M. Gaffney, D.D., Senior Dean.  
Rev. Walter M. Lee, D.D., Junior Dean.  
Rev. James O'Kane, Junior Dean.  
Rev. Richard Hackett, Junior Dean.  
Rev. John O'Hanlon, D.D., Prefect of Dunboyne Establishment, and Librarian.  
Rev. Thomas Farrelly, Bursar.  
Rev. Daniel McCarthy, Professor of Sacred Scriptures and Hebrew.  
Rev. Patrick Murray, D.D., Professor of Theology.  
Rev. George Crolly, Professor of Theology.

Rev. T. Furlong, Professor of Theology.  
Rev. Henry Neville, Professor of Theology.  
Rev. C. W. Russell, D.D., Professor of Ecclesiastical History.  
Rev. Nicholas Callan, D.D., Professor of Natural History.  
Rev. William Jennings, Professor of Logic and Metaphysics.  
Rev. Charles M'Aulay, Professor of Rhetoric.  
Rev. D. Gargan, Professor of Humanity.  
Rev. Matthew Kelly, Professor of English Rhetoric.  
Rev. J. Tully, Professor of the Irish Language.  
Rev. Matthew Flanagan, D.D., Secretary to Trustees.

THE PRESIDENT.  
Coll. Stat. cap. ii.  
App., p. 11.

The duties of the President are defined by the Statutes. They are thus enumerated by Dr. Renehan, the present President of the College:—

App., p. 130.

“To superintend the different departments of the College; to preside at all literary exercises; to distribute prizes; to admit among the Students candidates found worthy of matriculation; to expel those found guilty of offences punishable by expulsion; to estimate and enforce other penalties for other offences; to decide (after consultation with the Vice-President and Deans), upon the candidates for Holy Orders; and to conduct the epistolary correspondence incident to his office.”

It is the duty of the President to attend the Meetings of the Board of Trustees, and to make a specific and detailed report of the state of the house.

The President takes part in the half-yearly Examinations of the Students. The present President states his practice to be to visit as many as possible of the halls in which the Examinations are conducted, and to examine the Students in rotation with the other examiners.

The President must be a natural born subject of the British Empire, at least thirty years old, in priest's orders, and one who has completed the entire academical course.

The President is permitted by the Statutes a month and a half's leave of absence during every year, but he may obtain further leave of absence from the Trustees during the meeting of the Board, and in the intervals of their meetings, from two Visitors. The salary of the President is £594 12s.

THE VICE-PRESIDENT.  
Coll. Stat. c. iii.  
App., p. 13.

The duties of the Vice-President are to assist the President, to supply his place during a vacancy or on occasion of the illness or absence of the President, to exercise a superintendence over the morals of the entire establishment, and to report to the President whatsoever he may have ascertained by personal observation, or otherwise, bearing upon the interests of the house.

The same qualifications with respect to country, Orders, age, and attainments, which are required for the President are also required for the Vice-President.

The Vice-President is entitled to a month's absence every year. Further leave of absence can only be obtained under the same restrictions as in the case of the President. The salary of the Vice-President is £326 12s. 8d.

THE DEANS.  
Coll. Stat. c. iv.  
App., p. 13.

The charge of the discipline of the House is confided to the Deans, of whom there are now four, one Senior Dean, and three Junior Deans.

The same qualifications (except with respect to age) which are required for the President are required for the Deans.

The duties of the Deans prescribed by the Statutes, are to attend at morning and evening prayer, and other religious duties; to act as directors and assistants

in the exercises practised out of class; to inspect the students during recreation; to conduct them during the public walks; and to visit them while at study; and to imbue the minds of the students with the precepts of piety and decorum.

The additional duties of the Deans performed on special occasions are thus described by Dr. Lee, the senior of the Junior Deans:—

“The Deans give to the students the distribution of the rooms, of their places in the refectories, chapels, and prayer-halls, and provide the professors with lists of their respective classes. They accompany the students on the public walks; assist at the sermons preached by the students on Sundays; give them religious instruction; preach the ritual, preparatory to the reception of Orders; hear the confessions of a portion of the students; confer with the President once a month, and sometimes oftener, on matters appertaining to the discipline of the College, and the conduct of the students; and for four or five weeks previous to the general ordination at Pentecost, they discuss with the President and Vice-President, during several hours daily, the aptitude of the students, individually, for the Orders to which their standing in the College might entitle them, with the sanction of their Bishops. By a recent regulation of the Trustees, the Deans are required to instruct the students in the sacred ceremonies of the Church, and to superintend the classes of ecclesiastical chant.” App., p. 162.

The Deans are empowered in the same manner as the President and Vice-President to visit the rooms of the students by night or day, and they are bound to do so at least twice a fortnight, to see whether the rooms present the appearance of cleanliness and regularity. They have power to examine the books of the students; and in case of the existence of a well-founded suspicion, they have also power, with the permission of the President, to inspect the desks and papers of the students; but this Statute has never been considered as conferring authority to open sealed letters. Coll. Stat. c. iv. s. 4.

They are bound to make a monthly report to the President of any thing they may have ascertained with respect to the character or dispositions of the students. Sec. 5.

They have the power of punishing the students by a pecuniary fine, not exceeding one shilling. This mode of punishment is, however, in fact disused. If a student offends a second time, or disregards the authority of the Deans, they are bound to report his name to the President. Sec. 6. App., p. 163.

The Deans select the monitors, whose duties will be considered more fully hereafter. Sec. 7.

The Deans are not permitted to be absent from the College for more than eight days in succession, and not more than a month altogether in the year. With respect to obtaining further leave of absence, they are under the same regulations as the President. The salary of the Senior Dean is, £264 12s. 8d., and that of each of the Junior Deans, £241 12s. 8d.

The office of Prefect of the Library is held conjointly with that of the Prefect of the Dunboyne Establishment, but no salary is attached to it.

THE PREFECT OF  
THE DUNBOYNE  
ESTABLISHMENT  
AND LIBRARIAN.  
Coll. Stat. c. x.

The qualifications for the office of Prefect of the Library are the same as those for the Deans.

His duties are to see that the books are properly catalogued, and kept in good condition, and to exercise a strict superintendence as to the observance of the rules for the regulation of the library. His other duties, as Prefect of the Dunboyne Establishment, are to give lectures in divinity and canon law to the students upon that establishment, and to superintend their studies and general conduct.

He is entitled to the same leave of absence and under the same conditions as the Deans. The salary of the Prefect of the Dunboyne Establishment is £308 12s. 8d.

The Procurator or Bursar is appointed by the Trustees. His qualifications must be same as those for the Deans.

THE BURSAR.  
Coll. Stat. c. xi.  
App., p. 21.

His duties are to arrange the expenses of the College, to procure provisions and other necessaries, to keep the College accounts, and generally to manage the financial concerns of the College.

He has entire control over the servants of the establishment.

He is bound to make up his accounts every month, and to have them audited by the President and Senior Dean. Within fifteen days after the quarterly payments he is required to make up the accounts of the preceding three months,



copies of which, with the vouchers, signed by the President and Dean, are submitted to the Trustees.

He is not permitted to leave the College except with the sanction of the President; and as to leave of absence, he is subject to the same rules as the Professors. The salary of the Bursar is £264 12s. 8d.

THE PROFESSORS.  
Coll. Stat. c. v.  
App., p. 13.

The Professors are appointed by the Trustees, after a public examination or concursus.

The duties of the Professors consist in lecturing, and conducting the examinations of their own classes, and in assisting at the examinations of other classes.

It is their duty, under the Statutes, to take care that their pupils be modest and docile, and to inform the President of those who are remarkable for talent, dulness, or sloth. The salary of each of the Professors of Theology, of Sacred Scripture, and of Ecclesiastical History, is £264 12s. 8d.; of each of the remaining professors, £241 12s. 8d.

MODE OF THEIR  
ELECTION.  
Coll. Stat. c. vi.  
App., p. 15.

Within three days after a vacancy in the place of Professor, public notice, in writing, is given in the class-rooms and the College halls. Within sixty days after such notice a public examination for the place is held.

Sec. 1.  
Sec. 2.

The candidates may either be other Professors, or Students of the Dunboyne Establishment, or Externs who have completed the course of studies read in the College, which fact must be certified by their Bishop.

It has been lately decided by the Trustees, that according to the strict interpretation of the Statutes, the Deans are not admissible to compete for a vacant professorship.

Externs seeking to be admitted as candidates must state to the President their name, country, and Orders; they must also bring a testimonial from their Bishop, and a recommendation either from the Board of Trustees, or during an interval of the meetings of the Board, from two of the Visitors who are also Trustees.

Sec. 3.

The judges of the concursus are the President and his Council, *i. e.*, the Vice-President, Deans, and Professors of Theology and Sacred Scripture, together with a Professor of that faculty (if there should be more than one) in which the vacancy is to be filled up.

Sec. 4.

The examinations are carried on for four days, and occupy, according to the number of candidates, from two to six hours each day.

In the examinations for the Theological chairs, the candidates are examined during the first two days in Theology; on the third, in Philosophy and Mathematics; and on the last, in writing on a given subject appertaining to the chair contended for.

In the examinations for the chairs of Philosophy, the first day is given to Theology, the second and third to Moral and Natural Philosophy, the fourth to writing on subjects which peculiarly belong to the studies of the class.

In the examination for the chair of Rhetoric or Humanity, the first day is devoted to Theology and Philosophy, the second to the Greek authors, the third to the Latin authors, and the fourth to written essays.

Sec. 6.

After the conclusion of the examination, the judges send in to the President their votes on paper, stating their own names and that of the candidate for whom they vote, together with the determining motives of their votes. The President having received the suffrages, encloses them in a cover, in the presence of the Council, and having sealed them, holds them over to the next meeting of the Trustees.

The choice is made by the Trustees, after considering the votes and the determining motives of the judges; but the Trustees are not bound by the result of the concursus.

COLLEGE  
COUNCILS.

There are in the College two deliberative boards, the Council of the President, consisting of the Vice-President, Deans, and Professors of Theology and Sacred Scripture; and a body consisting of the Vice-President and Deans alone, who are sometimes familiarly termed a Council, though not bearing that name in the Statutes. The duty of the latter is to advise the President as to the selection of candidates for holy orders, and in matters relating to the general administration and discipline of the house. In addition to these, the Statutes appear to contemplate two other Councils, one consisting of the President, Vice-President, and Professors of Theology, for the arrangement of the course of theological studies; the other of the President, and the whole body of the professors, for the arrangement of the general courses of study in the College. Neither of

Coll. Stat. cap. v  
sections 2 and 4.

the two latter Councils is now in action; and it has been stated to us by the President, that the provisions of the Statutes with respect to them have been interpreted, as directing that the courses of theological and of general study should be settled once for all by these bodies after the promulgation of the Statutes, but, that this having been done, their functions have been considered to be at an end; the power of varying the courses of study so settled remaining with the Trustees alone. It appears, however, that upon the establishment of a fourth chair of theology, in 1845, consequent upon the increase of the Parliamentary grant, the former of these two councils did meet for the purpose of rearranging the course of theological study.

President.  
Ev., pp. 238-240.

With respect to the Council of the President, which is the chief board of administration contemplated by the Statutes, its duties and powers consist in electing students on the Dunboyne Establishment; in voting at the election of professors, as before explained; and in fixing the period of the cessation of studies previous to the half-yearly examinations. The times of meeting of the President and his Council at present are, the Tuesday next after the 23rd of January, a day shortly after the distribution of prizes at Midsummer, and the day before the examination for a vacant professorship. They may be convened at other times by the President.

Professor Crolly,  
to paper K. q. 6,  
p. 400.

App., p. 131.  
Professor Crolly.  
Ev., p. 38.

The present constitution of this Council has been objected to upon two grounds—First, that all the Deans, some of whom may be young men who have just completed their College course, and who are not chosen after a test of literary distinction, are members of the Council, and consequently sit as judges in the concursus for Professors, and have a voice in the election of Dunboyne students, while all the Professors, except those of theology, are excluded; and that a tribunal so constituted is not the best adapted for deciding upon literary merits. To this objection it has been replied, that candidates either for professorships, or for the Dunboyne Establishment, are chosen, not on the grounds of literary merit alone, but for their moral and religious qualifications also, of which the Deans, whose special charge is the discipline of the house, are likely to be the most competent judges. The second objection is, that the exclusion of the Professors of all departments except that of theology from the Council, leads to this result, that the studies of the departments so excluded have neither in the election of Professors, nor in the selection of Dunboyne students, adequate attention paid to them, which circumstance acts unfavourably upon these studies during the entire College course. There appears to be weight in both objections.

OBJECTIONS TO  
THE PRESENT  
CONSTITUTION OF  
THE COUNCIL.

Professor Crolly.  
Ev., p. 39.

President.  
Ev., p. 239.

Conceding that in the appointment of Professors and Dunboyne students, the superintendents of the discipline of the house should have a full voice, we think that others of the duties of the Council, such as fixing the time for the suspension of the lectures before the examinations at the end of the year, and settling the duration and arrangement of the examinations, are matters so much more peculiarly within the departments of the Professors, that a larger representation of their influence and opinion on these subjects is legitimately due to them. We are further of opinion that the absence of representatives amongst the Council with respect to all the junior, and some of the senior departments of the College studies, has a necessary tendency to deprive these branches of study of their due weight, both in the concursus for Professors, and in the selection for the Dunboyne Establishment, and consequently to impair materially the consideration and attention given to them throughout the College course.

As a remedy for these inconveniences, a suggestion has been made which appears to point out the most advisable course, namely, that there should be two Councils—one of discipline and one of studies—duly constituted under these names; that the preponderating voice in the former should be with the superintendents of discipline, in the latter, with the Professors; each department being however, to a certain extent, represented in both Councils: that to the Council of Discipline should be committed certain of the functions at present discharged by the Council of the Vice-President and Deans, and all matters relating to the general discipline and internal management of the house; to the Council of Studies would be intrusted the arrangement of lectures and of courses of study, and the periods, duration, and subject matter of the examinations; subject, of course, to the superior authority of the Trustees. There are, however, certain duties, such as the decision upon the admissibility of candidates for Holy Orders, which would continue to be performed by the President, Vice-President, and Deans.

PROPOSED INSTI-  
TUTION OF TWO  
COUNCILS.

Professor Crolly.  
Ev., p. 39.



## RECOMMENDATION AS TO THEIR CONSTITUTION.

We would recommend that the Council of Discipline should consist of the President, the Vice-President, the Deans, the Prefect of the Dunboyne Establishment, and the Senior Professor of Theology; and that the Council of Studies should consist of the President, the Vice-President, the Prefect of the Dunboyne Establishment, the two Senior Deans, the Professors of Theology, of Sacred Scripture, of Ecclesiastical History, of Physics, and of the senior classes of Greek and Latin.

And with respect to the election of professors, and the selection of students for the Dunboyne Establishment, we recommend that a voice should be given to every member of the Council of Studies.

MEDICAL DEPARTMENT.  
App., pp. 205-210.

The medical officers of the College are a Physician, Surgeon, and Resident Medical Attendant. Dr. Corrigan, the Physician to the College, visits it on the first Thursday of every month, and makes extra visits when specially summoned on any serious case by the Resident Medical Attendant; he receives a salary of £120 a-year. Dr. Ellis, the Surgeon to the College, does not make regular periodical visits, nor does he receive any fixed salary: he visits the College when specially summoned by the Resident Medical Attendant, and receives a fee of three guineas for each visit. Dr. O'Kelly, the Resident Medical Attendant, assisted by his son, Dr. O'Kelly, jun., who has been associated with him by appointment of the Trustees, visits the infirmaries of the College daily; he receives from the College half a guinea a-year for each student, and also receives a guinea a-year from each of the superiors: these sums include the remuneration, both for attendance and medicine. There are in the College two infirmaries, one for the senior and one for the junior students, the former of which is in an extremely dilapidated condition.

Ev., pp. 279, 281, 287.

Some of the students who were examined before us, complained of the present management of the medical department, to which evidence we content ourselves with referring. Dr. Ellis, the Surgeon to the College, furnished us with suggestions for the reform of the medical department, drawn out by himself, and submitted to the Board of Trustees in the year 1845. These suggestions will be found in our Appendix.

App., p. 208.

FINANCES OF THE COLLEGE.  
App., p. 56.

The funds of the College are derived from four sources:—

1. The Parliamentary Grant under the Act of 1845.
2. The rent of the Dunboyne Estate.
3. The interest of the funds devoted to burses.
4. The entrance fees of students.

## PARLIAMENTARY GRANT.

1. The amount and application of the Parliamentary Grant is determined by the Act of 1845 as follows:—

	£
Salaries, commons, attendance, &c., of superiors, officers, and professors, .	6,000
Pensions of £40 each, to twenty Dunboyne students, . . . .	800
Do. of £20 each to 250 students in senior classes, . . . .	5,000
Commons, attendance, and necessities, for 520 students, . . . .	14,560
	<hr/>
	£26,360

See App., pp. 61, 69.

This sum has been accordingly paid over annually by the Commissioners of the Treasury to the Trustees of the College, and has been applied for the purposes prescribed by the Act. Owing, however, to the number of students not being always full, and to the fluctuation in the price of provisions, the annual expenditure has varied, leaving, sometimes, a balance in favour of the College, which is carried to the account of the following year.

## DUNBOYNE ESTATE.

2. The rent of the Dunboyne estate is £461 10s. 9d. This sum was originally at the disposal of the Trustees for any purposes they might think fit; but, as the Act of 1845 has made the Parliamentary grant of £40 each to the twenty students on the Dunboyne Establishment dependent upon the application of the rents of the Dunboyne estates to the same purpose, those rents may now be practically considered as devoted to increase the pension of the Dunboyne students to £63 11s. 6d. a year.

BURSES.  
App., p. 74.

3. The original capital of the funds from time to time given to the College for the maintenance of burses, amounted in all to £14,431 2s. 2d., and produced an income of £467 17s. 7d. The interest was applicable, and previous to 1845 was applied to the entire support of twenty-six students, and the partial support of two other students. The annual sum applicable to the support of each student upon these burses averaged, accordingly, about £17 6s.; but after the passing of the Act of 1845 the Trustees, with the consent of the several Bishops

App., p. 59.

under whose jurisdiction the respective burses were, resolved not to admit any more students upon them until, by accumulation of the dividends, the capital should amount to a sum sufficient to produce for each burse £28 annually, equivalent to the parliamentary allowance. This resolution has been accordingly carried into effect, and no student has been admitted to the enjoyment of a burse since 1845. In April, 1853, there were only five students in the College supported upon burses. The particulars of all the burses in the College, and of the present increased income, will be found in the Appendix to our Report. App., p. 74.

4. A fee of £8 8s. is paid by each student at entrance. An income varying from £500 to £700 a-year is thus produced, the application of which is entirely under the control of the Trustees. From the passing of the Act of 1845 down to the year 1853 this sum has been expended in repairs and additional works in the College not provided for out of the parliamentary funds, and in the purchase of books and on other general purposes of the College. The Board of Trustees, in their meeting of June, 1853, appointed a third junior dean, with a salary equal to those of the others, and directed that this salary should be paid out of the entrance fees. The balance remains applicable to the general purposes of the College. ENTRANCE FEES. App., pp. 70, 71.

The students for the most part receive subdeacon's orders at the end of their first, and deacon's orders at the end of their second year's theology. Orders of priesthood are conferred at the end of the course. Many, however, of the students are not ordained priests until after they have left the College, but the other orders are usually conferred within the College; and the instances appear to be few in which subdeaconship particularly is conferred outside. The number of subdeacons ordained annually within the College affords, therefore, the nearest approximation, that can be obtained from the College Ordination List, to the annual supply furnished by Maynooth College to the Roman Catholic priesthood of Ireland. From a return furnished to us by the President, it appears that during the ten years, from 1844 to 1853 inclusive, the average number of subdeacons annually ordained within the College was fifty-four, and during the preceding ten years, fifty-nine. As there are some—though not many—who receive sub-deacon's orders in their respective dioceses, even this list falls somewhat short of the annual number of priests supplied from the College. The President has, however, obtained and furnished a return of the students educated in Maynooth who have received ordination as priests, as well without as within the College, during the ten years from 1844 to 1853, inclusive, from which it appears that the annual average of those so ordained has been a little more than sixty. SUPPLY OF ROMAN CATHOLIC CLERGYMEN FURNISHED BY THE COLLEGE. App., pp. 50, 133. Ev., 222.

In order to ascertain the proportion which the number of priests educated at Maynooth bears to the entire priesthood of Ireland, we sent to the President the catalogue of the Roman Catholic prelates and clergy of Ireland contained in "Battersby's Catholic Directory" for 1853, with a request that he would mark in it with an asterisk the names of the clergymen who had received their education in Maynooth. In reply, we received the marked catalogue, which will be found at p. 133 of the Appendix. In transmitting it, the President observes as follows:— App., p. 133.

"I have prefixed, in the catalogue forwarded by the Commissioners, an asterisk to the names of all the Bishops and priests therein who were educated at Maynooth, including even those who came to complete their studies there only after they had received the greater part of their ecclesiastical education in other colleges; but that mark is not prefixed to the names of the very few priests who retired from Maynooth through sickness or other causes, and subsequently prosecuted their studies elsewhere. The list so marked contains the names of twenty-three Archbishops and Bishops, and of nearly 1,220 (almost half the total number of priests in Ireland), parish priests and curates, besides some others employed in colleges, or as chaplains. Notwithstanding the utmost diligence in comparing the catalogue of priests with the College books, and a great deal, also, of personal inquiry, it may yet be too much to presume that in so extensive a classifying list mistake has been altogether avoided, particularly in cases where several priests of the same name were educated, some in Maynooth, and some in other colleges. Presupposing, however, that the Catalogue selected by the Commissioners is correct; the list marked as was requested does, I think, pretty accurately represent the number of priests educated at Maynooth who were resident in Ireland when that catalogue was prepared for publication in the 'Catholic Directory' for the year 1853. Some changes must have since occurred by death and otherwise; but the mistakes



"in the list for that date, if any, cannot, I think, exceed ten, or, at the utmost, twenty."

NUMBER OF  
MAYNOOTH PRIESTS  
AMONG THE R. C.  
CLERGY OF IRE-  
LAND.

From the return so furnished we have made out the following table, showing the number of Maynooth priests in every Roman Catholic Diocese in Ireland:—

	Educated in Maynooth.	Not Edu- cated in Maynooth.	Total.
Roman Catholic Archbishops, . . . .	2	2	4
Roman Catholic Bishops, . . . .	21	4	25
PARISH PRIESTS AND CURATES.			
Archdiocese of Armagh, . . . .	60	53	113
Diocese of Meath, . . . .	91	45	136
"    Derry, . . . .	38	58	96
"    Clogher, . . . .	51	30	81
"    Raphoe, . . . .	33	15	48
"    { Down, . . . .	30	6	36
"    { Connor, . . . .	19	5	24
"    Kilmore, . . . .	43	42	85
"    Ardagh, . . . .	29	51	80
"    Dromore, . . . .	19	13	32
Archdiocese of Dublin—City Parishes, . . . .	53	24	77
Country Parishes, . . . .	65	50	115
Clergymen officiating in public establishments, }	5	12	17
Diocese of Kildare and Leighlin, . . . .	61	60	121
"    Ossory, . . . .	33	67	100
"    Ferns, . . . .	59	34	93
Archdiocese of Cashel, . . . .	54	41	95
Diocese of Cork, . . . .	47	35	82
"    Killaloe, . . . .	51	59	110
"    Kerry, . . . .	44	37	81
"    Limerick, . . . .	39	59	98
"    Waterford and Lismore, . . . .	34	65	99
"    Cloyne, . . . .	54	53	107
"    Ross, . . . .	8	14	22
Archdiocese of Tuam, . . . .	53	54	107
Diocese of Clonfert, . . . .	30	7	37
"    Achonry, . . . .	20	17	37
"    Elphin, . . . .	49	32	81
"    { Kilmacduagh, . . . .	9	6	15
"    { Kilfenora, . . . .	5	7	12
"    Galway, . . . .	11	10	21
"    Killala, . . . .	25	8	33
Total, . . . .	1,222	1,069	2,291

RESULT OF THE  
FOREGOING  
TABLE.

App., p. 159.

President.  
Ev., p. 222.

Thus it will be seen that, among the parochial clergy, the number educated in Maynooth amounts to very little more than one-half. In addition, there are among the collegiate and other non-parochial priests in Ireland fifty-two who have been educated in Maynooth. Of the Roman Catholic clergy officiating in Great Britain, twenty-four have received their education in Maynooth. The President states that, on the whole, the students who leave Maynooth to perform clerical duties in any other country besides Ireland, would not average more than one in three or four years of those who have completed their education in Maynooth; nor annually more than two or three of those who received there any part of their education. He says, that they do not amount to nearly half the number of those who annually abandon the ecclesiastical vocation altogether, and leave Maynooth in order to devote themselves to secular pursuits; nor to half the number of those who annually leave other colleges before their studies

are completed, to finish their education in Maynooth, and be ordained priests for Ireland.

The proportion which the clergy educated in Maynooth bear to the whole priesthood of Ireland is on the increase, and is likely for the future to continue so. It is calculated that ten years ago there were about as many students educated for the Irish parochial ministry in other Irish colleges and on the Continent, as there were in Maynooth; but that at present the number of students educated in Maynooth is twice the number of Irish ecclesiastical students in all these other colleges together. It appears, that several of the Irish colleges, which formerly educated up to full orders, have ceased to do so since the increase of the grant to Maynooth. Returns will be found in the Appendix showing the names of all the students in the several classes in Maynooth, and the respective dioceses from which they came; so that materials are given for ascertaining, during the next six years, the names of the Roman Catholic clergy of Ireland who will have received their education in Maynooth. Ev., p. 223.

It would be desirable that a calendar should be annually published by the College, stating the names of the several students who have left the College, after the completion of the course, and their respective destinations; its *alumni* at the time alive, and the places in which they are severally performing their functions. With the co-operation of the Roman Catholic Bishops, there would be no difficulty in providing the materials for such a publication. It would be advantageous to the College in itself, and it would furnish information to which Parliament, and the nation generally, are fairly entitled, in a case in which public funds are almost exclusively employed. App., p. 51.

RECOMMENDATION OF  
PUBLICATION OF  
A CALENDAR.

#### DISCIPLINE.

Maynooth College is divided into two Houses, the Senior House and the Junior House. DIVISION OF THE  
COLLEGE.

The former, which includes the entire of the new buildings, is occupied by the students of the classes of Divinity and Physics; the latter, by the students of the classes of Logic, Rhetoric, and Humanity. The students of one House can have no communication with those of the other House except by permission. To pass the boundaries of the College without leave is an offence punishable by expulsion. App., p. 168.  
Coll. Stat. c. xiii,  
s. 6.

The Deans have the superintendence of the discipline of the College. One Dean resides in the Junior House, and has charge of the discipline of that House. The other three Deans reside in the Senior House, and each of them has special charge of a certain number of the students' rooms; but it is understood that all the deans exercise a general superintendence over the whole body of students. App., p. 163.

Every student has a private room, with the exception of about fifty of the junior students, who sleep in double-bedded rooms. The same rooms serve for sitting and sleeping-rooms, the students studying there during the period of the year when the study halls are closed. The students are absolutely prohibited from visiting one another's rooms on any pretence whatever. App., p. 162.  
App., pp. 164, 169.

It is the duty of the Deans to visit the rooms of the students under their charge at least twice in the fortnight, but this duty does not seem to be performed oftener than once in a fortnight. During these visits, which are stated to occupy about five minutes, the Deans observe the general state of the rooms, and the studies of the young men. Coll. Stat. c. iv,  
s. 4. App., p. 13.  
Dean O'Kane.  
Ev., p. 175.

The Professors take no part in the discipline of the College, nor are they in any way charged with or deemed responsible for it. The relation between Professor and pupil is confined to that which takes place during the hour of lecture. Professor Neville.  
Ev., p. 54.

The Superiors take their meals together in a hall apart from the students.

The hours of rising, of meals, and of recreation, are uniform for all the students; and so also are the hours of study and religious exercises, with some slight variations. App., p. 168.

The hour for rising is six o'clock, during all the year, except from the Sunday after Easter to the close of the summer examination, during which period they rise at five; and for about a week during the Christmas holidays, when they rise at seven. App., p. 169.

The following is the distribution of the several hours of the day:—

On Mondays, Tuesdays, Thursdays, and Fridays throughout the year: rising, 6 DISTRIBUTION OF  
TIME.  
App., p. 171.



o'clock ; prayer,  $6\frac{1}{2}$  ; study, 7 ; Mass,  $8\frac{1}{2}$  ; breakfast, 9 ; recreation,  $9\frac{1}{4}$  ; study, 10 ; lecture,  $10\frac{1}{2}$  ; recreation,  $11\frac{1}{2}$  ; study, 12 ; lecture, 2 ; visit to Blessed Sacrament, 3 ; dinner,  $3\frac{1}{4}$  ; recreation,  $3\frac{3}{4}$  ; study, 5 ; examination of conscience, 8 ; supper, 8.10 ; recreation till 9 ; prayer, 9 ; at 10, lights extinguished. After Easter an additional half-hour is added to study in the morning, and another immediately before the morning lecture. On Saturdays the order of duties is the same until 12 o'clock, an hour is then left at the disposal of the students, previous to the lectures of Sacred Scripture and Ecclesiastical History in the Senior House, and of Scripture and Christian doctrine, and of the French language, in the junior house. The foregoing lectures occupy an hour, from one to two o'clock ; at a quarter past two the study and practice of church music commences, and lasts for half an hour. The evening is set aside for confession. On Wednesdays the classes of Sacred Scripture and Ecclesiastical History in the Senior House, and of Sacred Scripture and Christian doctrine, and of the French language, in the Junior House, occupy, the former an hour and a-half (from half-past ten till twelve o'clock), the latter an hour (till half-past eleven o'clock). Sundays are principally employed in devotional exercises (with intervals of recreation), viz., low mass, at which the students communicate, high mass, sermons, vespers. The two hours from six to eight o'clock in the evening are devoted to study. A portion of the second year's divines attend the Irish Class throughout the year, four evenings in each week, from seven till eight o'clock ; and the rhetoric and humanity students, the class of English rhetoric at the same time.

When the hour of rising is five o'clock, there is study from six to eight ; mass at eight ; study from half-past nine to half-past ten, the rest of the day being distributed as before. On Wednesday the time of class for the senior students is an hour and a half ; for the junior students only an hour. On Sundays and Wednesdays the junior students receive religious instruction from half-past five till six. When class is suspended the students have a great part of the day at their own disposal.

#### MEALS.

It will thus be seen that about two hours in the day are given to religious exercises ; nine to study and class ; and four and a half to meals and recreation.

Reg. Piet., App.,  
p. 31.

The students of each House take their meals in a common hall, one of the Deans being always present, though not dining with the students. During meals the rule of silence is strictly observed, and no conversation is permitted. At dinner one of the students reads aloud, first, a chapter of the Bible, next, a passage from some historical or literary work, and afterwards a passage from the Roman Martyrology.

#### STUDY.

Dean O'Kane.  
Ev., p. 176.

The young men study in their own rooms, except during the winter, that is from the 20th of October until the Sunday after Easter, when, in consequence of the absence of fire-places in their rooms, they use the study-halls, of which there are seven in all.

During study one of the Deans usually walks through the hall, observing the application of the students, and the books upon which they are engaged.

#### MONITORS.

Col. Stat. c. iv. s. 7  
Professor Neville,  
Ev., p. 55.

In maintaining discipline at meals, study, and prayers, the Deans are assisted by the monitors, who are certain of the elder students, twenty-three in all, selected from the two senior classes of theology by the Deans. Their duty is to observe the students, and return to the Deans the names of those who are absent, or who commit an infraction of discipline.

#### RECREATION.

Every Wednesday, when the weather is fine, all the students of the College take a walk into the country for three hours, under the superintendence of one of the Deans, who take this duty in turn. No student is permitted to be absent without a legitimate excuse.

Reg. Piet.,  
App., p. 31.

App., pp. 169, 172,  
174.

On other days some of the students amuse themselves during the hours of recreation with playing at ball, or bowls, or prison bar, but the recreation of the greater number consist in simply walking about the recreation grounds or corridors. Chess and backgammon, though not prohibited, are discountenanced.

CUSTOM OF ASSC-  
CIATING WITH  
CO-DIOCESANS.  
App., p. 174.

A custom has grown up in the College, which though not enforced by any statute or bye-law, has now almost acquired the strength of a rule. Students from the same diocese are in the habit of associating exclusively with one another during the after-dinner recreation. Whatever may have been the origin of this practice, it is certainly so far countenanced by the College authorities, that a departure from it on the part of a student would be a subject of remark.



As to the degree of importance attached by the superiors of the house to the observance of this custom, there is some difference of opinion; one of the Professors stated that a wilful and continued violation of it by a student would expose him to a reprimand, and, possibly, to the penalty of the refusal of Orders; but the President says that the only consequence would be to create a suspicion as to there being some singularity of disposition in such a student, which would require more vigilant observation as to his general character.

OPINIONS ON.  
Professor Neville.  
Ev., p. 55.

President.  
Ev., p. 225.

With respect to the custom itself, the members of the College appear in general to approve of it, as tending to create and maintain an intimacy among those who afterwards on the mission will be working together in the same diocese. On the other hand, it must have the effect of fettering the choice of companions amongst members of the same class, and youths of similar tastes and pursuits, and must thus tend to maintain local prejudices, and deprive them of the advantages which would be derived from a wider intercourse with students from various parts of the country.

OBJECTIONS TO.

At other times the students associate with different classes of companions; but here, also, custom has intervened to regulate to a certain degree these companionships during recreation. These customs are thus stated by the President:—

President.  
Ev., p. 224.

“As far as I know, they associate with persons from the same dioceses principally after dinner, with their class-fellows after their first lecture, at half-past eleven, with others from the same class, or the same diocese, or neither, after breakfast, and after supper with others whom they choose likewise, without reference to dioceses or classes. To prevent disappointments, they agree to meet and walk with each other at these daily stated times of recreation, so that the same three, or four, or five, companions walk together every day, at the same hours, except after supper, when, I understand, they have commonly different sets of companions for different nights, and thus not rarely associate at this hour of recreation with as many as twenty companions, during the seven nights of the week. These observations, however, are applicable only to these stated daily hours of recreation, and even to these only as far as regards those students who spend them only in walking round the grounds and corridors or cloisters. At other exercises and amusements, on the public walks outside the College, at the extra times of relaxation, on Wednesdays and other days, there are usually no companions previously selected, but every student associates with those who may be disposed to join in the same amusement, or whom accident may bring in his way.”

It is the opinion of some of the Professors that the life of the students is too laborious and monotonous, and that somewhat more relaxation is required than is at present permitted. Dr. Murray states that it was formerly the custom of the College, that whenever the usual weekly walk was prevented by wet weather on two successive Wednesdays, the latter half of the next dry day should be selected for the purpose, so that the students should not be altogether deprived of their customary walk by the accident of the weather. He suggests that this custom should be resumed.

Dr. Murray.  
App., p. 91.

The religious exercises are performed in each house by the students, assembled in the Prayer Hall. In the morning there is meditation and morning prayer for half an hour, in the evening, an examination of conscience and night prayer. Prayers are read aloud by one of the Deans. All the students hear Mass daily, and make a visit to the chapel for a short time before dinner.

RELIGIOUS  
EXERCISES.

On Sunday, in addition to Mass in the morning, they attend Solemn High Mass from ten to eleven o'clock, sermon from twelve to half-past twelve, and vespers in the afternoon from two to three.

All the students receive Communion at least once a fortnight, the period prescribed by the “Regula Pietatis,” but the majority of the students communicate much more frequently.

App., p. 171.

In addition to the ordinary religious exercises, there are at two periods of the year Retreats—that is, special courses of religious instruction and meditation on the truths of religion. The first Retreat, which lasts four days, is given at the re-assembling of the students at the commencement of the academical year. Some clergyman, not a member of the College, is usually invited to conduct this Retreat. The other is given at Pentecost, immediately before the conferring of holy orders, and is for the most part conducted by the Senior Dean. The latter Retreat lasts a week for those who are about to take Orders, and four days for the rest of the students. During the entire of these periods of retreat absolute silence is observed, even during the hours allotted for exercise.

RETREATS.

App., p. 171.

Ev., p. 219.

RELIGIOUS  
INSTRUCTION.  
App., p. 175.

Every student is bound to provide himself at entrance with a Bible, and some other pious books, such as the "Memorial of a Christian Life," and the "Elevation of the Soul to God."

Ev., p. 170.

The Vice-President lectures on the History of the Bible, and explains the Catechism, on Wednesdays, from half-past ten to half-past eleven, and on Saturdays from one to two. The students of the Humanity and Rhetoric Classes attend these lectures. The Senior Dean gives religious instruction to the junior students, on Sunday evenings, from half-past five to six; on Wednesday evenings at the same hour, and on Friday mornings from half-past six to seven. On Friday mornings the instructions chiefly regard meditation or mental prayer, its necessity, advantages, and the best method of making it. On Sunday and Wednesday evenings the instruction is chiefly on the duties of the priesthood.

On other occasions, as on the first Sunday of the month, and on the principal festivals of the Church, the Second Dean gives instruction to the junior students.

The junior students have also on Sundays a spiritual lecture read to them, under the direction of one of the Deans.

Religious instruction is given to the students of the senior house, including the Dunboyne students, on Saturday mornings, and on the mornings of some of the principal festivals.

This instruction is given during that period of the half hour allotted to morning prayer and meditation, which is not occupied in prayer. No other special religious instruction is given to the students of the senior house.

BOOKS PER-  
MITTED AND  
REQUIRED.  
App., p. 170.

The students may possess books for their private reading, subject to the inspection of the Deans, whose duty it is to take care that they shall not have any book of an immoral, infidel, or seditious tendency. Besides the Bible and the books of devotion above mentioned, the students are required to have such of the College Class Books as were published by the College itself, and these are supplied by the Bursar at entrance.

NEWSPAPERS.  
App., p. 178.

There is a prohibition against the introduction of newspapers into the College, which is enforced as strictly as possible. It is, however, found impracticable, notwithstanding every exertion on the part of the deans, to effect their complete exclusion.

CORRESPOND-  
ENCE.  
Coll. Stat. c. iv. s. 4.  
App., p. 170.  
Rev. Mr.  
O'Callaghan.  
Ev., p. 189.  
WANT OF RECEP-  
TION ROOM FOR  
VISITERS OF  
STUDENTS.

The students have perfect freedom of correspondence by letter with persons outside the College. A power of inspecting open letters is supposed to be conferred by the Statute which authorizes the Deans to inspect the desks and papers of the students; but it is stated by the President, that this power has not been exercised during his administration. The friends and relations of the students are permitted to visit them, but they are in this respect very disadvantageously circumstanced. There is no hall or private room set apart for their reception; and, consequently, they must either be received in the open air, or in the sleeping rooms of the students, or in the corridors of the College. This deficiency is felt to be more than an inconvenience; it appears to produce an injurious effect upon the minds of the students, who refer it to a want of consideration and respect for their feelings and comfort.

TAKING OF THE  
OATH OF ALLE-  
GIANCE, 35 GEO.  
III, c. 21, 10 GEO. IV.

All the students are required, during the year following their entrance, to take the oath of allegiance. Accordingly, at the Maynooth Quarter Sessions, in the January following their entrance, they take the oath prescribed by the 10th George IV., before the Assistant Barrister. The whole class, averaging about one hundred, standing in the gallery of the Court, repeat the oath together after the Clerk of the Peace, and subsequently sign a roll kept by that officer. We are not fully satisfied that the period in their college course prescribed for taking the oath, and the place in which it is administered, are those best calculated to give the proper solemnity to the proceeding.

PUNISHMENTS.  
Coll. Stat. c. 13. s. 6.

For slight breaches of discipline, such as must be of frequent occurrence in so large a community, the punishment is a private reproof from one of the Deans. For more serious or repeated infraction, a solemn admonition is given by the President, in the presence of the Vice-President and Deans; and for certain very grave offences, specified by the Statutes, the penalty is expulsion.

The offences so punishable are—

1. Perverse and public disobedience to the commands of the President.
2. Passing the College boundaries without leave.
3. Private revelling, or the introduction of intoxicating liquors into the College.
4. Intoxication.
5. Striking another severely with intent to injure him.



6. The introduction of books calumniating the Roman Catholic religion, or of an immoral or seditious tendency.

7. Designedly withdrawing from the body of the students during the weekly walk.

It is very seldom, however, that the punishments prescribed by the Statutes are needed. The fear of an unfavourable report to their Diocesans and of exclusion from Orders, operates upon the minds of the students more effectually than any defined punishments; and the students are stated to be generally well disposed, and willing to comply with their duties.

As to the results of the discipline of Maynooth, we have heard no imputation from any quarter against the moral character of the young men, and we have no reason to believe that their general conduct is other than irreproachable. RESULTS OF DISCIPLINE.

Several of the witnesses before us have, however, expressed their opinion that there are certain defects in the system of discipline, in its bearing upon the formation of the character of the young men, which it would be very desirable to correct.

The system has been complained of as defective in the following respects:—

1st. That the numbers occupying each of the two houses are much too large for the efficient working of any system of discipline. That the largeness of these numbers, on the one hand, precludes any effective supervision or attention to the formation of individual character, and, on the other, tends to engender something of the unsettled and turbulent spirit which characterizes a multitude, and which forms a serious obstacle to their training for a spiritual office. ALLEGED DEFECTS IN SYSTEM.

2nd. That there is too wide and marked a separation between the superiors and the students, the former not associating with the latter at meals, or recreation, or prayers—and the Professors, especially, having no kind of intercourse with, or control over their pupils, except during class hour—that the result of this system is the absence of affectionate relations between the young men and the heads of the College, and of paternal influence on the part of the latter over the former.

3rd. That larger and better regulated spiritual instruction is needed during the entire course.

4th. That the material appliances of spiritual training are inadequate.

Upon the subject of the further division of the house, Dean Gaffney says:—

“The number in the senior house is much too large; a division of the College into two or three separate communities is most desirable. The ends for which the College was established would be effectually promoted by such an arrangement.” PROPRIETY OF FURTHER DIVISION OF THE HOUSE.

Dr. Lee, the Second Dean, says, in his answers to paper E:—

“For many years I have been of opinion that the most important improvement which could be effected in the government, management, and discipline of the College, would be the subdivision of the senior students, on the same principle, as far as practicable, that the juniors are divided from the seniors. This subdivision of the senior students would facilitate the management of the College, improve its discipline, enable the superiors to acquire a more certain knowledge of the habits, characters, and dispositions of the candidates for Orders, and thus to discharge more perfectly the most important of all their duties, viz., the selection for the priesthood of those who are fit, and the exclusion of those who are not.” App., p. 164.

The Professor of Ecclesiastical History, after stating his opinion that the spiritual training of the students is in every essential respect solid and judicious, and that it is the same substantially as that pursued in all ecclesiastical colleges, says:— Dr. Russell. App., p. 178.

“There is, however, one unavoidable difference: in consequence of the much greater number of our community, there is less opportunity for that formation or direction of individual character, which can only be the result of familiar and constant personal intercourse between the director and the student, than in the smaller and more subdivided communities abroad. If a further subdivision (even partial) of the community were possible, I think it would be attended with good results.”

Professor Furlong is of the same opinion. He says that the further division of the College has always been considered to be a very important and necessary measure for the improvement of the discipline of the College, and the moral Professor Furlong. Ev., p. 92.



App. to Report of  
1826, p. 120.

INTERCOURSE  
BETWEEN SUPE-  
RIORS AND STU-  
DENTS.

Dr. Moriarty.  
Ev., p. 116,  
Qq. 72-76.

SYSTEM AT ALL-  
HALLOWS.

training of the students; and he refers to the evidence given before the former Commission of Inquiry, by Dean Dowley, upon the same subject.

Upon the question of the introduction of more frequent and intimate intercourse between the Professors and students, and of a more paternal system of discipline altogether, opinions are more divided. Several think that such a change could not be carried into effect without an entire reconstruction of the College system, while others—considering that no more is necessary, as the preliminary to such a change, than a further division of the College, which is by all admitted to be desirable—earnestly advocate the change itself, as the great means of elevating the whole spirit and tone of training at Maynooth.

Dr. Moriarty gave the following evidence as to the system of intercourse between Professors and students pursued in the College of All-Hallows, of which he was the head:—

“Do the professors and students take their meals together?—They all take their meals together, students and professors.

“Do you consider it of importance that that course should be followed?—I consider its course is of the greatest importance.

“Will you state for what reason?—In the first place, I consider it of importance, inasmuch as it accustoms the student to a gentlemanly tone of feeling, by raising him in his social position; I think this is particularly important in our circumstances, when we have to transfer a number of young men to a much higher station in society than that which they previously occupied. It becomes then particularly necessary to make them feel, for years before they begin to move in society, that they belong to that class with which they are hereafter to associate. I think also that this association with their superiors, and with the distinguished visitors who will occasionally dine at the College, imposes upon them a gentlemanly restraint, and that it improves and refines their manners.

“Do you think that such training is very necessary for persons who are to alter their positions in society so much in their progress through the College?—So necessary do I think it, that I should not wish to have any thing to do with ecclesiastical education in any college, where that course was not followed.

“Is it equally essential, in your opinion, for those who are intended for the mission at home as for those that go abroad?—There is some difference, but not much. In the missions abroad, our students commence to occupy a responsible position almost immediately after their ordination; they come into official intercourse with the civil and military authorities in the British colonies and dependencies; and I, therefore, am more anxious that they should acquire the manners and habits which that responsible position demands.

“Do you not think that a similar intercourse takes place between clergymen and the authorities in this country, which would require all that you seem to exact from clergymen going to foreign missions?—Not exactly to the same extent; because an Irish priest is for some years a curate, and does not commence to occupy so responsible a position until he has been perhaps for several years on the mission. But I think the difference is very trivial.

“Is it the practice of the professors to perform any other duties towards the students besides those of mere teaching—for instance, to attend to their spiritual, or moral, or practical training?—Yes; it is one of the principles of our system that all the directors and the professors shall attend, as far as their particular duties will allow, the spiritual exercises performed by the students. We consider this practice of the utmost importance, upon the common principle, that example is better than precept, and also, because the students will perform their spiritual exercises not as a task imposed, but as duties becoming their state, and they will be more likely to contract permanent habits of piety and order.

“Do you find that your training does not unfit a man to encounter any hardship or privation to which he may be exposed?—I think not; for our system of discipline is rather severe—early rising, very plain food, rather uncomfortable beds, and, on the whole, there is as little of domestic comfort as in any other college.

“Does it in any way unfit them for intercourse with persons of the meanest condition or of the lowest education?—No; I think, on the contrary, that students so trained would be more courteous and condescending to persons in a low station.

Q. 89.

Qq. 161-103.

“His style of manners is not so raised as to make him less acceptable or intelligible to persons of inferior education and station?—The humblest people are pleased and gratified by delicate and refined manners in a clergyman.”

And the same witness thus describes the system of training at St. Sulpice, AT ST. SULPICE.  
upon which that of All-Hallows was founded:—

“The superiors at St. Sulpice associate with the students in the hours of recreation, they wear the same dress, and in all their intercourse treat the students as their equals in social rank. This idea was put forward by the founder, M. Olier, who lived about 1650. He had carved in stone, in the quadrangle of the college, so that it might meet the eye of the student at entrance, the text of Saint Paul to the Ephesians, chapter the second, ‘*Jam non estis hospites et advenæ, sed estis cives sanctorum et domestici Dei.*’ I consider that the advantages of this system are:—First, that as we advance in social position our feeling of responsibility in the regulation of our conduct increases, and the student who, instead of being governed as a schoolboy, is treated as a clergyman and a gentleman, feels that he has taken his place in society, and that he must begin to act as a clergyman and a gentleman should. Secondly, by associating as a friend and companion with those in authority, his feelings and interests become identified with theirs, and he is through life a more moderate and a more obedient man. Thirdly, his manners are refined by associating with those who have more experience of the world. Fourthly, there is a constant effort on the part of the superiors to form the minds and hearts of the students in their conversations with them. It is true that a superior in such association with the students might act imprudently, by speaking lightly of the discipline of the College, or of his colleagues, or by heating the minds of students with party questions either in Church or State; but I consider that there is much more danger of such an imprudence in the opposite system where it is likely to take place clandestinely; and besides, it simply follows, that if there is a professor or superior capable of acting in such a manner, he is not fit for his office under any system. Fifthly, I have always observed that the contrary system tends either to produce a spirit of sycophancy, or insubordination, or of suspicion of *espionage*. The Sulpician system, on the contrary, begets a habit of politeness towards superiors, and even of affection, and at the same time engenders in the students a more manly bearing. The next thing which I observe in the system of St. Sulpice is a spirit of trust in the students.

“Of trust in what respect?—The absence of suspicion in the superior that the student would be guilty of anything derogatory to his position. This spirit of confidence in the students is carried out by the Rule which directs them, should they need a dispensation from College Rule, and not find it convenient to ask it, to dispense themselves, and afterwards inform their superiors that they have done so.

“Is no further surveillance exercised?—Surveillance is, of course, necessary in order to form the habits of students, and in order to ascertain their real character; but in the St. Sulpician system surveillance is perfectly attained by the association of the superiors with the students. They watch without watching—the superior is not set over the students like a gaol warden. The system of discipline is altogether paternal. It is the same system which was carried out with such magnificent results by the great Dr. Arnold, of Rugby, who thus formed some of the greatest men of England.

“In fact, you would say that the surveillance is exercised in the same way as the head of a family which is living together becomes acquainted with all their transactions, and their characters, without the necessity of any special watch upon their conduct?—Precisely. The Sulpician system in this respect rests upon the principle which a German philosopher thus expressed—‘When we treat men as if they were what they are, we leave them what they are; but if we treat men as if they were what they ought to be, we make them what they ought to be.’”

And with respect to the applicability of such a system to Ireland, he thus speaks— APPLICABILITY  
TO IRELAND.

“Do you think that the social training to which you have referred in your answers to be particularly necessary in Ireland, in addition to moral and intellectual training?—I consider that it is much more necessary in Ireland than in France. Every class of society in France is generally more refined in manner



“than the corresponding classes in this country ; and hence, supposing the class  
 “from which our students are taken to be the same as that in France, greater  
 “attention should be paid to the refinement of their manners. I also consider  
 “that the circumstances in which our country is placed, require that greater  
 “attention should be paid to the formation of a meek and gentle Christian  
 “character.

“And that you consider would be promoted by the social training which you  
 “think is obtained from that mode of communicating between the professors and  
 “the students which you have previously described?—Such is my opinion.

“Has the adoption of that system in your College produced a good effect upon  
 “the characters of the students?—My experience in our College has confirmed  
 “me in the opinion that it is decidedly advantageous both for the formation of  
 “character and manners ; and such importance do I attach to it that I should  
 “sever my connexion with the College if a contrary system were adopted.

“Do you think that there is any peculiarity in the character of the Irish  
 “student that would make this system which you have described less applicable  
 “to him than to the student of any other country?—Decidedly not ; I have  
 “observed the Irish character under that system in the Irish College in Paris  
 “and in the College of All-Hallows. I have seen Irish students trained in the  
 “College of St. Sulpice, and in many other colleges of France, and I always  
 “observed that that system produced in them the most beneficial results. So far  
 “from there being any peculiarity of character that would render that system  
 “unadvisable to be adopted with Irish students, I think that whatever peculiari-  
 “ties of character they possess render the adoption of that system more  
 “necessary.”

Ev., pp. 248, 249.

Dean Gaffney hesitates as to the propriety of effecting so fundamental an alter-  
 ation in a system now so long established, yet thinks that its introduction, if  
 practicable, would be a most desirable change for the College.

DOUBTS AS TO THE  
 PRACTICABILITY OF  
 ITS ADOPTION.

Dr. Lee, while stating his decided preference, in the abstract, for the system  
 of free intercourse between the Professors and pupils, thus mentions his grounds  
 for doubting the practicability of its introduction into Maynooth:—

Dr. Lee.  
 Ev., p. 197.

“The government of the colleges in which that system is successfully carried  
 “out is absolute, the Directors and Professors are appointed by the Superior, and  
 “are removable by him at will ; for the students, the will of the Superior has the  
 “force of law. The government of these colleges is patriarchal, but absolute in  
 “a high degree. The government of Maynooth is a constitutional government ;  
 “the Professors are appointed by concursus, and neither they nor the Superiors can  
 “be removed by any College authority except for an offence to which the penalty  
 “of deposition is annexed. Every student, so long as he observes the rules of the  
 “College, is as independent in his position as a Superior or Professor. Colleges  
 “of the former description are small, usually governed by religious congregations,  
 “and the whole community lives together *en famille*. In colleges of the latter  
 “description the distinction of grades is more marked, and each member falls into  
 “his own place. I doubt very much if the system adopted successfully in smaller  
 “colleges, governed by the Sulpicians and other similar bodies, would, in a country  
 “like this, work as well as the system that has been adopted at Maynooth. When  
 “the habits of a community are fully formed it is very difficult to change them,  
 “and an attempt to introduce a system, of which freedom of intercourse forms a  
 “part, and without which that freedom of communication would not long continue  
 “to exist, would, in my opinion, be attended with considerable difficulties and its  
 “ultimate success be very doubtful.”

OBJECTIONS TO.

President.  
 Ev., p. 223.

And the President states in stronger terms his grounds of objection :—

“I think the alteration referred to would not be an improvement, at least, unless  
 “the constitution of the College in several substantial fundamental points were  
 “also altered accordingly. The present system at Maynooth is, that the Pro-  
 “fessors unite with the students in the principal and some of the shorter religious  
 “exercises of class days as well as Sundays and holidays, and the Deans are with  
 “them at all their religious exercises, at their meals in the refectory, at their  
 “recreation and public walks within and outside the College. The more constant  
 “and familiar intercourse contemplated in the question, is a system better suited,  
 “I think, to small than to very numerous communities—to seminaries for the  
 “education of young boys rather than for grown-up young men. Its advantages  
 “would, I conceive, be greater in a small than in a large community, and would



“not be at all considerable in a college so very large and advanced as Maynooth ;  
 “but its disadvantages—for even in a small community disadvantages might  
 “result—would be greater in a large than in a small community.

“I would apprehend that such familiar intercourse would tend to lessen, not,  
 “perhaps, the respect, but the desire, for lectures and religious instructions, and  
 “that interest in them which even novelty helps to create. It might also tend  
 “to weaken authority in the enforcement of the duties prescribed by the rules of  
 “the institution. In colleges where the pupils are young and their number small,  
 “authority, which in these houses is usually absolute, however parental, and  
 “practically under almost no limitation or control, is easily maintained; but  
 “where the scholars are more advanced in years, and their number very great,  
 “and the governing authority very strictly limited by jealous constitutional  
 “restraints, and subject to different and unconnected courts of appeal, such limited  
 “authority can be more easily endangered. Hence it was that I said that in such  
 “Colleges as Maynooth the disadvantages would be greater, and that I would  
 “think it a perilous experiment to reintroduce there a system which the Trus-  
 “tees, after some trial, thought proper long since to abolish.

“What are the evils that you apprehend would result from such intercourse in a  
 “small community?—Partly those which I have just now endeavoured to describe ;  
 “and again, I would fear that if there were at any time among the professors or  
 “persons in authority even one whose conversation was sometimes less improving  
 “or circumspect, or suited to the condition and edification of students, evils of  
 “another kind might arise, even in a small community, which, however, in a large  
 “community would be very much greater.

“The evil which you apprehend, I presume, is that familiarity would breed a  
 “contempt of authority?—Not exactly a contempt: I stated rather that I feared  
 “it might weaken or lessen respect for authority, having before my mind not  
 “merely the direct effects of such familiarity or companionship, but also the  
 “danger that it might lead to suspicions of partiality or prejudice towards those  
 “students with whom a professor might happen more or less frequently to  
 “associate, and to jealousies, little parties, a less even and unagitated tone of feel-  
 “ing, and, in consequence, a less simple, indiscriminating, religious respect for  
 “authority than would be desirable. Its advantages, moreover, would not be  
 “very great in so large a College as Maynooth, where a Professor could not  
 “often be the companion of any one individual, the number of students being so  
 “great in proportion to the number of Professors.

“Taking the number of students at Maynooth, roughly, at five hundred, and  
 “the number of the Professors at twenty, that would give a proportion of about  
 “one to twenty-five; and you are of opinion that with that proportion of one to  
 “twenty-five, the professor could not exercise much personal influence in forming  
 “the character, the manners, and habits of the students, by his intercourse with  
 “them?—I am fully persuaded that the Professors in the proportion specified, do  
 “always exercise much personal influence in forming the character and habits of  
 “the students by their intercourse with them according to the system long estab-  
 “lished at Maynooth. But I doubt very much whether such useful influence  
 “would be increased in proportion to the suggested increase of familiar inter-  
 “course on somewhat different occasions. I do not even feel certain that such  
 “useful influence might not be rather diminished thereby. On the whole,  
 “balancing the advantages with the disadvantages of the suggested alterations, I  
 “am of opinion that it is not desirable to try the experiment, and that it would  
 “not be found an improvement.”

The Prefect of the Dunboyne Establishment also expresses his unwillingness  
 to disturb the present system.

Upon this subject, as well as upon that of the general religious training of the  
 students, Professor Crolly thus expresses his opinion :—

“The system of religious instruction is most imperfect. This instruction might  
 “almost be said to be confined to the spiritual Retreats which take place at the  
 “beginning and end of each academical year. One of these Retreats is generally  
 “conducted by the senior Dean, and the other by some stranger, who is not in  
 “any way connected with the College. The Deans also give an occasional lecture  
 “during the course of the academical year; but, so far as my knowledge goes,  
 “neither the President, Vice-President, nor any of the Professors, either give  
 “religious instructions, or are even present whilst they are given by the Deans. It

Dr. O'Hanlon.  
 Answers to Paper  
 K., p. 363.  
 RELIGIOUS  
 INSTRUCTION.

Answers to Paper  
 G. App., p. 205.

"is manifest that this system is most absurd and defective. All the heads of the College who are capable of giving religious instruction should be obliged to assist in discharging this most essential duty. It would seem to have been devised for the purpose of carrying out the perfect estrangement which exists between professors and student, that not one of those whose duty obliges him to teach the students has ever been invited to conduct a Retreat. This irrational system should be totally abolished. The heads of the College should dine with the students, mingle with them in their hours of prayer and of relaxation, and affectionately impart to them religious instruction, not only at times of spiritual retreat, but for one hour at least during each week of the academical year. Masters, Professors, and students, should be all obliged to be present at these instructions. The time for religious instruction, and the persons to impart it, during the ensuing term, should be appointed at the end of each academical year. This would secure the efficient discharge of a most important duty, and would bring superiors and students into a friendly, and, I trust, into a holy and mutually purifying intercourse."

WANT OF MATERIAL MEANS OF RELIGIOUS TRAINING.

As to the absence of certain material means of religious training, Dr. Russell, the Professor of Ecclesiastical History, thus speaks:—

"There is another more striking defect in the present condition of the College,—the total absence or exceedingly inadequate character of what I may be permitted to call the material appliances of spiritual training. The insufficiency of chapel accommodation whether for the comfort of the students, or for the maintenance of the order and repose indispensable to recollection; the want of sufficient space for the becoming and effective observance of church ceremonial; the absence of those helps to spirituality which are supplied by the externals of religious art, as correct and striking models of ecclesiastical architecture, costume, and decorations, suitable religious pictures, statues, and other sacred emblems, constitute, in my opinion, a defect in the system for the training of the students of our College, and for the formation of their character and spirit, the importance of which it is impossible to overrate, and which, in these particulars, not only lowers the prevailing habit and tone of the students' minds in College, but exercises a most pernicious influence upon their tastes in after-life. I think it most essential, not only for the due religious education of the minds of the students in College, but for their direction in what will be a most important part of their duty in the ministry—the formation of the religious character of the people, and the improvement of their religious tastes—that the very building in which they are trained should, if it were possible, supply in its chapel and halls what they could carry with them through life as the ideal of propriety in every department of sacred ceremonial and sacred art; and that it should be made to serve, almost insensibly, and by its very atmosphere, as a school of all the most essential principles of ecclesiology."

REFERENCE TO FOREIGN COLLEGES ON THESE HEADS.

App., p. 215.

Upon these subjects we thought it right to circulate questions among Foreign Colleges for Ecclesiastics, so as to give an opportunity of comparing their arrangements in these subjects with those of Maynooth; the results will appear from the answers set forth in the Appendix.

Upon all these questions of discipline and religious training, although the State has a deep interest in the result, yet as it cannot directly interfere, we have contented ourselves with providing the best materials within our reach, upon which the Trustees, with whom the powers and responsibility reside, may come to a practical conclusion.

#### STUDIES OF THE COLLEGE.

DISTRIBUTION OF THE FREE PLACES.  
Statutes, c. viii., s. 4.

By the College Statutes it was provided that of the two hundred and fifty free places then established, the Provinces of Armagh and Cashel should have the right of presenting seventy-five students each; the Provinces of Dublin and Tuam fifty each, with a provision for preserving the same proportion in case of the augmentation of the numbers on the establishment. According to this arrangement the right of presenting to the five hundred free places, established by the Act of 1845, is distributed among the above Provinces in the proportions following:—Armagh and Cashel, one hundred and fifty each; Dublin and Tuam,



one hundred each; and these, again, are subdivided by agreement, among the several Dioceses of each Province, according to the following table:—

36	free places	for Dublin.
29	"	for Meath.
28	"	for Tuam.
24	"	each for Kildare and Elphin.
22	"	for Killaloe.
21	"	for Armagh.
20	"	each for Cashel, Cork, Ferns, Ossory, Kerry, Limerick, and Waterford with Lisimore.
18	"	for Cloyne.
17	"	each for Ardagh and Kilmore.
16	"	each for Clogher, and Down with Connor.
14	"	each for Derry and Killala.
12	"	each for Raphoe, Achonry, Clonfert, and Kilfenora with Kilmacduagh.
8	"	for Dromore.
4	"	each for Galway and Ross

App., p. 75.

In addition to the above students entirely supported by the public funds, and the Dunboyne students, there are the bursesholders, to whom we have previously referred.

BURSEHOLDERS.

As previously to the augmented grant the annual grant was adequate for the support of two hundred and fifty students only, each Bishop had the right to recommend as many additional students as were willing to pay for their maintenance and were duly qualified. Those who were thus maintained were called pensioners. Others were maintained partly as pensioners and partly on the establishment. The number of pensioners in the College on the 16th of April, 1844, was one hundred; and of students partly pensioners and partly on the establishment one hundred and eighty-three. Since the augmentation of the grant, no pensioner has been received. The number of students in the College on the 16th of April, 1853, was 515.

PENSIONERS.

The age at which students usually enter Maynooth is eighteen or nineteen, but some enter a few years older or younger. Their average age at entrance has rather diminished since 1845.

App., p. 58.

In many of the Roman Catholic Dioceses of Ireland, diocesan seminaries have been established, under the superintendence of the respective Bishops, intended chiefly for the preliminary education of ecclesiastics. In the districts where these seminaries exist, the candidates for Maynooth are for the most part educated in them. In other places such education is obtained at ordinary schools. The total expense of the preliminary education of a student is stated to amount upon the average to about £150; and his outfit, on entering the College, to about £30.

MODE OF SELECTING CANDIDATES FOR ENTRANCE.

When a vacancy occurs in one or more of the free places assigned to a Bishop, he selects from among the young men of his diocese who intend to enter the priesthood the number requisite to supply the vacancies. This selection is made either according to the superior merit shown in the diocesan seminary (wherever such exists), or according to the result of an open public examination, of which previous notice is given. The student, thus selected, presents himself for entrance examination, furnished with a letter from his Bishop to the President, stating his age, parentage, residence, disposition, and character.

App., pp. 75, 81.

A fee of eight guineas is paid at entrance, as before stated. The payment of this fee was discontinued for some time after the augmentation of the grant. It has, however, been lately resumed, and the fund is applied, amongst other purposes, to the payment of the salary of the third junior Dean.

ENTRANCE FEE.

App., p. 75.

The general period at which the entrance examinations take place is from the 25th of August until the 1st of September in each year; and the examinations continue for about four hours each day, until all the candidates present are examined. But candidates who present themselves at any time between the 25th of August and the following Easter Sunday, are examined, when they come, in the same manner as at the general entrance examinations. The President, in either case, invites, by public notice, all the Superiors and Professors to be present at the examination. Each candidate is examined separately, and is allowed about a quarter of an hour for preparation. At every entrance examination three at least of the Professors or other Superiors, must be present as examiners.

App., p. 197.

ENTRANCE EXAMINATION.

App., p. 76.

App., pp. 99, 106.



Statute, c. viii. s. 4. In general, six or eight examiners attend, and all of them interrogate; but the principal part of the examination is conducted by the classical Professors; and especially by the Professor of the class to which the candidate aspires, or the class immediately preceding. The admission or rejection of the candidate is determined by the votes of the majority of the examiners present. If the candidate is not found qualified to enter the class for which he proposes, but qualified for a lower class, he is admitted into such lower class; if he be not qualified for the Humanity Class he is rejected altogether; and in that case his Diocesan has the power of sending up another candidate at any time before the following Easter, so as to save the current year.

App., p. 77.

NUMBER REJECTED  
DURING THE YEARS  
FROM 1845 TO 1853.

App., p. 76.

During the nine years from 1845 to 1853, inclusive, 851 students entered the College; 380 candidates were rejected from the higher class for which they proposed, and placed in a lower class, making an average of 42 annually; and 67 were totally rejected, making an average of a little more than seven annually. Of those totally rejected eighteen presented themselves from Dublin, eight from Meath, seven each from Ardagh and Elphin, five from Kilmore, four from Achonry, three each from Limerick and Kilmaeduaugh, two each from Armagh, Cashel, Tuam, Down, Kildare, and Galway, and one each from Clogher, Dromore, Clonfert, and Ferns.

The matter of the entrance examination varies according to the class which the student seeks to enter. The following table shows the entire course for admission to the three classes of humanity, rhetoric, and logic, viz. :—

ENTRANCE  
COURSE.

App., pp. 75, 76.

ENTRANCE COURSE FOR ADMISSION TO THE CLASS OF HUMANITY.

*Latin.*—Cæsar, de Bello Gall.; 1st and 2nd Books Virgil's Eclogues; 1st, 2nd, 3rd, and 4th Books Virgil's Æneid; Horace's Epistles; Sallust; Cicero's Four Orations against Catiline.

*Greek.*—Greek Grammar; Gospel of St. John; Lucian's Dialogues, 1st Book, (Murphy's or Walker's); Xenophon's Cyropædia, 1st, 2nd, and 3rd Books.

Also, Murray's Abridgment of English Grammar; a Short System of Geography; and the Elements of Arithmetic.

ENTRANCE COURSE FOR ADMISSION TO THE CLASS OF RHETORIC.

The whole of the Examination Course for admission to Humanity, and besides—

*Latin.*—Cicero's Orations on the Manilian Law, for Archias, Milo, Marcellus, and Ligarius; Horace's Odes and Satires; Livy, three First Books; Virgil's Æneid, 5th, 6th, 7th, and 8th Books; Homer's Iliad, 1st, 2nd, 3rd, and 4th Books.

Also Grecian History, Roman History, and Algebra, as far as Quadratic Equations inclusive.

ENTRANCE COURSE FOR ADMISSION TO THE CLASS OF LOGIC.

The whole of the two preceding Examination Courses, and moreover—

*Latin.*—Tacitus, first five Books of the Annals; Livy, 4th and 5th Books; Virgil's Georgics, and the four last Books of the Æneid; Horace's Art of Poetry.

*Greek.*—Homer's Iliad, 5th, 6th, 7th, and 8th Books; Demosthenes' Philippics and De Corona; Longinus de Sublimi.

Also, English and Irish History; and Euclid, six Books; or the whole of Darre's Geometry, including surfaces and solids.

RULE AS TO  
EXAMINATION IN  
ENGLISH.

Journal of Trustees  
27th June, 1829.

App., pp. 76, 92,  
99.

ITS NEGLECT.

App., p. 93.

By a resolution of the Trustees, first adopted in the year 1829, and revived in the year 1841, it was declared that no student should be admissible into the Humanity Class who should not be found capable of answering in Murray's Abridgment of English Grammar, a Short System of Geography, and the Elements of Arithmetic. This resolution, though retained on the entrance card, has remained a dead letter, and there is, in fact, no examination at entrance in English grammar or composition; nor is the examination in history a substantial or effectual one, no student being ever rejected for deficiency, however great, in that respect.

In classics, the candidates are examined in translating *viva voce*, and in parsing passages selected from the authors which constitute the course, and in the elements of prosody.

The entrance examinations in science are conducted by three of the officers of the College appointed by the Board of Trustees. These officers are, the Vice-President, the Professor of Physics, and the Professor of Humanity.

App., p. 115.

A resolution was entered into by the Trustees in June, 1847, to the effect that candidates for admission into the class of logic or physics be examined in algebra and geometry, and that for admission into the class of humanity or rhetoric, after the opening of lectures, the knowledge of as much algebra and geometry, as shall have been taught at that date in the class to which the candidate aspires, be required. This resolution, as the Professor of Physics has stated to us, has never been strictly enforced, and the efficiency of the studies in his class has been impaired in consequence.

App., pp. 103, 114,  
122.

If a candidate presents himself for admission to the class of physics, he is



examined in the subjects taught during the logic year. If he propose for the lowest class of divinity, he is examined in the matter of the logic and physics years. If he propose for one of the higher classes of divinity, he is examined exclusively in the theology of the year immediately preceding.

Of the 851 students who entered College during the nine years from 1845 to 1853 inclusive, 321 entered the class of humanity; 193, that of rhetoric; 190, that of logic; 54, that of physics; 69, the first year's Divinity Class; 14, the second year's Divinity Class; and 10, the third year's Divinity Class. App., p. 77.

The standard of attainments required for entrance, so far as classics are concerned, appears to be as high as can be reasonably required, considering the condition of the preparatory schools.

It appears to be a defect that a candidate proposing to enter the Physics Class, or one of the Divinity Classes, does not undergo an examination to test his proficiency in the studies of the lower classes.

It has been also suggested, and we think the suggestion a very reasonable one, that after the general period of entrance examinations, from the 25th of August to the 1st of September, there should be certain stated days for entrance examinations, instead of the present system, which permits a candidate to present himself at any time before the succeeding Easter—a rule which is stated to occasion serious interference with the classes of the professors, who are called away to act as examiners. App., p. 123.

It has been also suggested that in the other departments, as well as in science, standing examiners should be appointed for each year.

A great defect in the entrance examination, as at present constituted, is, unquestionably, the want of an adequate test of the proficiency of the candidates in the knowledge of English. Considering the period of life at which young men enter the College—generally the age of eighteen or nineteen years—it is hardly to be expected that any collegiate training can succeed in giving the student a proper knowledge of, or mastery over, the resources of the English language, unless the groundwork has been laid in his previous education. CHIEF DEFECT IN ENTRANCE EXAMINATION. Professor Crolly. Ev., 20.

In many instances the circumstances and position of the students who enter Maynooth are such as to give little opportunity for the early acquisition of a good English education; and in the preparatory schools which the students attend before their entrance into the College, it appears that English education does not receive sufficient attention, which may be attributable to the superior importance of Latin and Greek for the collegiate prospects of the pupils. In many instances candidates very deficient in knowledge of English are admitted; and this defect is one which it is extremely difficult to remedy within the College. Rev. John Harold. Ev., 42.

With respect to effecting an improvement in this respect, some, whose opinions are entitled to weight, think that any improvement must begin with the preparatory schools, and that until better and more extensive provision is made for primary education, it would be of little use to enforce a higher standard for entrance into the College; but in the opinion of the majority of the witnesses, it would produce a decidedly beneficial effect upon the preparatory education of the candidates, if it were known that their grammatical acquaintance with the English language would be rigidly tested at entrance, in which case the preparatory schools would adapt their teaching to the requirements of the College in this respect, as they have already done in the departments of classics and mathematics. The Board of Trustees seems to have been of this opinion, as they have lately promulgated and repeated the rule requiring the candidates at entrance to answer in the ordinary departments of English education. Lord Ffrench to paper H, App., 211.

We therefore recommend that this rule should be no longer a dead letter, but should be for the future enforced, and that each candidate for admission should be required to write a short composition or translation in English, so as to test his acquaintance with the rules of orthography and syntax. Dr. Dixon. Answer to paper H. p. 210. President. App., p. 77.

RECOMMENDATION AS TO ENFORCING OF RULE.

COURSE OF STUDIES IN THE COLLEGE.

The complete College course consists of eight years.

The academical year in Maynooth extends over nine months, commencing on the 1st of September, and terminating shortly after midsummer.

The following is a summary of the studies during the several years of the College course:—

First (Humanity) year—Latin, Greek, English Literature, Algebra, Bible History. App., p. 111.

Second (Rhetoric) year—Latin, Greek, English Literature, Geometry, Bible History.

Third (Logic) year—Logic, Metaphysics, Ethics, French, or English Literature.

Fourth (Physics) year—Natural Philosophy, Ecclesiastical History.

Fifth (1st Divinity) year—Theology, Ecclesiastical History, Irish.

Sixth, seventh, and eighth (2nd, 3rd, and 4th Divinity) years—Theology, Sacred Scripture, Ecclesiastical History, Hebrew.

The student ascends from class to class in each successive year, as a matter of course, except in two instances:—

App., p. 79.

1st. In case of marked deficiency, a student is sometimes obliged to remain a second year in the same class.

App., p. 114.

2nd. Occasionally a student, at the instance of his Bishop, is permitted to pass over a class, and, for instance, to go direct from the class of humanity to that of logic. This is done in pursuance of a resolution of the Trustees, in cases where, in any particular diocese, there is an urgent demand for clergymen.

#### CLASS OF HUMANITY.

The average number of students in the class of humanity is about thirty five. They attend nine lectures during the week under the Professor of Humanity, seven in Classics, and two in Algebra. They also attend four lectures in the week, of an hour each, in the class of English, and receive instruction in the Catechism and Scriptural history from the Vice-President.

The authors read in the Humanity Class are, in Latin, Cicero, Livy, and Horace; in Greek, Homer, Xenophon, and Epictetus.

The mode of teaching is in substance the same as that used in a class at an ordinary school, a certain portion of a Latin or Greek author being marked out as the business of a lecture, and a student being called upon in his turn to translate and parse a portion. Occasionally the Professor gives explanatory lectures to his class in the form of prelections.

App., p. 124.

They are also exercised in Latin and Greek prose compositions. The professor gives them a theme in English to translate into Latin, and a theme in Latin to translate into Greek; sometimes he gives them a theme in English to translate both into Greek and Latin. A composition of this kind is required from each student at least once a week. The Professor, after having examined in private these compositions, or as many of them as he can, (for he states that his time rarely enables him to read over them all), reads and comments upon some of them in class. Compositions in verse are sometimes, but not usually, required.

Preparatory to his instructions in algebra, the Professor instructs his class in vulgar and decimal fractions. He then goes through the rules of the algebraic course, first explaining the principles and then interrogating the students in subsequent lectures. Two lectures in the week are given upon these subjects.

#### EXAMINATIONS.

There are two examinations in the year in the class of humanity—one in the month of January after the Christmas recess, the other at Midsummer. The subject matter of each examination is the business of the preceding half year. The examiners consist of the Professor of Humanity assisted by three assessors, two of whom are professors. Each student is under examination for about a quarter of an hour. Four premiums are given in the Humanity Class for the best answering at these examinations, consisting of books selected by the Trustees, varying in value from £1 10s. to £1.

#### PREMIUMS.

#### CLASS OF RHETORIC.

The students of the Rhetoric Class are instructed in Greek and Latin, under the Professor of Rhetoric; in Geometry, under the same professor; in the catechism and Scriptural history, under the Vice-President; and they also attend the lectures of the Professor of English.

The choice of Greek and Latin books to be used in the Rhetoric Class is left to the Professor. The course for the last year consisted of Cicero de Oratore, Quintilian, the Georgics of Virgil, the Agricola of Tacitus, in Latin; the Rhetoric of Aristotle, Demosthenes de Corona, and the Second Book of Thucydides, in Greek.

App., p. 120.

The examinations in this class are conducted nearly in the same manner as those in the class of Humanity, namely, by the examination of the students in turn in the day's business in class, with occasional prelections from the Professor. Such prelections are given about once a week, on the average.

In this class also, the students are exercised in prose composition in Greek and Latin, and besides in written translations from these languages into English. The practice of the Professor is to give one composition each week in Greek, Latin, and English, alternately. It is the duty of the Professor to read over



these compositions in private, and correct their defects; but it appears that he cannot, without much difficulty, find time to perform this duty, and it appears to be in practice not fully performed.

The studies in this class have a two-fold object, namely, the continuance of the classical education of the students as well as their instruction in the principles of rhetoric. For the latter purpose, the students are lectured by the Professor in the substance of Aristotle's Rhetoric, which is read as a class book; and the Professor states that he explains the text in English by references to other authors, ancient and modern. Ev., p. 151.

The students of this class also receive two lectures in the week in Geometry. The class book used by them is the Geometry of the Abbé Darré, a work compiled by a former professor of the College, which is stated to us to comprise all the demonstrations contained in Euclid's Elements, but upon a method in imitation of Lacroix. Ev., p. 156.

The examinations in the Rhetoric Class take place half yearly, as in the class of Humanity. The examiners are the Professor of the class and three additional examiners appointed by the Trustees. During the last year they were the Vice-President, the Professor of Sacred Scripture, and the Professor of the fourth year's Theology. The examination of each student occupies about 15 minutes. EXAMINATIONS.

As to the efficiency of the studies of the Humanity and Rhetoric Classes under the present system, the opinion which we have formed is, upon the whole, unfavourable. The subject matter of these studies comprehends the higher classics, algebra, geometry, and English; and we should not recommend the addition of any other subject, with the exception of ancient history. But the provision made for teaching, taken with reference to the state of preparation of the candidates, does not seem adapted to supply the defects of their previous education. To correct these defects, to teach the students accurately and critically the authors which they read, and at the same time to implant the germ of tastes and habits leading of themselves to the higher cultivation of the mind, should be the end proposed in the classical teaching of these years. It is impossible, we think, to overestimate the value of these two years of a student's life, if properly employed, especially when the general industry of the students and the absence of all temptations to idleness are taken into consideration. OPINION AS TO  
EFFICIENCY OF  
STUDIES IN  
THESE CLASSES.

The materials to work upon are young men from seventeen to nineteen years of age, with a knowledge of Latin and Greek sufficient to enable them to pass the entrance examination, but with scarcely any critical knowledge of those languages, with a slight knowledge only of the rudiments of algebra and geometry, and, for the most part, with a very imperfect English education. A youth so educated, on entering the Humanity Class, forms one of a class of 35 or 40, who attend lectures for seven hours in the week, and have a certain amount of matter appointed as the business of each lecture, for which they are liable to be called on by the Professor. But as the call lasts from twenty minutes to half an hour, each student is, on an average, called upon to answer in class only about once in the fortnight. The system, as was stated by one of the Professors, rather provides that a certain amount of business shall be treated before the whole class than that each student shall accurately know every part of that business. GROUNDS OF.

The students, in addition, compose in the Humanity Class a weekly theme in Latin or Greek, and in the Rhetoric Class a weekly theme alternately in Latin, Greek, and English; but the Professors find it impracticable to read over and correct all these compositions, and but four or five of them are publicly read and commented on in class. It is plain that under such a system the progress of any student must almost entirely depend upon his own interest in the authors which he reads, an interest hardly likely to exist to any great extent in the absence of any means taken to create or sustain it. And the stimulus given by the hope of distinction at the examination is greatly lessened by the comparative worthlessness of the premiums. The Professor of Humanity states that he recommends to his class several books of reference on grammar, philology, and composition; but as it appears that very few, if any, of the students of this class are themselves possessed of these works, and as they have not access to any library, the recommendation to use them cannot have any practical value. Professor Neville.  
Ev., p. 52.

It is the prevailing opinion among such of the superiors of the College as have turned their attention to the subject, that the mode of teaching in the junior classes should be altered, and a distinct system of teaching, upon the tutorial PROPOSED  
ALTERATION OF  
SYSTEM.



MR. GARGAN'S  
SCHEME OF  
STUDIES.

Ev., p. 104.

PROVISION OF  
STATUTES AS TO  
EMPLOYMENT OF  
DUNBOYNE  
STUDENTS IN  
TEACHING.

App., pp. 17, 19.

OPINIONS IN  
FAVOUR OF ITS  
ENFORCEMENT.

Dr. O'Hanlon.  
Ev., p. 6.

Dr. Crolly.  
Ev., p. 40.

method, introduced. In the present system there is, in fact, an endeavour to combine the tutorial and professorial methods, but both are done imperfectly.

Mr. Gargan, the Professor of Humanity, proposed an entire scheme of studies for the junior house—a portion of which was, that the Humanity Class in the College should, as a distinct class, be abolished; that the Rhetoric Class, the standard for entrance to which should be raised, should be the lowest College class; and that such of the students as should be unfit to enter the Rhetoric Class should be placed for a year or more under the care of some of the Dunboyne students, whose duty it should be to train them in Latin and Greek, according to the tutorial method. That the Professors of Humanity and Rhetoric should be made respectively Professors of Greek and Latin, to whom should be entrusted the charge of the Rhetoric Class, and of giving occasional lectures to the more advanced classes of the junior house, and of supervising the studies of the young men under the immediate care of the Dunboyne students.

The employment of the Dunboyne students in teaching, which this proposal contemplates, would be but carrying into practical effect a provision of the Statutes for that purpose.

By the ninth and tenth articles of the seventh chapter of the Statutes, it is provided as follows:—

“But since in establishing this class of students our principal object is, that persons may not be wanting who, succeeding to the Professors whose places may become vacant either by their death or otherwise, may execute without interruption the duty of teaching in the College, which, however learned they may be, they will not be able to discharge, unless they shall have acquired by experience a facility of communicating instruction to others. We desire, therefore, that the senior students also may have their share in the province of teaching. It will, therefore, be their business at stated times, to question the pupils of the various classes concerning the subjects which have been discussed under the direction of their masters.”

This provision of the Statutes has never been carried into full effect. To put it in practice and to employ some of the Dunboyne students in the function of tutors to the junior classes, has appeared to several of the superiors of the College the best remedy for the deficiency in the present system of teaching in the junior classes. Dr. O'Hanlon, the Prefect of the Dunboyne Establishment, is decidedly in favour of the adoption of that course, both as desirable for the better teaching of the Humanity Classes, and as a benefit to the Dunboyne students themselves, who should be thus employed, as a means of preserving and increasing their knowledge of the several departments through which they have passed.

Professor Crolly is of the same opinion, and suggests that the Dunboyne students thus employed should remain a longer time in the College, and should receive an additional salary for their services. He says:—

“The statute could be put in force, I think, very advantageously, if a plan were agreed upon by the Board of Trustees by which two Dunboyne students, at least, or perhaps more, should be appointed to assist the Professors of the junior classes, adopting the tutorial method of teaching, at a different time from that at which the Professors of those classes lecture; and I think that those Dunboyne students should receive a higher salary than the rest, which might be done in various ways. I think, also, that those persons might be very useful afterwards, when they would leave College, in teaching in the diocesan seminaries. But I think that a longer time should be allowed to those tutors on the Dunboyne Establishment, for various reasons: first, because they would not be continually changing, they would have a longer time to perfect themselves in the languages, and the risk of inefficient persons being appointed would be much lessened; secondly, because it would be an additional inducement for a number of the Dunboyne students to prepare themselves for competing for the office of tutor, when they would be allowed to remain for a longer period in College. The appointment should be made by public competition, the subject of which should not be general, as in the case of a concursus for a Professor's chair, but should be confined to languages. This would be no inconvenience to a Bishop who might require the services of a Dunboyne student for his diocese, because any Bishop can take his own subject out of College whenever he pleases; and, therefore, it occurs to me, that allowing them to remain a longer time in College will not in any way prevent a Bishop from employing any such person in his seminary. Each Bishop has his own



“subjects, and he can call on them when he pleases; and, therefore, it would not have any practical effect in restraining a Bishop, except that he might not wish to deprive the student of the advantages he would enjoy in College. I think that the tutors should get a larger salary than others not similarly employed, and this would be advantageous in other respects. The Dunboyne Establishment is now so managed, that the very weakest student, who can get the merest qualification for being admitted on the establishment, gets as much as the best student on it; and as this is an unequal distribution of rewards, this increase might be so regulated as to amend that great defect. I think that the students of the Dunboyne Establishment appointed to those offices should get a larger salary, and that they should be allowed three additional years on the Dunboyne, that is six years altogether.”

On the other hand, Dean Gaffney and Dean Hackett, while admitting the advantage to the junior classes of being tutored by the Dunboyne students, are of opinion that the latter could not devote the necessary time, except at the sacrifice of their proper studies.

CONTRARY  
OPINIONS.  
Ev., pp. 167, 246.

Dr. Murray, the senior Professor of Theology, recommends the employment of the Dunboyne students in the Theological Classes according to a plan to which we shall hereafter advert, but is opposed to their employment as tutors in the Humanity Classes for two reasons; first, the difficulty of finding Dunboyne students fitted for the task of classical teaching after the lapse of so many years since their own classical studies—particularly those in Greek—have been given up; and, secondly, that such employment would frustrate one, and, as he conceives, the main end of the Dunboyne Establishment, which is to make them more profound and extensive scholars.

Ev., p. 79.

Dr. Murray suggests a fundamental change in the system of teaching the classics, which would involve the abolition of the professorial system altogether, and the substitution of the tutorial. His words are these:—

DR. MURRAY'S  
PROPOSAL.

“I would put the two classes into one. I would entirely abolish the professorial and substitute the tutorial system. I would have the students drilled for several hours of the day, just as they are in public schools, and in some, at least, of the preparatory diocesan seminaries, every student having his daily task, exercise, translating, parsing, and so forth, as in schools. It is plain to me that boys of such limited classical attainments as are the students of the two Greek and Latin Classes in Maynooth, would learn more in a few months under the tutorial or schoolmaster system than they do now in two years under the present. Few priests, I apprehend, would like to undergo, or, perhaps, from their habits, be fitted to undergo such drudgery, and to persevere in it. You could get laymen, first-rate classical scholars, for less than a Professor's salary. But, of course, the rights of the existing Professors should be fully and sacredly preserved.”

Ev., 79.

Your Commissioners, are disposed to agree with Dr. Murray, as to the inexpediency of employing the Dunboyne students in acting as tutors to the junior classes. That duty, if at all properly discharged, is one which we are convinced could not be efficiently performed in the leisure hours of the Dunboyne students. It is quite sufficient to absorb the entire time and attention of those engaged upon it. Either, then, the duty would be discharged in an imperfect and perfunctory manner, and so as to be of no real value, or else the Dunboyne students selected must relinquish altogether their proper studies, which would, on the one hand, as Dr. Murray observes, frustrate the object of the Dunboyne Establishment, and on the other, would circumscribe without due reason the area of choice in the selection of tutors.

OPINION UPON  
FOREGOING  
SUGGESTIONS.

But we are by no means prepared to agree with Dr. Murray as to the expediency of entirely abolishing the professorial system as regards these classes. Accurate verbal training in the languages which they learn is, no doubt, the chief thing needed for them, as it is clearly the foundation of all scholarship; yet, we believe that such training alone will be very far from supplying all that should be reasonably looked for in the education of members of a college, who are no longer to be subjected to the mental discipline of mere boys. To infuse into them a due apprehension of the spirit of the authors which they read, and of the genius of the languages which they study, to give them that appreciation of and taste for classical literature which merely verbal study tends rather to cramp than to develop, are objects never to be lost sight of in a collegiate education, and these are the peculiar functions of a Professor.



RECOMMEN-  
DATION OF  
ASSISTANT  
TEACHERS.

OF LECTURES BY  
PROFESSOR IN  
ANCIENT HIS-  
TORY AND  
GEOGRAPHY.

AND OF SUBSTAN-  
TIAL PRIZES IN  
THIS AND OTHER  
DEPARTMENTS.

CLASS OF LOGIC.

Mr. Neville.  
Ev., p. 49.

We recommend, then, that, with a view to meet the defects of the preparatory education of the students, the tutorial system should be introduced into these lower classes, and that two Assistant Professors of Greek and Latin, or rather, two classical teachers should be appointed, to whom, under the direction of the Professors of Humanity and Rhetoric, the elementary instruction of those classes should be committed. It would thus become practicable to carry out Dr. Murray's suggestions, and to have every student exercised in translating and parsing.

The Professors of Humanity and Rhetoric, being relieved from a portion of their present work, might give lectures in Ancient History and Geography, both of which subjects are at present comparatively neglected.

These lectures need not be catechetical, but might be delivered in the form of prelections. It would not, however, be necessary for the Professors in all cases to give historical lectures of their own composition, but they might lecture from some historical work of which they approve. We would recommend that distinct and substantial prizes should be given at the half yearly examinations of these classes for the best answering in Ancient History and Geography, as well as in the other departments of study, with respect to which we were impressed with the inadequacy of the present premiums in number and value.

The average number of students in the Logic Class is about seventy-two. They receive nine lectures in the week, during the thirty weeks of the academical year, from the Professor of Logic: two on Mondays, Tuesdays, Thursdays, and Fridays, and one on Saturdays. They are instructed in Logic from the assembling of Class in September until Christmas; in Metaphysics, from January until a few weeks before the Midsummer examinations; and in Ethics, during the latter weeks. About one-third of the weekly lectures consist of prelections from the Professors on the business to be read. The remainder consist of catechetical examinations in the text-books. The text-books are, in logic, a compilation by Joseph Valla, in metaphysics and ethics, treatises by Anglade, a French refugee clergyman, formerly a Professor in Maynooth. The language used in the Logic Class is Latin, which is considered as conducive to precision of thought.

The subject matter of the treatises in logic, ethics, and metaphysics, used at Maynooth, have been thus detailed by the Junior Professor of Theology:—

"The treatises from which the Professor of Logic lectures, are the Lyons 'course of philosophy, reprinted in Dublin for the College. There are three 'tracts—Logica, Metaphysica, Ethica. The tract 'Logica' treats of definition 'of the nature and varieties of terms, the nature and the qualities of propositions, 'the kinds of propositions, syllogisms, the rules of syllogisms, and various kinds 'of argumentation, in its first part; in the second part it discusses the motives 'of judgment. In the first part the student is taught the abstract rules of logic, 'and in the second, the condition of the applicability of those rules, that is, the 'existence of certain means in men of discovering real absolute truth—actual 'existence. These means or sources of actual knowledge are enumerated, and 'explained, and established. 'Sensus intimus,' which informs him of the present 'actual state of his own mind, the ideas he has, the judgment he forms, the sen- 'sations he experiences, and so on. 'Evidentia,' pointing out the relations 'between ideas, their agreement or disagreement. 'Memoria,' by which we 'become cognizant of former conscious states of our minds. 'Relatio sensuum,' 'through which we are made aware of material existence. 'Testimonium 'hominum,' on which we rely for our knowledge of facts occurring not in our 'presence, &c.

"The metaphysics treatise commences with what are called general meta- 'physics, which teach the general properties of beings, such as the nature of 'possibility and of essence, of nature, *natura*, the relation of cause and effect, 'and the general qualities of being, as they are called the transcendental quali- 'ties. After general metaphysics comes the treatise of special metaphysics, 'which is divided into two parts, the one regards God, the 'Spiritus Increatus,' 'the other regards the human mind, 'Spiritus Creatus,' and is called psychology. 'In the first part we prove, by five arguments, the existence of God, and meet 'the objections of the infidels; we then pass on to establish the various attributes 'of God, and mention the principal errors that have been broached regarding 'them. In the second part we treat of the human soul, its spirituality, its simpli- 'city, its power of thinking, experiencing sensations, forming judgments, reason- 'ing—entering, meantime, into the various speculations of philosophers, Descartes, 'Mallebranche, Clarke, Locke, and any others that the Professor may deem fit 'to introduce, but those mentioned are treated of in the tracts themselves.

"In ethics we first treat of the nature and circumstances of a human, that is, "an imputable act, then lay down the internal rule of morals, namely, conscience, "and explain its nature, the various kinds of consciences—the timorous conscience, the lax conscience, the scrupulous conscience, the erroneous conscience; "we then pass to what is termed the external rule of morality, which is law, "and discuss various questions relating to the natural law, whence it derives its "force, whether it can be dispensed with, even by God, refuting, as we proceed, "the opposite errors of Hobbes, Spinoza, &c. These three sets of subjects form "the study of the logic year."

The average number of students in the class of physics is about seventy. They receive nine lectures a week, during the academical year, from their Professor; one-third of the lectures are prelections, the remainder are catechetical. The course is said to comprise algebra, geometry, plane and spherical trigonometry, conic sections, mechanics, optics, astronomy, electricity, hydrostatics, hydraulics, pneumatics, and electro-magnetism. They have, like the other classes, two half-yearly examinations—one in January, and one in June.

CLASS OF  
PHYSICS.

Dr. Renahan.  
Ev., p. 231.

Before Christmas, geometry, algebra, trigonometry and conic sections, are taught; after Christmas, mechanics, astronomy, hydrostatics, pneumatics, and optics.

MODE OF  
TEACHING.

The mode of teaching is in a great degree prelectionary, but combined with calls. The professor explains the subject in the form of regular lectures, and at a subsequent lecture calls upon his pupils to explain in the same manner. The text books in geometry and trigonometry are the treatises of the Abbé Darré, republished by the present professor. The volumes formerly known as the Cambridge Course by Wood and Vince, are the class-books generally used for the other mathematical branches. Electricity and galvanism are read from a treatise by Dr. Callan, the present professor.

The time allotted for physical science appears to be too short. It is impossible that so long a course can be gone through with due advantage during the thirty weeks allotted to it. An obvious loss of time during the year of physics results from the necessity of going over again the algebra and geometry taught in the humanity and rhetoric years.

OBSERVATIONS  
AS TO CLASSES  
OF LOGIC AND  
OF PHYSICS.

This necessity arises from two causes. Many of the students have entered for the Logic Class without having undergone any real or searching examination at entrance as to their knowledge of algebra and geometry, and without having a knowledge of these subjects sufficient to enable them to pursue at once the more advanced studies, which are the proper object of the year of physics. Again, by reason of the interposition of the logic year, during which no physical science is taught, the previous acquirements of the students in algebra and geometry are very often nearly or quite forgotten at the time of their commencing the studies of the year of physics. Upon this subject we refer to the opinion of the Right Rev. Dr. Denvir, whose attainments in natural philosophy, as well as his experience as a former Professor of that department in the College, render his opinion of great value:—

"The course of mathematics and natural philosophy is, in my opinion, entirely "too short. These two branches are taught by the same able professor within "the period of an academical year, which commences about the 10th of September, and terminates about the 1st of June. In this interval several weeks "are spent in Christmas examinations and a few short vacations, so that an "academical year cannot amount to eight months, within which time, it must be "conceded, a sufficient knowledge of mathematics and natural philosophy cannot "be acquired by a class which, under the existing arrangement, must commence "the academical year with the study of the philosophy of arithmetic, and thence "proceed through algebra, geometry, plane and spherical trigonometry, and "conic sections, before reaching the doctrine of mechanics, the very entrance of "natural philosophy. Too short a space of time then remains for astronomy, "hydrostatics, pneumatics, optics, electricity, Galvanism and other cognate "branches, geology, &c.

OPINION OF DR  
DENVIR.  
Answer to Paper  
II, App., p. 213.

"To apply to this defect any adequate remedy, it is, in my opinion, necessary "that one academical year should be devoted exclusively to natural philosophy "and chemistry, mathematics being learned by the students in the preceding "portions of the collegiate course.

"For this purpose mathematics, with, perhaps, the exception of the elements "of the differential and integral calculus, which could be acquired at the commencement of the natural philosophy year, should be either taught simul-



"taneously with logic, or a separate year given for acquiring them under a separate Professor, who might at the same time give instructions on other useful subjects.

"The latter mode (by a separate Professor) was that originally selected by the Trustees of the College, as appears from a paragraph to that effect contained in the Statutes which were in force until about the year 1814. These Statutes make explicit provision for a separate Professor of Mathematics. Owing, however, to the prevalent scarcity of clergymen, the course was made shorter than it was intended to be in this respect, and no separate mathematical professor was appointed.

"Since the augmentation of the grant in 1845, the number of students was doubled; and I think that such Bishops as may desire to have their clergy instructed more fully in the branches just now mentioned should have the opportunity afforded to them.

"With respect to chemistry I would say, from experience, that it may be taught by the Professor of Natural Philosophy, and that it should be learned by the students, not only because it is in reality a branch of natural philosophy, but also, and especially because a portion of it has reference to the improvement of agriculture; and were the priesthood, by a knowledge thereof, enabled to tender sound advice to the farming portion of their flocks, such advice would be assuredly acted upon.

"Inasmuch as many students commence their collegiate course by the study of logic, having read humanity and rhetoric in seminaries, they could not acquire a knowledge of natural philosophy unless mathematics be taught, either in conjunction with logic and metaphysics, or under a separate professor.

"About the year 1820 the Board of Trustees, on a memorial of mine, agreed to have mathematics taught during the logic year, but their resolution to that effect was not carried into execution."

Mr. Hussey, one of the Lay Trustees, thus expresses his opinion:—

"I have always thought that the Trustees should have appointed an additional Professor of science (say of agriculture, chemistry, and geology—the increased grant of 1845 allowed ample funds), and be the means of giving a class of clergymen remarkable for scientific attainments, and who would have great influence in recommending all new improvements to the occupiers of the soil."

To add another year to the general course, for the sake of a more extended study of physics, is hardly, we apprehend, at present practicable; but a method might be adopted by which, without extending the general course in point of time, the physical and moral sciences might be studied to much greater advantage than at present. Instead of having a separate year devoted to each of the subjects of natural and moral philosophy, the two subjects might be combined in a biennial course, and taught *pari passu*. Several benefits, we think, would accrue from the adoption of this change. In the first place, the diversity of studies would be in itself an advantage; as each would supply a relief to the other. In the next place, we agree with Professor Neville in thinking, that even though in a biennial course no greater amount of time might, upon the whole, be devoted to each study than in two separate annual courses; yet, that the more extended time over which each would be spread, would enable the students to digest it better, and that both would be learned more fully and maturely. Again, under the proposed change the waste of time which at present takes place as to both studies, would be obviated. A continuous course of Physical Science would extend over the whole of the four junior years, Algebra in the Humanity year, Geometry in the Rhetoric year, the higher Mathematics, Natural Philosophy, and Chemistry during the two succeeding years, and the course of Mental and Moral Philosophy would, at the same time, be brought down, as it naturally ought, to the threshold of the Theological studies. There is another reason which we think of considerable force in favour of the suggested change. In every body of students it will happen, that there are many whose inaptitude for the study of physical science is so great, that whatever labour they may bestow, they never succeed in making progress; so that to them the year spent in physics is comparatively wasted. It would then, we think, be of great importance, that during all the period of the study of science there should be some collateral study to which those who could make no proficiency in physical science might direct their chief application. This suggestion has met with the approval of most of the Professors of the College.

OF MR. HUSSEY.  
Answer to Paper  
H, App., p. 212.

RECOMMENDA-  
TION OF BIEN-  
NIAL COURSE OF  
LOGIC AND  
PHYSICS.

Professor Neville.  
Ev., p. 50.



The President is of opinion that this arrangement would impair rather than increase the efficiency of the mathematical studies, which he believes are conducted to more advantage when every other study is shut out. The preponderance, however, of authority as well as of reason seems to be in favour of the proposed change.

OPINION OF  
PRESIDENT.

We agree with Dr. Denvir and Mr. Hussey as to the advantage of teaching chemistry to the students during these two years, and especially agricultural chemistry, a branch of knowledge, the diffusion of which among the Roman Catholic clergy would be likely to act very beneficially upon the industry of the country.

AGRICULTURAL  
CHEMISTRY.

In accordance with the suggestion of Dr. Denvir, we recommend that a Professor of Mathematics should be appointed in addition to the Professor of Physics, and to the former should be specially committed the instruction in geometry and algebra of the Humanity and Rhetoric Classes. We regret that the College is imperfectly provided with suitable apparatus for scientific studies.

RECOMMENDA-  
TION OF PRO-  
FESSOR OF  
MATHEMATICS.

The class of English is attended by the students of the Humanity and Rhetoric Classes, and by the freshmen logicians, that is to say, such members of the Logic Class as were admitted to that class upon entrance, instead of commencing with a lower one. The number in the class averages about 100, and during the present year is 110. The mode of instruction is by lectures and catechetical instruction in grammar and rhetoric, by exercises in composition, by the practice of reading aloud and of pulpit delivery, and by lectures on composition, especially on the composition of a sermon. Once every month the students are called upon to write in the class-room, and during the hour of class, a short essay upon some subject proposed by the Professor, to which each student signs his real name, and a fictitious name. They are read over and corrected by the Professor, who on a subsequent day calls upon the writers of such of them as he thinks highly of to read them aloud, whilst others, which he considers to show a marked deficiency, are publicly commented on by him, and their defects—especially their defects in orthography—pointed out, the writer being designated by his fictitious name, that he may be made aware of his defects, and at the same time be spared the humiliation of a public exposure. In addition to these compositions, written publicly in class, the Professor encourages the students to write essays out of class (which are called private essays), either on subjects proposed by him, or subjects of their own choice; and the best of these, also, are selected to be read out publicly in class. Of the five weekly lectures, one is devoted, throughout the entire year, to the reading and criticising of these compositions, public and private. Two lectures a week are devoted, during the first half of the year, to instruction in grammar: this instruction is conveyed partly by lectures from the Professor on the general principles of grammar, as applied specially to English grammar, but chiefly by requiring the class to answer in a specific portion of the text-book, Murray's Grammar. Five or six students, at most, and sometimes not more than two or three, are called upon to answer during the hour of lecture; and although each student is expected to be prepared with the business of the lecture, it sometimes happens, owing to the number of the class, that a particular student is not examined in class more than once during the entire English course. During the second half of the year these two lectures in the week are devoted to rhetoric, which is taught in the same manner as grammar—partly by lectures from the Professor, and partly by examinations from Murray's Grammar, or from a dictate compiled by the present Professor of English. The remaining weekly lecture is devoted, during the latter part of the year, to reading aloud and to pulpit delivery. A rule of the board requires that the students of the English Class shall be exercised in public reading in the lecture hall, during the year. The Professor selects some standard English author for this reading, which occupies about a quarter of an hour once a week. The pulpit delivery consists of recitation, by a student, of some piece of sacred oratory, delivered from memory. During the latter part of the year, the Professor devotes one lecture in the week to instruction on the composition of a sermon, teaching the general principles which should regulate the structure of a sermon, as distinguished from an ordinary discourse. The limits of the time devoted to this subject, however, prevent the Professor from expounding it in much detail.

CLASS OF  
ENGLISH.

Mr. Kelly. App.,  
p. 128.

App., p. 128.

Mr. Kelly. Ev.,  
p. 134.

Ev., p. 139.

It is obvious, that considering the size of the English Class, and the limited amount of attention which can be bestowed upon each individual in it, this

instruction cannot be considered as an effective means, either of supplying the defects of the preparatory education of the students in that respect, or of imparting, generally, to them a sufficient acquaintance with English letters.

SUGGESTIONS AS  
TO INSTRUCTION  
IN ENGLISH.

We recommend that the Professor of English should be relieved from the obligation of teaching French. If, as we have recommended, stricter attention be paid to the qualifications of the student in English at his entrance, it would tend to relieve the Professor from much of the elementary teaching of the language which now devolves upon him. But if, further, an assistant Professor or tutor were provided to aid him in this department of his functions, and to give ordinary tutorial instructions in English, the Professor will be enabled to direct his attention to the higher duties which we propose to cast upon him, namely, first, to give prelections upon English literature, such as may awaken the taste and stimulate the curiosity of the students to make themselves familiar with the great masters of the English language; secondly, to give to the classes of Logic and Physics lectures in modern history, a study which has been hitherto neglected in the College. History might thus be studied from the commencement to the close of the entire college course; ancient history during the first two years, modern history during the two succeeding ones, and ecclesiastical history during the four divinity years. The arrangement and the mode of teaching in the class of modern history must, of course, be confided to the judgment of the Professor.

MODERN HISTORY

HISTORICAL  
STUDIES DURING  
ENTIRE COURSE.

CLASS OF FRENCH.

App., p. 128.

The students of the Logic Class receive two lectures in the week in French, from the Professor of English, who is also Professor of the French language. These lectures are entirely catechetical, and consist of exercises in grammar and translation.

Mr. Kelly, Ev.,  
p. 135.

The Professor has informed us that about one-third of his class are, upon their entrance, totally unacquainted with the French language, another third have a very slight acquaintance with it, and the remaining third have such a knowledge as would enable them without great trouble to translate an ordinary book.

During the year the class are enabled to get through about one half of Bosuet's Universal History. That any thing approaching to an accurate knowledge of French should be attained by the class in this year is, of course, out of the question.

We may add, that no foreign language, except French, is taught in the College.

We think it very much to be regretted that the professorship of modern languages created by the Statutes has not been maintained as a distinct chair, and that its duties have been cast upon the Professor of English Elocution, whose proper department would be of sufficient importance to claim his undivided attention.

SUGGESTION OF  
DISTINCT  
TEACHERSHIP.  
LIBRARY FOR  
JUNIOR CLASSES.

We recommend that a distinct teachership be established of the French language, to be open to a native of France, approved of by the Trustees.

Before concluding our observations on the studies of the junior classes, we have to remark one very serious deficiency under which they labour—the want of access to books. The College library is situated in the senior department, and is open to the students of the senior classes alone. It appears that there was formerly a separate supply of books, on a limited scale, to which the students of the junior house had access; but in the arrangements consequent upon the removal to the new buildings, the room in which those books were kept was, it appears, appropriated to some other purpose, and the books were removed to the library of the senior house, and are consequently out of the reach of the junior students. It is obvious that access to a good library, consisting of writers useful for study or for reference in relation to the business of the junior classes, as well as of other standard works, is desirable for the young men; and on this subject there appears to be a unanimity of opinion among the superiors of the College. A portion of the entrance fee might be assigned towards providing a library for the junior house.

Dr. O'Hanlon,  
Ev., p. 9.

DIVINITY  
CLASSES.

App., p. 84.

Previous to the Act of 1845, there were three Divinity Classes, which, in that Act, are called the three Senior Classes, and for the members of which, under that name, an annual stipend of twenty pounds each is provided. A fourth Professor of Theology was appointed subsequently by the Trustees, in furtherance of the provisions of the Act, and the divinity studies were, thenceforth, distributed over four instead of three years; but in order to preserve conformity with the terms of the Act, the classes are still reckoned as three—the senior class being considered as separated into two divisions. The mode of teaching is the same in all the classes. Each professor teaches both dogmatic and moral theology—the former from the opening of class, on the eleventh of September, until the



twenty-first of December; the latter from the resumption of class, on the twenty-third of January, till the summer examinations.

Each Professor, during his own year, teaches one-fourth of the entire course of dogmatic, and one-fourth of the entire course of moral theology. The course has been so distributed that each Professor, in turn, teaches each separate division of the entire course; so that, for example, the Professor of the first year of divinity, having taught a certain portion of the course of dogmatic and moral theology to the junior Divinity Class of 1854, will teach a distinct portion of the course to the junior Divinity Class of 1855, which class will in a subsequent year read under a different Professor, the portion of theology which formed the study of the junior Divinity Class in 1854. By this arrangement each Professor travels over the entire course of Dogmatic and Moral Theology in four years; but this result follows, that the order of the subjects taught to each class varies year by year. It has, however, been stated by the Professors of Theology, that this variation forms no substantial objection to the system, as the several theological subjects are distinct and independent of each other, and there is not any such order or gradation among them as to require that one should be taught prior to the other.

App., p. 86.

Dr. Murray.  
Ev., p. 80.

The following are the theological treatises read in Maynooth, distributed into four divisions, constituting, respectively, a year's course:—

I.—1. De Religione; 2. De Trinitate; 3. De Actibus humanis; 4. De Conscientia; 5. De Legibus; 6. De Jure et Justitia; 7. De Contractibus.

THEOLOGICAL  
TREATISES.  
Ev., p. 408.

II.—1. De Ecclesia; 2. De Matrimonio; 3. De Primo, Secundo, et Tertio Præcepto Decalogi; 4. De Peccatis.

III.—1. De Sacramentis in Genere; 2. De Eucharistia; 3. De Pœnitentia; 4. De Purgatorio; 5. De Indulgentiis; 6. De Incarnatione; 7. De Cultu Sanctorum; 8. De Simonia; 9. De Censuris; 10. De Irregularitatibus.

IV.—1. De Gratia; 2. De Baptismo; 3. De Confirmatione; 4. De Ordine; 5. De Extrema Unctione; 6. Quarto, Quinto, Septimo, et Octavo Præcepto Decalogi; 7. De Obligationibus Statuum; 8. De Beneficiis.

The average number in each of the Divinity Classes is sixty.

Each class receives eight lectures in the week: two on every Monday, Tuesday, and Thursday, and one on every Friday and Saturday. The Professor at each lecture appoints the subject for the succeeding lecture. The lectures consist partly of prelections from the Professor, and partly of oral examination of the students. A student is called upon to state the question, to explain the precise point to be established, to give the several theological proofs and arguments *seriatim*, and to state the several objections and their refutations.

App., pp. 85, 95,  
101.

This examination of a student, which is termed “a call,” generally lasts half an hour, so that two such calls exhaust the time of an entire lecture. The Professor sometimes gives his class a disquisition, explaining the point in question, and detailing the opinions of other theologians and his own with respect to it. These discourses of the Professor are sometimes given before, sometimes after a call; sometimes they are interwoven with the answers of the student. Occasionally the space of an entire lecture is devoted to them without any examination whatever of a student, each Professor directing himself in this respect as he judges best for the advancement of his class. The choice of the student to be called depends altogether upon the pleasure of the Professor, so that each student must prepare himself to answer, as he can have no certainty of not being selected. The language of the theological lectures, both of prelections and calls, is Latin; but if the student has a difficulty in expressing himself in Latin, some of the professors permit him to do so in English.

App., p. 86.

Dr. Murray.  
Ev., p. 76.

The text-books used in the greater portion of the course of dogmatic, and in some part of the course of moral theology, are treatises written by Dr. Delahogue, a French refugee clergyman, formerly Professor of Dogmatic Theology in the College. The text-books in the remainder of the course were, until last year, the books of Bailly, another French divine; but the works of Bailly having been placed on the index of prohibited books at Rome, the Trustees of Maynooth at their next meeting directed them to be discontinued in the College. There has not as yet been any substitution of permanent class-books in the place of the works of Bailly; but the treatises of a living Italian writer, named Scavini, have been provisionally adopted, with the exception of the subject De Matrimonio, as to which no class-book has been adopted since the discontinuance of Bailly; the professors, however, have, in general, lectured from the smaller treatise of Carrière, an eminent French theologian.

TEXT-BOOKS.

App., p. 87.



TEXT-BOOKS,  
AUTHORITY OF.  
Ev., pp. 10, 19,  
51, 91, 125.

The Professors state that they do not by any means consider themselves bound by the opinions, as such, contained in the class-books from which they teach. Upon matters of doctrine considered in the Roman Catholic Church to be defined as of faith, the teaching must be uniform; but with respect to all questions upon which opinion in the Roman Catholic Church is free, under which head a large proportion of the questions of moral, and some of the questions of dogmatic theology may be ranked, the Professor is not bound by the opinions of the author used in class, nor does he bind the students either by the opinions of the class-book or by his own. The class-book serves as a guide to the subjects to be treated of, and the student is required to be prepared to state in class the several views entertained upon the subject of the lecture, as detailed in the class-book, but he need not adopt the writer's conclusions except so far as they accord with his own judgment.

RECOMMENDA-  
TION OF DISTINCT  
TEXT-BOOKS FOR  
THE COLLEGE.  
Ev., pp. 19, 51, 80,  
81.  
App., p. 87.

With respect to the text-books, it has been represented to us that many parts of them are, in their relations to the municipal law, and in several other respects, unsuited to this country. We should accordingly recommend that there should be a complete series of text-books prepared by the Professors and sanctioned by the College, such as would be adapted to the condition and institutions of the country for which the students are in training, which might be appealed to at all times as a fair statement of the spirit of the teaching in the College, and be of value to the students themselves in the subsequent discharge of their clerical functions.

EXAMINATIONS.  
App., pp. 85, 95.

There are two yearly examinations in the theological classes, one commencing on the 2nd of January, the other at a period fixed by the College Council for, generally, a week or ten days after Pentecost. As the classes close on the 21st of December the students have an interval of about ten days between that time and the examinations, for the purpose of revising their studies and preparing for the coming examinations. The interval allowed for revision before the summer examinations is four days, which period the Professor of the Senior Class of Theology states to be too short.

App., p. 85.

The examinations of the classes of divinity take place simultaneously, some superiors being appointed examiners for each class along with the Professor of that class. The matter of the January examinations comprises all the business gone through in class from its opening in the previous September. The matter of the summer examinations comprises all the business gone through during the entire academical year.

The examination occupies five hours each day. The students answer from a pulpit, into which they ascend in the order of their seniority in class. A proposition is given to the student to prove. The student goes through the proof; then objections are proposed which he is required to solve. The examination of each student in this manner occupies about ten minutes. Frequently one or two interrogatories are put at the commencement and close of the examination. The examination in moral theology is conducted chiefly in a catechetical form.

FIRST CLASS.

App., pp. 85, 86.

At the close of the summer examinations each of the Professors prepares a list of the students who have distinguished themselves at the various calls throughout the year, and at the two half-yearly examinations. Those who are thus selected are called "First Class," and amount, in general, to about a third of the entire class. Their names are read out publicly before all the students. They then undergo a second examination, for the purpose of having premiums and distinctions allotted. This examination is conducted altogether in writing, and questions are given, selected from the different parts of the entire year's course. From two to four hours are allowed to the students to write their answers, according to which the Professors make up the lists of premiums and distinctions.

App., p. 94.

There are three premiums given in each of the Divinity Classes. The three best men are called to the first premium, for which they draw lots; the three next men, in like manner, are called to draw lots for the second premium; and the three next, for the third. The value of the first premium is about two pounds; of the second, one pound ten shillings; and of the third, one pound. The students who are called, but are unsuccessful in the drawing, receive some books of trifling value. Nine men in all are thus called to premiums, but six or seven others obtain what is called a distinction, their names being published as next in order of merit.

OBJECTIONS TO  
MODE OF CONDUCT-  
ING EXAMINATIONS.

With respect to the mode of conducting the examinations, some of the Professors of Theology have represented, in strong terms, the disadvantages arising from the system of carrying on the examinations of the several classes simultaneously



The inconveniences of this system are thus pointed out by Professor Crolly :—

“ Each class assembles in its own lecture hall, and is presided over by its own Professor. Certain other persons—Professors and Deans—are supposed to sit with each of the Professors, to relieve him of some part of the labour of examination, and to act as assessors; but the truth is, that the Professor often presides alone over his own class, during a great part of the time that it is under examination. This necessarily deprives the examinations of all solemnity. There is an established order in each class, so that the same individual is permanently first, another permanently second, and so on. This order has nothing to do with merit. It is established for convenience when students enter as freshmen, and is preserved during the entire course. In theology the examination is conducted in Latin. The examiner first interrogates the student; he then asks him to prove some point, in the study of which he has been engaged during the past year—as, for instance, the utility of Revelation, the resurrection of our Saviour—and finally proposes some objections to his proof, which he is required to solve. The time allowed for examination in the Theology Classes is ten minutes for each student. The examination commences with the first in order, he is succeeded by the second, and so on until the end of the class. All the examinations are compulsory; nothing but physical inability will excuse a student from presenting himself for examination. Each student knows the time at which he will be called up for examination; and as he is not obliged to be present at any other examination, and, moreover, as he often knows that the only examiner he will meet will be his own Professor, who is already acquainted with his abilities and acquirements, he generally comes to the hall barely in time for his own examination, and leaves as soon as it has concluded. Thus a public examination is often far less solemn than an interrogation during the ordinary lecture, because all the students of the class are obliged to be present at every lecture, and the student is thus obliged to answer in presence of from sixty to eighty persons, whereas the examination is frequently conducted between the Professor and his own pupil, with an audience which does not amount to half a dozen. Now, this intolerable abuse will never be remedied until the number of classes, whose examinations shall take place simultaneously, shall be reduced to two. By the present miserable arrangement, no one Professor of Theology can ever have the assistance of another Professor of his own department at his examinations. It is no answer to say that there are twenty superiors in College, which would allow four assistants to each of the four Professors; for, in the first place, the Deans and Bursar are otherwise employed: some have been exempted from attendance at the examinations by the Board of Trustees, some are absent, and some prevented from assisting on these occasions by bad health and other causes. But there is no use in arguing where facts speak so plainly. Since the introduction of this system of examining four classes at the same time, I have myself (and others can say the same thing) been left alone in one of the highest classes in the College during almost the entire time of my examinations. When I entered College each class was examined singly, and in succession, from the highest to the lowest. The halls were then crowded with students, and the bench with Professors. The examinations were then a very serious matter, and the lectures were concluded at a much earlier period than at present, in order to allow the students to digest their knowledge, and to prepare for them. But in order to allow the lectures to be continued for a longer period, a rule was obtained from the Board of Trustees, without the knowledge, and against the wish of the Professors, that three classes should be examined simultaneously; and from that moment the solemnity and importance of the examinations have rapidly declined. I think the transition from one examination to three at once, took place without any intermediate stage; the reason for fixing this number being, I presume, that all the theological students might conclude their examinations as nearly as possible at the same time.”

On the other hand, to examine but one class at a time, until all the classes of the College should be gone through, would, it is apprehended, protract the examinations too far, and deprive them of all interest towards the close, besides occasioning a considerable inroad upon the time allotted to lectures.

The plan proposed by Dr. Murray, the Senior Professor of Theology, coincides with the view of Professor Crolly, namely, that *two*, and but *two*, classes should

App., p. 95.

App., p. 90.

be under examination at the same time. Some change should be made at the same time in the existing distribution of assessors, with a view to secure greater solemnity and more efficient attendance.

SUGGESTION OF  
PROFESSORS OF  
THEOLOGY AS TO  
CHANGE IN THEIR  
CLASSES.

The Theological Professors have represented to us, with great earnestness, that by the present arrangement of the classes, excessive and unnecessary labour is imposed upon them. It appears that previous to the year 1828, when there were but two Professors of Theology in the College, each Professor delivered but one lecture daily, the entire number of the theological students attending the Professor of Dogmatical Theology in the morning, and the Professor of Moral Theology in the evening, during the three years which constituted the divinity course. At the time of the appointment of a third Professor of Theology, in 1828, the students were divided into three classes, each under a separate Professor, who was to lecture his own class both in moral and dogmatic theology, giving two lectures daily on three days of the week. This system has been continued since the appointment of the additional Professor, in 1845, so that the effect of that appointment is stated to have been the extension of the divinity course, without lightening the labours of the other Professors.

The Theological Professors represent, that to lecture in Theology is a matter of so much importance, and requires so much previous preparation and attention, that to give one lecture daily is as much as ought to be imposed upon a Professor; and that at present the business of class so entirely engrosses their time as to leave them scarcely any leisure for private studies and researches, or for the preparation of class-books for the College, which they would be otherwise willing to undertake. This additional labour they contend to be wholly unnecessary, and they report, that if the four divinity classes were recast into two, the students would go over as much matter, and with as much benefit, as at present, with a great saving of time and labour to the Professors.

There would then be two Professors over each of the two united classes: one of whom would teach the dogmatic part of the year's course, the other the moral part for the whole year.

SUGGESTION AS  
TO EVENING DIS-  
CUSSIONS IN DIVI-  
NITY CLASSES.

Dr. Murray.  
Ev., pp. 79, 412.

A further plan has been submitted to us for the improvement of the divinity students, by having evening discussions on the subject matter read in class, according to a system similar to that of the 'Circles,' which prevail in the ecclesiastical colleges at Rome and elsewhere. According to this plan the students would interrogate each other in turn; and it is proposed that certain of the Dunboyne students should be appointed lecturers to preside over and regulate the discussions, and in this way to carry out the provisions of the Statutes, to which we have before adverted, with respect to the employment of the Dunboyne students in teaching.

CLASSES OF  
ECCLESIASTICAL  
HISTORY.

App., p. 112.

The lectures of the Professor of Ecclesiastical History are attended by all the students of the senior house—that is to say, the students of the Physics Class and of the four Divinity Classes. There are two classes of ecclesiastical history, the lower of which comprises the divinity students of the first year and the students of the class of physics; the higher, the divinity students of the second, third, and fourth years. The former class receives two lectures in the week, one for an hour and a half on Wednesday, the other for an hour on Saturday. The latter attends one lecture each week for an hour on Friday.

A different mode of lecturing has been adopted by the Professor with respect to his junior and senior class. In the former he follows the chronological order, using for that purpose a French translation of Alzog's History of the Church. Owing, however, to the great extent of the subject, the Professor has found it impossible to go through more than half of the entire course during the two years of his junior class.

In the senior class the chronological order is not pursued, but the Professor selects, for each year, a certain definite portion of Church History for his subject, upon which he delivers lectures, in the form of prelections, to his senior class. In the junior class the Professor delivers one prelection in the week: the other lecture is catechetical, a certain portion of the text-book being appointed as the business for the day.

In accordance with the suggestion already made that the Students of the Physics Class should attend lectures in modern history, we recommend that they should be released from attendance in the class of ecclesiastical history, which would then be composed of the divinity students alone; and that the three lectures



now delivered each week, should be continued for the divinity students exclusively, during the four years of the divinity course.

The students of the second, third, and fourth divinity years attend lectures under the Professor of Sacred Scripture and Hebrew for two hours and a-half weekly—an hour and a-half on Wednesdays, and an hour on Saturdays. On Saturdays, and during the first hour of the Wednesday's lecture, the teaching is catechetical, a specific portion of Scripture being appointed as the matter for the lecture, and the students being in turn called upon by the Professor to explain the sense of the passages, to point out the discrepancy, where it exists, between the Vulgate and the Greek text, or between different versions, and to state the several opinions of the commentators with respect to it. The Vulgate edition of the Scriptures is used in class, and the commentary appointed to be read by the Board, is that of Menochius; but from the meagreness of that commentary, those of Maldonatus, Estius, A Lapide, and several others, are made use of by the students.

The last half hour of the Wednesday's lecture is occupied with a prelection by the Professor, in which he treats particularly of the Canon of Scripture, and of the history and contents of the different books of the Old Testament.

The cycle of the Scripture Class is three years. During these three years are read the principal part of the Gospels of St. Matthew and St. John, the Epistles of St. Paul, the Epistle of St. James, and some other of the Catholic Epistles, together with a portion of the book of Genesis. The late Mr. Gillic, Professor of Scripture, stated to us, that "from the manner in which the Scripture text is dealt with, dwelling upon every sentence, and every word, leaving no difficulty of any kind untouched, and from the limited time allotted to the Scripture Class, it would be impossible to go over more of the sacred text than they do."

The class of Hebrew is attended by members of the second, third, and fourth divinity years, and by students on the Dunboyne Establishment. Attendance is voluntary on the part of the former. Such of the Dunboyne students as have not attended Hebrew lectures during their divinity years are compelled to attend them during two years of their Dunboyne course. There are two Hebrew lectures delivered in the week.

In considering the general course of studies at Maynooth, we have been impressed with the absence of any provisions to require or induce the pupils to keep up the knowledge acquired during their earlier years. We refer more especially to Greek. Their knowledge of Latin is naturally retained by its use in the classes of logic and theology, but Greek, except with the few who may have a peculiar taste for classical literature, is altogether lost sight of. It was a portion of Mr. Gargan's scheme of studies, previously referred to, that one lecture in Greek, of an hour weekly, should be given to the classes of logic and natural philosophy, and that Biblical Greek should be taught to the Divinity Classes for one or two hours weekly. The Professor of Ecclesiastical History has suggested that the stimulus of annual prize essays in the several classes might be usefully employed, as a means of inducing the Students to maintain and extend their knowledge of Greek. The Vice-President has recommended the appointment of a distinct Professor of Biblical Greek. The late Professor of Sacred Scripture and Hebrew also submitted to us some suggestions as to the studies of his department, in which he deals with the question of the study of Biblical Greek during the divinity years. He says:—

"I conceive that considerable alterations are called for in my department, and that by such alterations the studies connected with my professorship would be materially advanced. The number of students who attend my Hebrew lectures, as may be seen from my answer to the second question, is very small. Students of the Divinity Classes, having nothing to make them interested in the study of the Hebrew language, attend in very small numbers. Hence the class is principally composed of the Dunboyne students, who thus commence the study after their promotion to that Establishment. When there are few in a class there can be but little emulation amongst its members, and the study of the rudiments of a language must be irksome and distasteful to those who have just completed a long course of theological studies. The result is, that the benefit of the Hebrew lectures is confined to few, and the study of the language is not prosecuted with that zeal and diligence which it requires. Again, three years must elapse between a student's leaving the classes in which Greek is taught, and his entering the class of Scripture. During this interval, occupied in severe study, it is natural to suppose that he must have forgotten

CLASSES OF  
SACRED SCRIPTURE AND  
HEBREW.

App., p. 108.

Ev., p. 358.

ABSENCE OF  
PROVISIONS FOR  
KEEPING UP  
ATTAINMENTS OF  
EARLIER YEARS.

App., p. 109.

Ev., p. 62.

App., p. 168.

Ev., p. 205.

Dr. O'Hanlon.

Ev., p. 4.

App., p. 109.

"a considerable portion of his previous knowledge. Hence he must find great difficulty in the critical study of the Greek Scriptures.

"Now, I do not think it advisable to insist upon all divinity students learning the Hebrew language. Neither do I think it wise to enforce upon all a deep study of the Greek text. The study of theology is so arduous as to require students of but moderate abilities to devote to it all their energies. What I suggest, then, is this: I give at present, on every Thursday, two Hebrew lectures, of from half to three quarters of an hour each. I propose to give two lectures of an hour each. Of four lectures thus delivered fortnightly, two would be, as at present, lectures on the Hebrew language; one on the application of the Hebrew language to the resolution of scriptural difficulties in the Old Testament, and one on Biblical Greek. I would make attendance on the Greek lectures during the second divinity year, and on the two ordinary Hebrew lectures during the third and fourth divinity years, a necessary qualification for students aspiring to the Dunboyne Establishment. The necessity of such a qualification would, I am confident, secure the attendance of at least one-third of each of the Divinity Classes. The remaining lecture I would have attended by the Dunboyne students during the first year of their Dunboyne course. The students of the second year's Divinity Class would thus receive their knowledge of the Greek language, and would be initiated in the study of the Greek text, in the first year of their Scripture course. The knowledge thus gained would, I am sure, be kept up by them during the two remaining Scripture years. Students of the second and third divinity years would receive an hour's lecture in Hebrew every fortnight; and I am of opinion, that taking into account the increased length of the lecture, and the taste which the proposed arrangement would not fail to create for Hebrew studies generally, the students would make more progress than they do under the present system. The Dunboyne students would have acquired an intimate acquaintance with the language, and would profit greatly by the lectures which I propose they should attend."

CLASS OF IRISH.

The class of Irish is attended by the students of the second year's Divinity Class. Attendance upon this class is compulsory upon such of the students as come from the dioceses of the localities where the use of the Irish language is required, that is to say, from all the dioceses of Munster and Connaught, from two or three dioceses in Ulster, and from the diocese of Ossory in Leinster.

Ev., p. 52.

INSTRUCTION IN  
PREACHING.

There is no specific instruction given in Maynooth in pulpit eloquence, except what is given as a portion of the course of English rhetoric by the Professor of English to the junior classes. But this instruction is given long before the time when it can become practically available, and before the studies of the young men have made them familiar with the theological topics which must form the basis of discourses from the pulpit. A lay Teacher of Elocution was recently, until the time of his death, employed in the College to give instructions to the students in the art of delivery. He gave lectures on elocution for a week during the Christmas vacation, and for a week after Easter. Teaching of a more detailed and individual character was given by him during six weeks of the summer vacation to such of the students as remained in the College. The chief means relied on for teaching pulpit oratory are the sermons which are delivered on Sundays by the divinity students of the senior classes. By a regulation of the Board of Trustees, four students, selected in turn from the two senior Divinity Classes, preach every Sunday in four separate halls. Some of the Superiors and a certain number of the students are present in each hall. After the sermon, one of the superiors present makes some observations, such as the character of the discourse may prompt, directed towards the instruction of the students in that species of composition. Owing to the large number of the students, this regulation does not secure that each student shall preach more than once during his course, and it is rare that he does so more than twice.

Ev., p. 9.

Ev., p. 200.

It was the general opinion of the witnesses that the provision thus made for instruction in preaching is very insufficient; and that ampler and more specific training should be given for the performance of this important function. We may refer to the evidence of Dr. Moriarty, and to the returns from foreign Colleges, which detail the means taken in other establishments for ecclesiastical education to secure this end.

App., p. 212.

The Earl of Rosse, one of the Visitors, has suggested that the students should occasionally receive lectures in political economy. It might be desirable to



provide for the students the means of elementary instruction both in political economy and in municipal law, if it could be done without detriment to their other studies.

Under the College Statutes the students upon the Dunboyne Establishment are distributed among the four ecclesiastical provinces in the same proportions as the free students in the College; six being from Armagh, six from Cashel, and four from Dublin and Tuam, respectively.

They are appointed by the votes of the majority of the Council, the President having a casting vote. No concursus is held, but the appointments are made after examination of the distinctions of the candidates throughout their entire College course, and of their moral qualifications. Each Dunboyne student receives an annual pension of about £63; £40 from the parliamentary grant, and the remainder from the rents of the Dunboyne estate.

They remain three years in on the establishment, and during that time study theology, canon law, and ecclesiastical history under their own Prefect, and, for the most part, Hebrew, under the Professor of Sacred Scripture and Hebrew. From the former they receive four lectures weekly, from the latter two. But attendance on the Hebrew lectures is compulsory upon such only of the Dunboyne students as have not attended lectures in that language during their divinity years. Their theological course comprehends two treatises, that "*De Deo et Divinis Attributis*," and that "*De Angelis*," which are not read in the Divinity Classes, in addition to the class-books of the ordinary divinity course.

As in the ordinary classes, there are two half-yearly examinations held of the Dunboyne students. The examiners are, the Prefect, the President, the Vice-President, the four Professors of Theology, and the Professor of Sacred Scripture. There are four premiums given in this class of the value, in all, of £18: one, for divinity, one for canon law, one for ecclesiastical history, and one for the best written essay on some subject bearing on their studies, proposed to them by the Prefect.

To enable the College of Maynooth to supply the Roman Catholic Church of Ireland with a succession of Roman Catholic clergymen distinguished for learning, was the special end for which the Dunboyne Establishment was founded and has been maintained; and, of course, its efficiency for carrying out that end is the chief subject to be considered with respect to it. Now, there are two circumstances which have been considered to interfere materially with the efficiency of the Dunboyne Establishment for that purpose: the first is, the distribution of the Dunboyne students into provinces, as above mentioned, which produces the result, that a student from the province of Armagh or Cashel may obtain an entrance to the exclusion of a superior man from another province in which there may be no vacancy. Several of the Superiors of the College are of opinion, and we agree with them, that the candidature for the Dunboyne Establishment should be thrown open to all students, without distinction of province, so that the Dunboyne Establishment shall always represent the ablest men and best scholars whom in their time the College has produced. The other defect to which we allude is the want of any examination for the Dunboyne studentship. It is true, that as the places are conferred with reference to the distinctions obtained by the students during their whole course, so far a test of merit is imposed; and we are quite of opinion that the Dunboyne studentship should be a reward as well for general attention throughout the whole course as for the acquirements of the student at the time when he becomes eligible to enter upon that Establishment. But the present system is liable to this objection, that a student may, during his divinity years, entirely neglect to keep up, and therefore may, to a great extent, forget the classical and scientific knowledge acquired during his earlier years; and we have reason to believe that this is generally the case. The late Professor of Sacred Scripture and Hebrew proposed to make the attendance upon the Greek Biblical Class one of the conditions for obtaining a place in the Dunboyne Establishment, and by that means to induce the students to keep up a knowledge of Greek. This suggestion is worthy of attention, and an examination in the subject matter of the studies of the junior years might very properly be made a preliminary to admission on the Dunboyne Establishment. We would suggest that the term "senior student," by which the Dunboyne students are designated in the Acts of Parliament, and in the College Statutes, should be abandoned; for the term "senior student" seems more applicable, and is, in fact, more often familiarly applied to the students of the senior house. The name of "Dunboyne scholars" might then be given to the students of the Dunboyne Establishment.

STUDENTS ON  
THE DUNBOYNE  
ESTABLISHMENT.

Coll. Stat., c. vii., s.  
4. App., p. 17.

App., pp. 80, 83.

Dr. O'Hanlon.  
Ev., p. 4.

App., p. 83.

SUGGESTIONS  
AS TO THE  
DUNBOYNE  
ESTABLISHMENT.



COLLEGE  
LIBRARY.Dr. O'Hanlon.  
Ev., p. 7.

The college library is free to the divinity students and Dunboyne students alone; it is open generally from ten o'clock till half-past two. The management of the library is entrusted to the Prefect of the Dunboyne Establishment, assisted by two sub-librarians, who are always Dunboyne students.

Ev., p. 8.

The room which has hitherto served for a library is far too small even for the present collection of books, which is inadequate for a College of such extent and means. In the new buildings a magnificent room has been built for the purpose of a library, but none of the books have been as yet removed to it, nor have the fittings been provided. The Prefect of the library has stated to us, that shortly after the increase of the grant, he urged upon several of the Trustees the propriety of setting apart a sum of between two and three hundred pounds a year for the purchase of books, and the matter was afterwards brought under the consideration of the Board: but upon the Bursar stating that he was ready to advance any reasonable amount which the Librarian or President might consider sufficient for the purpose, the Trustees did not think it necessary to make any regulation on the subject. In fact, from about £60 to £100 a year is the amount that has been expended on the purchase of books for the last ten years.

The catalogue of the present library is very defective, and by reason of the books not being marked to correspond, it is, as the Prefect told us, nearly useless. The Professors and students who have access to the library are permitted to take out of it any books which they may require, upon obtaining previously the consent of the President and Librarian. Of this privilege the Professors frequently take advantage, the students but rarely, with the exception of the students of the Hebrew Class, who are in the habit of taking out of it all the Hebrew grammars and lexicons, to the serious detriment of those volumes.

TEACHING IN  
DIVINITY CLASS-  
ES UPON QUES-  
TIONS IN WHICH  
THE INTERESTS  
OF THE STATE  
AND OF GENERAL  
MORALITY ARE  
CONCERNED.

We stated in the outset of our Report that we had thought it our duty to make inquiry into the teaching in Maynooth as to certain points in which the interests of the State and of general morality seem to be more directly concerned; and upon some of which the spiritual and temporal authority have been, or might be, in conflict; such as the duty of allegiance, and the obligation of oaths generally under various circumstances, and other questions of a like nature, and the preparation of the students with a view to the functions of the confessional.

Answers to  
Paper K.Dr. O'Hanlon, p. 361.  
Dr. Murray, p. 363.  
Dr. Crolly, p. 383.  
Mr. Neville, p. 403.

On these points we can do little more than place the evidence generally before your Majesty, and leave it to produce its own impression. The subjects themselves are of a very intricate and complex character, in some cases involving very nice distinctions upon the justness or application of which men will often and widely differ; and passages of the evidence as to many of them cannot be easily selected and separated from their context without risk of apparent injustice to one view of the subject or the other.

## See also Ev.

Dr. O'Hanlon, pp. 11-17.  
Mr. Crolly, pp. 22-37.  
Mr. Neville, pp. 56-7.  
Dr. Russell, pp. 65-72.  
Dr. Murray, pp. 81-90.  
Mr. Furlong, pp. 160-2.  
Dr. Moriarty, pp. 128-132.  
Mr. Jennings, pp. 147-9.  
Mr. McCarthy, pp. 161-165.  
Mr. Hackett, p. 168.  
Mr. O'Kane, p. 182.  
Mr. O'Callaghan, pp. 184-92.  
Dr. Lee, 202-5.  
Dr. Whitehead, p. 221.  
Dr. Renchan, p. 240.  
Dr. Gaffney, p. 257.  
Mr. Leahy, pp. 300-6.  
Mr. Brasie, pp. 309-310.  
Mr. Burke, pp. 312-333.  
Dr. Butler, pp. 336-9.  
Mr. Neville, pp. 341-55.  
And of Students, pp. 271-5, 282, 286, 289, 292, 295, 299.INSTRUCTION AS  
TO PREPARATION  
FOR THE CONFES-  
SIONAL.See Answers to  
Paper K, q. 4,  
Ev., pp. 361, 376,  
396, 405.

## See also Ev.

Dr. Moriarty, p. 126.  
Mr. Galvin, p. 267.  
Mr. Lavelle, p. 278.  
Mr. Flannelly, p. 286.  
Mr. O'Sullivan, p. 289.

The evidence is mainly that of the heads and professors of the College, and of those who either were at the time of our Inquiry, or had been formerly students of the College. No other evidence, indeed, could be of much value; the question being, what was actually taught, and not what was contained in the text-books, which, as already stated, cannot be appealed to as proof of the teaching.

We have, however, had the opportunity of receiving the testimony, on these and some other points, of parties who, having formerly been students in Maynooth, have become ministers of the Established Church, and entertain views adverse to the religious teaching of the College. We do not propose, as we said before, to discuss the evidence on this branch of the Inquiry. We should, however, be doing injustice to the College if we failed to report, as the general result of the whole evidence before us, that we see no reason to believe that there has been any disloyalty in the teaching of the College, or any disposition to impair the obligations of an unreserved allegiance to your Majesty.

The teaching at Maynooth with respect to those portions of Moral Theology which relate to purity of life, is a topic which we have entered into with great reluctance, partly on account of its own nature, which unfits it for public discussion, and partly from its being intimately connected with certain doctrines of the Roman Catholic Church on which it is not our province to deliver an opinion. Apprized, however, as we were, of the serious charges which have been brought against the College on this ground, we have thought it our duty to call the attention of parties connected with the College to the subject, and to give them an opportunity of making such statements in regard to it as they thought desirable.

In the first place, they fully admit that in Maynooth, as in all Roman Catholic



Colleges for the education of ecclesiastics, a portion of the course of Moral Theology is occupied with the discussion, in more or less detail, of sins against chastity, and that the discussion of such subjects is, by the avowal of their most eminent authors, by no means devoid of danger to the mind and character of the students. But they state, in the first place, that such study is essential for the proper discharge of the functions of the confessional, which the Roman Catholic Church considers to be an institution of Divine appointment; that it is deferred until the period of the student's career, when his approaching entrance on the duties of the priesthood imposes the necessity of acquaintance with the subject; that it is then confined in Maynooth to a very short period (one Professor fixes it at eight days); that the subject itself is always treated of in a learned language, and every security taken, which piety and prudence can suggest, that it shall be handled with reverence and reserve, and in no spirit of licentious curiosity.

We are here bound to say, that we have no reason to believe, from the evidence of any party, that these studies have had, practically, an injurious effect upon the mind and character of the students.

#### EFFECTS OF INCREASED GRANT.

The result of the increased grant made by the Legislature in 1845 may be considered under two heads—first, the result of the special grant for the erection of new buildings, and next, the result of the increased annual grant.

By the 8th section of the 8th and 9th Victoria, c. 25, it was provided that the Commissioners of Public Works should be Commissioners for the erection of additional buildings at Maynooth College, and for keeping in repair and providing with sufficient and necessary furniture the then existing and the additional buildings. By the 9th and 10th sections power was given to the Commissioners to purchase and provide the necessary buildings, so that the expense of providing and erecting the buildings and putting the College into repair, and fitting up and furnishing the new buildings, should not exceed thirty thousand pounds. The sum so granted was found inadequate to complete the existing portion of the new buildings, even on a reduced scale, and a supplemental sum of £5,097 16s. 2d., out of the private funds of the College has been expended on their completion.

By an Order of the Lords Commissioners of Her Majesty's Treasury, the late Mr. Pugin was employed as the architect. The original design, as will be seen on reference to the lithographic sketch, comprehended four sides of a quadrangle, with an infirmary, gas-works, and other buildings. But as the funds were found to be totally inadequate to carry out the whole plan, the Board of Trustees completed only the portion of the design that will be seen by the sketch of the College in its present aspect. And as the first requirement to be supplied was sufficient and suitable accommodation for the increased number of students under the new Act, the side of the quadrangle designed by the architect for the new chapel was postponed. The new buildings are situated to the west of the old College buildings, at a distance of forty feet, and are connected with them by a covered passage. They form three sides of a quadrangle, measuring on the exterior three hundred and eighty feet by three hundred, and on the interior two hundred and sixty feet by two hundred and sixty. They contain a well-proportioned hall, intended for a library, a refectory, kitchen, prayer-hall, four lecture-rooms, and two hundred and thirteen bedrooms for students. They also supply apartments for the President, Vice-President, Senior Dean, and eight of the Professors, together with a dining-room, ante-room, and reading-room for their use.

The interior of the quadrangle is surrounded by a spacious cloister, seven hundred and eighty-five feet long, twelve broad, and sixteen feet nine inches high. This cloister is of great service as an ambulatory for the students in wet weather.

The entire structure is Gothic, and consists of three stories. It is built of limestone rubble masonry, with cut-stone dressings to the doors and windows. The mullions of the windows are of cut stone; the sashes of galvanized iron.

Mr. Jacob Owen, the architect of the Board of Works, states that the material and workmanship of the buildings are unexceptionable, that the contract was at a very low rate, and fairly and conscientiously carried out; but in the arrangement of the interior, there are striking defects, more especially in the total absence of means of supplying air and heat to the apartments.

Mr. M'Anley, p. 296.  
Mr. Cahill, p. 299.  
Mr. Leahy, pp. 303-305-6.  
Mr. Brasbie, p. 311.  
Mr. Burke, p. 312.  
Dr. Butler, pp. 331, 334, 310.  
Mr. Neville, p. 335.

OF THE NEW  
BUILDINGS.



The great refectory has not even a fire-place. It has no lanthorn in the roof (indeed there are apartments over it), and very small provision for the admission of air at the windows.

None of the students' apartments, though serving at once for bed and sitting rooms, are supplied with fire-places. The construction of the windows, already described, and the nature of the stone employed, contribute to the cold and general damp of the apartments.

This evil is aggravated to a degree which several witnesses concur in representing as injurious to the health of the students, by the absence of all provision for heating or airing the passages and galleries, with which the sleeping apartments communicate. The Bursar informed the Commissioners that "the majority of the invalids in the infirmary during the last winter had been occupants of rooms in the new buildings, and particularly in the west."

MR. OWEN'S STATEMENTS AS TO DEFECTS IN NEW BUILDINGS.

Mr. Owen, in a memorandum furnished to the Commissioners, states the defects observable in the buildings to be of three kinds. 1. Such as arise immediately from the nature of the materials. 2. Such as arise directly from the exigencies of the style. 3. Such as can only be charged to the insufficiency of the funds provided.

Ev., p. 264.

For the remedy of the defects of the first and second classes Mr. Owen has submitted several suggestions, which may be adopted without much expense. Those of the third class are much more serious and important. The most prominent are the following:—

1. The absence of all means of heating the portion of the building inhabited by the students, as already detailed.

2. The want of a chapel sufficiently large for the existing community, and in character with the style of the building. The present College chapel was originally constructed for the use of a community little more than one-third in number of the present.

3. The want of a common hall for examinations and other public purposes. A design for this apartment was furnished by Mr. Pugin.

4. The want of a suitable infirmary for the senior students. Mr. Owen recommends that it should be built "in connexion with the junior infirmary (marked F on the accompanying lithograph), so as to afford the greatest facility of using one staff of nurses, one kitchen, &c., and save trouble and time to the medical attendants." At the time of our visit to the College we saw the present infirmary, and were much struck with its dilapidated appearance, and its unfitness for the purpose to which it is applied.

5. The want of bathing accommodation, whether for invalids, or for the students, generally.

6. The absence of all means of drying and airing the linen and clothes of the inmates, a want which the general dampness of the sleeping apartments makes much more serious.

7. The want of any general and effective system of ventilation.

8. The want of any provision for lighting the building with gas. Mr. Pugin's original design provided for this obvious want.

9. The unfinished state of the new library. The room, which is large and well proportioned, is still unprovided with shelves, book-cases, and other necessary furniture; and the atmosphere of the present library, a low and ill ventilated room, is said to become absolutely oppressive before the close of the hours of study.

Ev., p. 262.

Mr. Owen has furnished an "estimate of the probable cost of completing the various buildings of the new College, and also of maintaining the several buildings, to 31st March, 1855."

EFFECT OF INCREASED ANNUAL GRANT.

In regard to the effects of the increased grant of 1845 upon the character of the College, we regret that we cannot offer any very important information.

Immediately after the passing of the Act, the Trustees met, and created two additional professorships—one of ecclesiastical history, and a fourth chair of theology; and the annual sum of £6,000 allotted by the Act to the Superiors and Officers was distributed amongst the number thus augmented, so as to produce the several salaries mentioned in a former part of our Report.

App., p. 196.

The increase of the Professors' salaries, undoubtedly had the effect of giving them a position worthy of the offices which they fill, and of making those offices an object of desire and emulation. Still, we think, that without sacrificing these



objects, the same amount of funds might have been distributed with more advantage.

With respect to the students, there were certain menial offices, such as the cleaning of their shoes and the settling of their rooms, which, owing to the limited funds of the College, the students themselves had been required to perform, from which since the increase of the grant they have been relieved. This change has had an important share in producing the improvement which is generally stated to have taken place in their condition, dress, and bearing. The increase of funds, also, at their private disposal, arising as well from the additional number of free places as from the annual stipend of £20 to the senior students, has, without doubt, contributed to this result, especially by enabling them to form small, but useful, collections of books. App., p. 187.

The increase of the grant to the Dunboyne students to its present scale has produced a most beneficial effect upon that Establishment. Previous to the year 1845, it was a matter of considerable difficulty to induce young men to become members of the Dunboyne Establishment, or to continue their connexion with it for more than a year. But the increased income has had the effect of exciting among the students generally, and particularly among those most distinguished for talent, a great desire to obtain places upon that Establishment. It has, therefore, tended to stimulate their industry, and thus to advance the general studies of the College, and they have now a disinclination to leave it after the term of three years has expired. The Prefect of the Dunboyne Establishment assures us, that the young men who have been elected on that foundation since 1845, have prosecuted their studies with great ardour and success. In attempting, however, to estimate the results of the increased grant, two things are to be borne in mind—first, that a period scarcely exceeding the term of the College course has elapsed since the date of the grant, and that, consequently, so far as regards its effect on the Roman Catholic clergy of Ireland, and through them on the population of the country, sufficient time has not elapsed to furnish materials for a correct judgment: and again, that Ireland has passed through a period of extreme distress since the augmentation of the grant, and that its effects should be estimated by a comparison not merely with the actual previous condition of the College, but with its probable condition, if no such assistance had been given. We find, on reference to the journal of the Trustees, that some years previous to the grant, and long before the period of the famine, the finances of the College were so straitened, as to force the Trustees to suppress twenty-seven free places; and upon another occasion, for the sake of economy, to refuse to the students the usual privilege of remaining in College during the vacation. We cannot, however, refrain from expressing our regret that at the time of the increased grant more consideration was not given to the improvement and enlargement of the studies of the College, and that the new supplies were poured almost exclusively into the old channels. App., p. 80.

Journal of Trustees. Minutes of 29th June, 1840, and 24th June, 1841.

Upon this subject we would call special attention to the returns from foreign colleges, which have in view the same end for their several countries which the College of Maynooth has in relation to Ireland. In those colleges provision appears to be made, on the one hand, for a more enlarged and more complete system of theological and general instruction, and on the other, for a practical training in pastoral duties, for which there appears to be no equivalent in the existing arrangement of Maynooth. App., pp. 215, 277.

It is now our duty to lay before your Majesty the means by which we conceive that provision may be made, both for carrying out the recommendations which we have submitted to your Majesty with a view to improving the studies of the College, and for completing the buildings and meeting the expense of the necessary repairs. MEANS OF EFFECTING PROPOSED CHANGES.

We believe that the funds already assigned by Parliament, would be found, with some alteration in the distribution, sufficient for both purposes.

The sum of £6,000, which is annually placed by the Act of 1845 at the absolute disposal of the Trustees, for the salaries and maintenance “of the Superiors, Professors, and Officers,” might, by a different distribution of the amount, be made to provide all that is necessary for the maintenance of the additional Teachers and Professors, who, we think, ought to be appointed.

We should, indeed, consider it an evil if the importance or social position of the Principal, or of the Professors of the Senior Department, were impaired by any material diminution of their incomes; but without any detriment to the

efficiency of the College, the salaries of the Junior Professors and Junior Deans might be reduced as occasion offered; and by such reduction, and by the union of the office of Vice-President with that of Senior Dean, all that is required for the new officers might be provided. The fund arising from the entrance fees, which is now partially apportioned to the payment of a Dean, might thus also be set free from its present charge, and be devoted to the objects of fitting and furnishing the new library, and of maintaining and improving the supply of books for both the junior and the senior departments; or a small library fee might fairly be imposed for such objects: and a portion of the above fund might with advantage be appropriated to the creation of prizes of some value, which are much required for the purpose of stimulating the industry of the students at different stages of their course, and inducing them to maintain their proficiency in these branches of study which have ceased to be the assigned business of their class.

For the further completion of the Buildings, for the Chapel and the Infirmary, and for that improved provision for warmth and ventilation, which seems to be imperatively called for, as well as for annual repairs, no fund at present exists; nor, under the restrictions which now tie up and appropriate the funds appropriated to the College, can any part of them be applied to such purposes. But we are of opinion that some alteration might be made in this respect. Your Majesty is aware that £5,000 a-year is now appropriated by the Act of Parliament to the purpose of assigning £20 annually to each of the Senior Students, in number 250, in addition to his maintenance. Now the circumstances of Ireland are no longer the same as they were in the year 1845, when this appropriation of the funds was made; and we are of opinion that this provision might be reconsidered, and that, whether by a diminution in the amount to each, or a different apportionment of it, according to merit or otherwise, or by empowering the Trustees, from time to time, or for a time, with the sanction of the Lord Lieutenant, to suspend some of these free places, the means of providing these necessary appliances for the College might be found, without appealing further to the liberality of Parliament for assistance.

In submitting our various recommendations to your Majesty, we may be allowed to state, that we have thought it our duty to keep simply in our view the objects which Parliament itself contemplated, in establishing and founding the College of Maynooth; and that we have a confident hope, that, if adopted, they would materially further these objects, and improve the operation of the increased grant of 1845.

All which, we humbly submit to the gracious consideration of your Majesty.

Witness our Hands and Seals this First day of March, 1855.

(Signed)

HARROWBY. (L.S.)

D. R. PIGOT. (L.S.)

MOUNTIFORT LONGFIELD. (L.S.)

TRAVERS TWISS. (L.S.)

JAMES O'FERRALL. (L.S.)

HENRY WEST, }  
JOHN O'HAGAN, } *Secretaries.*



## CONTENTS OF APPENDIX TO REPORT.

	Page
APPENDIX, No. 1.—An Act for the Better Education of Persons professing the Popish or Roman Catholic religion.—35 Geo. III., c. 21, . . . . .	1
APPENDIX, No. 2.—An Act for the Better Government of the Seminary established at Maynooth for the Education of Persons professing the Roman Catholic religion, and for Amending the Laws now in force respecting the said Seminary.—40 Geo. III., c. 85, . . . . .	2
APPENDIX, No. 3.—An Act to Amend two Acts passed in Ireland for the Better Education of Persons professing the Roman Catholic religion, and for the Better Government of the Seminary established at Maynooth for the Education of such Persons, so far as relates to the Purchase of Lands and Compounding Suits.—48 Geo. III., c. 145, . . . . .	4
APPENDIX, No. 4.—An Act to Amend two Acts passed in Ireland for the Better Education of Persons professing the Roman Catholic religion, and for the Better Government of the College established at Maynooth for the Education of such Persons, and also an Act passed in the Parliament of the United Kingdom for amending the said two Acts.—8 & 9 Vic., c. 25, . . . . .	6
APPENDIX, No. 5.—Statutes of Maynooth College, . . . . .	10
Rule of Piety and Domestic Discipline, . . . . .	29
APPENDIX, No. 6.—Correspondence between the Cardinal Prefect of the Propaganda at Rome, and the Ecclesiastical Trustees of Maynooth College, A.D. 1796, . . . . .	33
APPENDIX, No. 7.—Papers of Questions addressed by the Commissioners to the Superiors and Officers of the College, and to Foreign Colleges for Ecclesiastical Education, . . . . .	38
APPENDIX, No. 8.—Answers to Questions addressed by the Commissioners to the Superiors and Officers of the College.	
PAPER A.—QUESTIONS addressed to the PRESIDENT and BURSAR—Income, Revenue, and Expenditure of the College—Number of Students—Numbers Ordained—Nature and Amount of the College Burses, &c. . . . .	38
ANSWERS of the PRESIDENT, . . . . .	48
Return of the names of Students, distinguishing the Dioceses from which they come and the classes in which they stand, . . . . .	51
ANSWERS of the BURSAR, . . . . .	56
Return of Burses, founded since 27th November, 1826, . . . . .	60
Abstract of Accounts of the Trustees of Maynooth College, from 31st March, 1843, to 30th June, 1845, . . . . .	60
Abstract of Final Account of late Trustees, from 30th June, 1845, to 20th September, 1846, . . . . .	62
Abstracts of Accounts of Trustees under 8th & 9th Vic., c. 25, from 30th June, 1845, to 31st March, 1852, . . . . .	63
Abstracts of Accounts of Trustees, for all sums to their credit not issued under 8th & 9th Vic., c. 25, from 30th June, 1845, to 31st March, 1852, . . . . .	
Statement of the sums expended in the erection of new buildings at Maynooth College since 1825, distinguishing the sources from which funds were derived for erecting the same, . . . . .	72
Statement of amount expended by the College, year by year, since the year 1825, in the repairs or extension of the Lecture Rooms, Library, and other buildings, and in purchase of Books, Instruments, &c., and of the sources from which the funds for such purposes were derived, . . . . .	72
List of the names of the President, Officers, and Professors of Maynooth College, with their Annual Salaries, . . . . .	73
Statement of the number and salaries of the Servants of the College, and the total expense incurred by the College for their services, . . . . .	73
Statement of the number, names, and amount of the different Burses established in the College, . . . . .	74

APPENDIX, No. 8—*continued*.

Page

PAPER B.—QUESTIONS addressed to the PROFESSORS—Nature, emoluments, and duties of the respective Professorships—alterations required—state of the College, as to its Library, Lecture-rooms, &c.—effect of Increased Grant upon the Studies generally, . . . . .	38
ANSWER of Rev. JOHN O'HANLON, D.D., Prefect of the Dunboyne Establishment, . . . . .	80
„ Rev. P. MURRAY, D.D., Senior Professor of Theology, . . . . .	84
„ Rev. GEORGE CROLLY, Second Professor of Theology, . . . . .	94
„ Rev. THOMAS FURLONG, Third Professor of Theology, . . . . .	101
„ Rev. HENRY NEVILLE, Fourth Professor of Theology, . . . . .	105
„ Rev. S. GILLIC, Professor of Sacred Scripture and Hebrew, . . . . .	108
„ Rev. C. W. RUSSELL, D.D., Professor of Ecclesiastical History, . . . . .	112
„ Rev. NICHOLAS CALLAN, D.D., Professor of Natural Philosophy, . . . . .	115
„ Rev. W. JENNINGS, Professor of Logic, . . . . .	118
„ Rev. D. M'CARTHY, Professor of Rhetoric, . . . . .	120
„ Rev. DENIS GARGAN, Professor of Humanity, . . . . .	124
„ Rev. MATTHEW KELLY, Professor of English and French, . . . . .	127
PAPER C.—QUESTIONS addressed to the PRESIDENT and PROFESSORS—Age of Students at entrance—preliminary expenses of Students for Education, Outfit, &c.—Entrance Examinations, how conducted—test of acquirements in English—higher standard of attainment at Entrance, how far desirable—period of complete course of Studies—Subject and Course of Study for each Year—Examinations—Premiums—Examiners—Provisions to compel, or induce, Students of Senior Classes to keep up their previous acquirements, . . . . .	39
ANSWER of the PRESIDENT, . . . . .	74
„ Rev. JOHN O'HANLON, D.D., . . . . .	81
„ Rev. P. MURRAY, D.D., . . . . .	92
„ Rev. GEORGE CROLLY, D.D., . . . . .	98
„ Rev. THOMAS FURLONG, . . . . .	102
„ Rev. HENRY NEVILLE, . . . . .	106
„ Rev. S. GILLIC, . . . . .	110
„ Rev. C. W. RUSSELL, D.D., . . . . .	113
„ Rev. NICHOLAS CALLAN, D.D., . . . . .	116
„ Rev. W. JENNINGS, . . . . .	118
„ Rev. D. M'CARTHY, . . . . .	121
„ Rev. DENIS GARGAN, . . . . .	125
„ Rev. MATTHEW KELLY, . . . . .	129
PAPER D.—QUESTIONS addressed to the PRESIDENT—Offices previously held by him—Duties and Powers of President—Council of the President—its Duties and Powers—Bye Laws—Times of Meetings of President and his Council—Functions of President in relation to Examinations and Lectures—Absence from College of Officers and Professors—Adequacy of College Buildings for their purposes—Improvements in Government, Management, Discipline, and Studies—Duties and Powers of the Vice-President—Bishops and Priests educated in Maynooth, . . . . .	40
ANSWERS of the PRESIDENT, . . . . .	130
Number of Maynooth Students ordained in the College during the last twenty years, . . . . .	133
Catalogue of Archbishops, Bishops, and Priests of Ireland, distinguishing those who were educated at Maynooth, . . . . .	133
Catalogue of Collegiate and other Non-Parochial Priests in Ireland, and Priests in Great Britain, that received their Education at Maynooth, . . . . .	159
PAPER E.—QUESTIONS addressed to the DEANS—When office of Deans respectively established—Ordinary and Special Duties of Deans—Duties how distributed among Deans—Division of Students—Punishments—Statutes relating to Discipline, how far disused—Absence of Students during Vacation—Duties of Deans as to exercises performed out of Class—Effect of late increase in number of Deans—Suggestions as to Discipline—College Buildings, how far adequate for their purposes—Improvements in the College, . . . . .	40
ANSWER of Rev. MILETIUS GAFFNEY, D.D., Senior Dean, . . . . .	160
„ Rev. WALTER LEE, First Junior Dean, . . . . .	162
„ Rev. JAMES O'KANE, Second Junior Dean, . . . . .	165
PAPER F.—QUESTIONS addressed to the VICE-PRESIDENT.—Time of holding present office—Offices previously held by him—Duties and powers of Vice-Presidents—College Bye-laws—Part taken by Vice-President in Examinations, and literary and religious instruction of Students—College Buildings—Improvements suggested as to Government, Management, Discipline, and Studies of the College—R. C. Bishops and Priests of Ireland educated at Maynooth, . . . . .	41
ANSWER of Rev. R. F. WHITEHEAD, D.D., Vice-President, . . . . .	167



APPENDIX, No. 8—*continued*.

Page

PAPER G.—QUESTIONS addressed to PRESIDENT, VICE-PRESIDENT, DEANS, and PROFESSORS.—Separation between the several classes of Students—Communication, how far permitted—Distribution of time—Rule as to silence—Recreation—Duties of Monitors—Baths—College Vacation—Library—Books for private reading possessed by the Students—Rule as to possession of the Bible and other books—Correspondence of Students—Visit to one another's rooms—Religious instruction—Religious training—Formation of Character, . . . . .	42
ANSWER of the PRESIDENT, VICE-PRESIDENT, and DEANS, . . . . .	168
„ Rev. GEORGE CROLLY, . . . . .	202
„ Rev. THOMAS FURLONG, . . . . .	171
„ Rev. HENRY NEVILLE, . . . . .	173
„ Rev. S. GILLIE, . . . . .	175
„ Rev. C. W. RUSSELL, D.D., . . . . .	177
„ Rev. WILLIAM JENNINGS, . . . . .	179
„ Rev. DANIEL M'CARTHY, . . . . .	180
„ Rev. DENIS GARGAN, . . . . .	182
PAPER H.—QUESTIONS addressed to VISITORS, TRUSTEES, and ROMAN CATHOLIC BISHOPS.—How far desirable to raise the standard at entrance—Instruction in Junior Department, whether sufficiently comprehensive—Staff of Instructors, whether sufficiently large—Alteration, how far desirable, . . . . .	42
PAPER I.—QUESTIONS addressed to the BURSAR.—Extent and Adequacy of New Buildings—Accommodation afforded by them—Sums expended by the College in their erection in aid of the Parliamentary Grant—Particulars of the New Buildings—State of the College as to the accommodation of the Students and their condition and comforts generally, as it exists now, and as it existed before 1845—Sum assigned for support of the College Chapels, . . . . .	42
ANSWERS of the BURSAR, . . . . .	84
„ Statement of the Number and Names of the New Buildings at Maynooth College, with the Length, Height, and Breadth of the Lecture-rooms, Reading-rooms, Refectory, Library, and any other important room contained therein, . . . .	189
PAPER J.—QUESTIONS addressed to the SECRETARY to TRUSTEES.—His Duties—How far changed since appointment of present Secretary—Salary—Meetings of Trustees, their Dates and Duration—Statutes enacted since 1st of January, 1827—Statutes, Decrees, Warrants, Orders, &c., issued in consequence of, or connected with increase of Grant—Records of Leave of Absence—Improvements in relation of Trustees to the College, or manner of conducting business, . . . . .	43
ANSWERS of the SECRETARY to the TRUSTEES, . . . . .	190
„ List of Presidents, Vice-Presidents, Deans, Professors, and other officers of the College, with the date of their appointments, continued from the date of the Parliamentary Inquiry in 1827, . . . . .	193
„ List of the Visitors of the College, . . . . .	195
„ List of the present Trustees, Lay and Ecclesiastical, . . . . .	195
„ Abstract of Resolutions and Orders of the Trustees, since June 25, 1845, relative to the application of the College Funds, . . . . .	196
„ Statement of the Salaries and Allowances paid for Medical and Surgical attendance in Maynooth College, from June 30, 1845, to March 31, 1853, . . . . .	197
„ Return giving Names and Age of each Student who entered Maynooth College in the Academical Years 1850, 1851, 1852, . . . . .	198
„ Returns furnished by the Commissioners of Public Works, of all sums expended by them pursuant to the Act 8 and 9 Vic., c. 25, for enlarging and improving Maynooth College, . . . . .	200
„ Returns of all sums voted by Parliament for the repairs and maintenance of the College, and the amount expended (from August 1845) for each year, . . . .	200
„ Correspondence between the Trustees and Officers of the College, and the Commissioners of Public Works, . . . . .	200
PAPER K.—QUESTIONS addressed to the THEOLOGICAL PROFESSORS, . . . . .	43
[The Questions in Paper K having been suggested for the most part by the Oral Evidence of the Theological Professors, it has been thought right to print the Answers to them in the volume containing the Minutes of Evidence.]—See Part II. p. 361.	
PAPER L.—QUESTIONS addressed to the PHYSICIAN and SURGEON.—Amount of Salary—Visits to the College—Fees—Opportunities of Students to consult Physician and Surgeon—Special Visits—Diseases prevalent among the Students—Predisposing Causes—Infirmaries, Condition and Requirements of—Suggestions as to Health of Students, . . . . .	44
ANSWERS of DOMINIC J. CORRIGAN, Esq., M.D., Physician to the College, . . . .	205
„ ANDREW ELLIS, Esq., M.D., Surgeon to the College, . . . . .	206
„ LETTER of Dr. ELLIS to the PRESIDENT of the College, containing Suggestions for the Improvement of the Medical Department, February 16, 1846, . . . . .	208

	Page
APPENDIX, No. 8— <i>continued</i> .	
PAPER M.—QUESTIONS addressed to the RESIDENT MEDICAL ATTENDANT.—His Professional Status—His Duties—Times of Attendance at the College—Salary or Fees—Assistant Medical Attendant—Authority of Resident Medical Attendant as to Summoning the Surgeon—Whether Surgeon was omitted to be Summoned in a particular Instance of a grave nature—Extraordinary Visits of the Consulting Physician, . . . . .	44
ANSWERS of Dr. O'KELLY, Resident Medical Attendant, . . . . .	208
APPENDIX, No. 9.—Answers of Visitors, Trustees, and R. C. Prelates, to Inquiries in Paper II, . . . . .	
ANSWER of Most Rev. Dr. DIXON, . . . . .	210
„ Right Rev. Dr. WALSH, . . . . .	211
„ Right Hon. LORD FRENCH, . . . . .	211
„ Right Rev. Dr. McGETTIGAN, . . . . .	212
„ Right Hon. the EARL of ROSSE, . . . . .	212
„ ANTHONY HUSSEY, Esq., . . . . .	212
„ Right Rev. Dr. MURPHY, . . . . .	213
„ Right Hon. LORD NAAS, . . . . .	213
„ Right Rev. Dr. DENVIR, . . . . .	213
„ Right Rev. Dr. VAUGHAN, . . . . .	214
„ Right Rev. Dr. McNALLY, . . . . .	214
APPENDIX, No. 10.—Answers to Questions upon Foreign Ecclesiastical Education, contained in Papers N and O, and Correspondence upon the subject of those Papers, .	
PAPER N.—GENERAL QUESTIONS addressed to FOREIGN SEMINARIES or COLLEGES professedly destined to the Education of Secular Clergy.—Their General Government, Discipline, Teaching, and Religious Education, . . . . .	45
ANSWERS for the Kingdom of PRUSSIA, . . . . .	221
Statutes of the College of Paderborn, . . . . .	222
ANSWERS for the Kingdom of BELGIUM, . . . . .	228
„ for the Kingdom of PORTUGAL, . . . . .	234
Seminary of St. Peter's at Braga, . . . . .	234
FURTHER ANSWERS for the Kingdom of PORTUGAL, . . . . .	237
Statutes of the Seminary at Santarem, . . . . .	240
PAPER O.—Special Questions for Foreign Countries on Ecclesiastical Education, .	46
ANSWERS to SPECIAL QUESTIONS for the Empire of FRANCE, . . . . .	215
„ „ for the Empire of AUSTRIA, . . . . .	217
„ „ for the Kingdom of PRUSSIA, . . . . .	220
„ „ for the Kingdom of BELGIUM, . . . . .	225
„ „ for the Kingdom of PORTUGAL, . . . . .	231
FURTHER ANSWERS for the Kingdom of PORTUGAL, . . . . .	233
LETTERS APOSTOLIC for the Institution of the Seminario Pio at Rome, . . . . .	264
Statutes of the Seminario Pio at Rome, . . . . .	266
LITHOGRAPHIC SKETCH of the ROYAL COLLEGE of ST. PATRICK, MAYNOOTH, <i>to face</i>	279



# APPENDIX

TO THE

## REPORT OF THE MAYNOOTH COMMISSIONERS.

### ROMAN CATHOLIC COLLEGE OF MAYNOOTH.

#### APPENDIX, No. 1.

APPENDIX, No. 1.  
35 Geo. III., c. 21.

ACT of INCORPORATION, intituled, "An Act for the better Education of Persons professing the Popish or Roman Catholic Religion." (35 Geo. III., c. 21.)

[Friday the fifth day of June, one thousand seven hundred and ninety-five,  
Royal Assent given.]

JOHN GAYER, D. Cler. Parl.

WHEREAS by the laws now in force in this Kingdom, it is not lawful to endow any College or Seminary for the education exclusively of persons professing the Roman Catholic religion, and it is now become expedient that a Seminary should be established for that purpose; BE it therefore enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That the Right honourable John Viscount Fitzgibbon, Lord Chancellor of Ireland, the Right honourable John Earl of Clonmel, Chief Justice of His Majesty's Court of King's Bench in Ireland, the Right honourable Hugh Lord Carleton, Chief Justice of His Majesty's Court of Common Pleas in Ireland, and the Right honourable Barry Yelverton, Chief Baron of the Court of Exchequer in Ireland, and the Chancellor, or Lord Keeper, Chief Justices, and Chief Baron of the said Courts for the time being, together with Arthur James Plunkett, commonly called Earl of Fingall, Jenico Preston, commonly called Viscount Gormanstown, Sir Thomas Browne, Baronet, commonly called Viscount Kenmare, Sir Edward Bellew, Baronet, Richard Strange, of the city of Dublin, Esquire, Sir Thomas French, Baronet, the Reverend Richard O'Reilly, of Drogheda, Doctor in Divinity, the Reverend John Thomas Troy, of the city of Dublin, Doctor in Divinity, the Reverend Thomas Bray, of Thurles, Doctor in Divinity, the Reverend Boetius Egan, of Tuam, Doctor in Divinity, the Reverend Patrick Joseph Plunkett, of Navan, Doctor in Divinity, the Reverend Philip Mac Davett, of Strabane, Doctor in Divinity, the Reverend Francis Moylan, of Cork, Doctor in Divinity, the Reverend Gerald Tehan, of Killarney, Doctor in Divinity, the Reverend Daniel Delany, of Tullow, Doctor in Divinity, the Reverend Edmond French, of Athlone, Doctor in Divinity, and the Reverend Thomas Hussey, of the city of Dublin, Doctor in Divinity, and the persons to be hereafter elected, as by this Act is directed, shall be Trustees for the purpose of establishing, endowing, and maintaining one Academy for the education only of persons professing the Roman Catholic religion; and that the said Trustees shall have full power and authority to receive subscriptions and donations to enable them to establish and endow an Academy for the education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds, and to erect and maintain all such buildings as may be by the said Trustees deemed necessary for the lodging and accommodation of the President, Masters, Professors, Fellows, and Students who shall from time to time be admitted into or reside in such Academy.

Preamble.

Persons herein named shall be Trustees for establishing, endowing, and maintaining an Academy for the Education of Roman Catholics.

Trustees empowered to receive Subscriptions and Donations, and to purchase and acquire Lands not exceeding £1,000 per annum and to erect Buildings, &c.

2. And be it enacted, That it shall and may be lawful for any Popish ecclesiastic to officiate in a chapel or building, to be appointed for that purpose by the said Trustees, or any seven or more of them; any law, statute, or provision to the contrary notwithstanding.

Popish Ecclesiastics may officiate.

3. And be it further enacted, That it shall and may be lawful for the said Trustees, or any seven or more of them, to appoint one President and so many Masters, Fellows, Professors, and Scholars on the foundation, and ministers, servants, and assistants of and in the said Academy, with such pensions, salaries, exhibitions, wages, and allowances as to them shall seem fit; and also to make such bye-laws, rules, regulations, and statutes for the government of the said Academy, and for the education and government of all such persons to be on the foundation thereof, or to be educated therein, and for the appointment and election of a President, Masters, Fellows, members and officers of the said Academy, as to the Trustees, or any seven or more of them shall seem meet: Provided that the same shall not be contrary to law.

Seven Trustees may appoint a President, Masters, Fellows, Professors, &c. &c., and make Bye-Laws, &c.

4. Provided always, That all such bye-laws, rules, regulations, and statutes not affecting the exercise of the Popish or Roman Catholic religion, and the religious discipline thereof,

Bye-Laws, not affecting Religious Discipline, to be laid

APPENDIX, No. 1.  
35 Geo. III., c. 21.

before Lord Lieutenant, and to be binding if not disapproved by him in one month. Trustees to have Visitorial Power.

Trustees may assemble in one month after passing this Act, and make Rules, &c. Acts of the Majority of Trustees binding on the whole.

When Trustees die, &c., others shall be elected, being natural subjects.

No Roman Catholic shall act as Trustee, President, Master, &c. or be admitted as Student or Servant, until he takes the Oath appointed by 13 and 14 Geo. III.

Protestants, or Sons of Protestant Fathers, not to be received; Penalties to be suffered by any Person who instructs a Protestant in said Academy.

By an Act of this Session, £2,449,600 16s. 9<sup>d</sup>. is granted for the year 1795;

£8,000 may be issued from the Treasury, towards establishing said Academy.

Sums issued on said Account to be paid to Trustees, and accounted for before Commissioners of Imprest Accounts.

APPENDIX, No. 2.  
40 Geo. III., c. 85.

Since passing the Act of 35 Geo. III., for Education of Roman Catholics, a College was established at Maynooth.

be laid before the Lord Lieutenant, or Chief Governor of this Kingdom, and shall be binding and valid, unless such Lord Lieutenant or Chief Governor shall disapprove thereof in one month from the time when such bye-laws shall be laid before such Lord Lieutenant or other Chief Governor respectively.

5. And be it further enacted, That the said Trustees, or any seven or more of them, shall have the superintendence and visitorial power over the said Academy, and ever all persons on the foundation, or educated therein.

6. And be it enacted, That the said Trustees shall and may assemble within one month after the passing of this Act, at such time and place as shall be appointed by any seven or more of said Trustees, by writing under their hands, and shall at such their first meeting, make such rules and regulations for their assembling in future as to them shall seem expedient; and that the acts of the Trustees so assembled at the said first meeting, or the major part of them, and of the Trustees to be duly assembled at any future meeting, or the major part of them, shall be binding on and be deemed the act of all the said Trustees.

7. And be it enacted, That so often as a vacancy shall happen by the death, removal, or resignation of the said Trustees or any of them, (save the said Chancellor or Lord Keeper, Chief Justices, and Chief Baron of the said courts), the said Trustees shall at their meeting elect a person being a natural-born subject of His Majesty, to fill such vacancy.

8. Provided always, and be it enacted, That no person professing the Roman Catholic religion, shall act as a Trustee to the said Academy, and that no person shall act as a President of the said Academy, and that no person shall act as a Master, Fellow, Professor Teacher, or Tutor, or enjoy any place on the foundation of the said Academy, or be otherwise admitted into the same as a student, officer, or servant, until he shall have taken and subscribed the oath appointed by the Act passed in the thirteenth and fourteenth years of His Majesty's reign, intituled, "An Act to enable his Majesty's subjects of whatever persuasion, to testify their allegiance to him."

9. Provided always, That it shall not be lawful to receive into, or educate, or instruct in the said Academy, any person professing the Protestant religion, or whose father professed the Protestant Religion; and that any President, Master, Professor, or Teacher, who shall instruct any person in the said Academy, professing the Protestant religion, shall remain liable to such pains and penalties, as he would have been liable to, before the passing of this Act.

10. And whereas by an Act of Parliament, passed this session of Parliament, intituled, "An Act for securing the payment of the Annuities, and of the interest upon the principal sums therein provided for, and towards the discharge of such principal sums in such manner as therein is directed, and for enabling the officers of his Majesty's Treasury to receive certain sums for a limited time, in manner therein mentioned, and for granting to His Majesty a certain sum of money out of the Consolidated Fund, and for applying a certain sum of money therein mentioned, for the service of the year one thousand seven hundred and ninety-five," a sum not exceeding two million four hundred and forty-nine thousand six hundred pounds sixteen shillings and nine-pence farthing, is granted to His Majesty for the service of the present year; Be it enacted, That any sum or sums of money, not exceeding eight thousand pounds, part of the said sum of two million four hundred and forty-nine thousand six hundred pounds sixteen shillings and nine-pence farthing, shall and may be issued and paid by the Commissioners of His Majesty's Treasury, or any three or more of them, towards establishing the said Academy.

11. And be it enacted, That all sum and sums of money, from time to time issued and paid out of His Majesty's Treasury, on account of the said sum of eight thousand pounds, shall be paid to the Trustees by this Act constituted, or to any seven or more of them, and shall be accounted for before the Commissioners of Imprest Accounts.

APPENDIX, No. 2.

AN ACT for the better Government of the Seminary established at *Maynooth*, for the Education of Persons professing the Roman Catholic Religion, and for amending the Laws now in force respecting the said Seminary, (40 Geo. III. c. 85).

[Friday the first day of August, one thousand eight hundred, Royal assent given.]

JOHN GAYER, D. Cler. Parl.

WHEREAS an Act passed in the thirty-fifth year of the reign of his present Majesty, intituled, "An Act for the better Education of persons professing the Popish or Roman Catholic religion," and since the passing the said Act a College or Seminary has been established at Maynooth, in the county of Kildare, for the education of persons professing the Popish or Roman Catholic religion, and large sums of money have been granted to the Trustees named in the said Act, to enable them to improve and extend the said Institution; and it



is therefore become necessary to make further provision for the good government of the said College or Seminary; Be it therefore enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That the Lord Chancellor, or Lord Keeper of the Great Seal of Ireland for the time being, the Lord Chief Justice of His Majesty's Court of King's Bench in Ireland for the time being, the Lord Chief Justice of His Majesty's Court of Common Pleas in Ireland for the time being, the Chancellor of the Exchequer, and the Lord Chief Baron of His Majesty's Court of Exchequer in Ireland for the time being, and their successors in the said offices respectively, together with Arthur James Earl of Fingall, the Reverend Richard O'Reilly, of Drogheda, Doctor in Divinity, and the Reverend John Thomas Troy, of the city of Dublin, Doctor in Divinity, shall be and they are hereby nominated and appointed Visitors of the said College or Seminary, with full visitorial powers to superintend the same.

APPENDIX, No. 2.  
40 Geo. III., c. 85.

Persons herein  
shall be Visitors of  
said College.

2. And be it further enacted, That the said Visitors, or any three or more of them, shall once in every three years from the passing of this Act, visit the said College or Seminary, and call before them the President, Vice-President, Professors, Tutors, and all other members thereof, and the officers and servants of the said College or Seminary, and diligently inquire into the government and management of the said College or Seminary, and if necessary examine on oath every member thereof, in all matters touching the management, government, and discipline of the same, or any violation of the statutes or ordinances which have been or shall be made for the admission of any member of the said College or Seminary, or for the government or discipline of the same; and that the first visitation of the said College shall be held as aforesaid, within twelve months after the passing this Act.

Triennial Visitations  
to be made by  
Visitors; the first  
within 12 months  
after passing this  
Act.

3. And be it further enacted, That in addition to such triennial or ordinary visitation, the said Visitors, or any three of them, shall in like manner visit the said College whensoever and so often as they shall be thereunto required by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being, by warrant or order signed by him or them: Provided always, and be it enacted, That the authority of the said Visitors shall not extend to or in any manner affect the exercise of the Roman Catholic religion, or the religious doctrine or discipline thereof within the said College or Seminary, otherwise than as hereinafter is provided; and that in visiting the said College or Seminary the said Visitors shall judge and determine according to such bye-laws, rules, and regulations as have been or shall be made for the government and discipline thereof, pursuant to the provisions of the said recited Act, or of this Act respectively.

Additional Visita-  
tions, when ordered  
by Lord Lieutenant.

Visitors not to affect  
the Exercise of the  
Roman Catholic  
Religion, save as  
hereafter.

4. And be it enacted, That from and after the passing of this Act, the Lord Chancellor or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, the Lord Chief Justice of the Court of Common Pleas, the Chancellor of the Exchequer, and the Lord Chief Baron of the Court of Exchequer, shall cease to be Trustees for carrying the said recited Act into execution, and that their successors in the said offices respectively, shall not hereafter be Trustees by virtue of the said recited Act for carrying it into execution, and the other persons named in the said Act in that behalf, or such other persons as have been elected, or hereafter shall be elected to fill any vacancy occasioned by the death, removal, or resignation of any such persons respectively, shall continue Trustees for the execution of the said recited Act, as fully and effectually, to all intents and purposes, as if this Act had not been enacted.

Lord Chancellor  
and Chief Judges,  
and Chancellor of  
Exchequer shall  
cease to be Trustees  
for carrying recited  
Act into execution,  
but the others shall  
continue.

5. And be it further enacted, That so much of the said recited Act as enacts, That the Trustees therein named, or any seven or more of them, shall have visitorial power over the said Academy or College, and over all persons on the foundation or educated therein, shall be and the same is hereby repealed.

So much of recited  
Act as grants visi-  
torial Powers to  
Trustees, is hereby  
repealed.

6. And be it further enacted, That any person who has been or shall be elected President of the said College or Seminary, pursuant to the provisions of the said Act, shall, before he shall be capable of continuing or exercising his said office, be approved by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being, and shall some time in the first term which shall follow such his election and approbation, or if now elected, which shall follow such approbation, publicly make and subscribe the following oath in the High Court of Chancery, that is to say:

President to be ap-  
proved of by Lord  
Lieut., and to take  
the following oath  
in Chancery, before  
he exercises his  
office.

"I having been elected and approved as President of the Roman Catholic College or Seminary of Maynooth, do swear, That I will diligently, faithfully, and conscientiously execute the said office to the best of my skill and judgment, and that I will so far as in me lies enforce a due observance of the bye-laws, rules, and statutes made for the government and discipline thereof; and that I will bear faithful and true allegiance, and to my utmost endeavours inculcate the duties of faithful and true allegiance to his Majesty King George the Third and his Successors, in every member of the said College or Seminary.

President's Oath.

So help me God."

7. And be it further enacted, That all bye-laws, rules, regulations, and statutes, which have been heretofore made for the government and discipline of the said College or Seminary, and all bye-laws, rules, and regulations hereafter to be made for the government and discipline of the same, shall, in order to give them validity, be approved by the Lord

Bye-Laws to be  
approved of by Lord  
Lieutenant, and  
deposited in Chief  
Secretary's Office,  
as herein directed.

APPENDIX, No. 2.  
40 Geo. III., c. 85.

Bye-Laws shall be binding, unless disapproved of within one month by Lord Lieutenant.

Not to extend to Bye-Laws affecting the R. C. Religion.

Visitorial Powers in matters relating to Religion.

Election of R. C. Visitors.

Trustees may sue and be sued in the Name of their Secretary.

Lieutenant or other Chief Governor or Governors of Ireland for the time being; and that all such bye-laws, rules, and regulations, shall be fairly transcribed on parchment, signed by the President of the said College, and Secretary of the said Board of Trustees for the time being, and lodged from time to time in the office of the Chief Secretary of the Lord Lieutenant or other Chief Governor or Governors in Ireland: Provided always, that all such bye-laws, rules, regulations, and statutes hereafter to be made, shall be binding and valid unless such Lord Lieutenant or other Chief Governor or Governors shall disapprove thereof, in one month from the time such bye-laws shall be laid before such Lord Lieutenant or other Chief Governor or Governors respectively: and that until such disapprobation shall have been expressed, all such bye-laws, rules, regulations, and statutes already made shall be deemed valid and of full force.

8. And be it enacted, That nothing herein contained shall extend, or be construed to extend to any bye-laws, rules, and regulations affecting the exercise of the Roman Catholic religion, or the doctrine or discipline or worship thereof, within the said College or Seminary.

9. And be it further enacted, That in all matters which relate to the exercise doctrine and discipline of the Roman Catholic religion, the visitorial power over said College shall be exercised exclusively by such of the said Visitors as are or shall be of the Roman Catholic religion, in the presence of the Lord Chancellor, or Lord Keeper of the Great Seal, and of the three Chief Judges, and the Chancellor of the Exchequer, if they, or any of them, shall think proper to attend.

10. And be it enacted, That on the death or resignation of the said Arthur Earl of Fingall, the said Reverend Richard O'Reilly, and the said Reverend John Thomas Troy, or any of them, the Trustees for carrying the said recited Act into execution, or any seven or more of them, shall, at their first meeting after such vacancy as aforesaid, elect a fit and proper person, being of the Roman Catholic religion, and a natural-born subject of His Majesty, to succeed to the office of a Visitor, whenever it shall be so vacant, and shall return the name of the person so elected, to the Lord Lieutenant, or other Chief Governor or Governors of Ireland for the time being, within ten days from such election, for his or their approbation; and such person, if approved of by such Lord Lieutenant, or other Chief Governor or Governors, shall immediately become one of the Visitors of the said College; but if he shall not be so approved in one month after his being so returned, then and in every such case the said Trustees, or any seven or more of them, shall in like manner proceed to elect and return a fit and proper person to succeed to the said office in like manner, subject to such approbation as aforesaid, and so on as often, from time to time, as such vacancy shall happen, by the death or resignation of any of the persons so to be elected in the place of any of them the said Arthur James Earl of Fingall, the said Richard O'Reilly, or the said John Thomas Troy, so as that there shall be a continual succession of three fit and proper persons professing the Roman Catholic religion, as Visitors of the said College.

11. And be it further enacted, That it shall and may be lawful for the said Trustees to sue and be sued, either at law or in equity, by and in the name of their Secretary; and that in any suit to be instituted against the said Trustees, in any court of law or equity, touching the said College or Seminary, or any estate, real or personal, claimed by the said Trustees in right of their said trust, it shall and may be sufficient to serve their Secretary with the process, or any other order of such court.

APPENDIX, No. 3.  
48 Geo. III., c. 145.

### APPENDIX, No. 3.

AN ACT to amend two Acts passed in Ireland for the better Education of Persons professing the Roman Catholic Religion, and for the better Government of the Seminary established at *Maynooth*, for the Education of such persons, so far as relates to the purchase of Lands and compounding Suits, (48 Geo. III., c. 145.)

[25th June, 1808.]

Irish Act, 55 Geo. III., c. 23.

WHEREAS by an Act passed in the Parliament of *Ireland*, in the thirty-fifth year of the reign of his present Majesty, intituled, "An Act for the better Education of persons professing the Popish or Roman Catholic Religion:" it is amongst other things enacted, That the several persons named as Trustees in the said Act, and the persons to be hereafter elected, as by the said Act is directed, shall be Trustees for the purpose of establishing, endowing, and maintaining one Academy for the Education only of persons professing the Roman Catholic religion: and that the said Trustees shall have full power and authority to receive subscriptions and donations to enable them to establish and endow an Academy for the education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds; and to erect and maintain all such buildings as may be by the said Trustees deemed necessary for the lodging and accommodation of the President, Masters, Professors, Fellows, and Students who shall from time to time be admitted into or reside in such Academy: And whereas it was by the said Act further enacted, That the said Trustees, or any seven or more of them, should have the superintendence and visitorial power over the said Academy, and over all persons on the foundation thereof, or educated therein: And whereas by an Act passed in the Parliament



of *Ireland*, in the fortieth year of the reign of his present Majesty, intituled, "An Act for the better Government of the Seminary established at *Maynooth*, for the education of persons professing the Roman Catholic Religion, and for amending the laws now in force respecting the said Seminary; it is amongst other things enacted, That so much of the last recited Act as enacts, That the Trustees therein named, or any seven or more of them, shall have visitorial power over the said Academy or College, and over all persons on the foundation thereof, or educated therein, shall be repealed, and that the visitorial power over the said College or Academy, shall be vested in the persons therein named: And whereas in and by the said last mentioned Act it is further enacted, That it shall and may be lawful for the said Trustees of the said College or Academy, to sue and be sued either at law or in equity by and in the name of their Secretary, and that in any suit to be instituted against the said Trustees, in any court of law or equity, touching the said College or Seminary, or any estate real or personal claimed by the said Trustees in right of their said trust, it shall and may be sufficient to serve their Secretary with the process, or any other order of such court: And whereas, as the said two recited Acts now stand, it is conceived *that no power is lodged in the Trustees thereby named, or in the Visitors named by the said last recited Act, to compromise any suit or suits which may arise or have already arisen, concerning the property belonging to or claimed by the said College or Academy; and it is thought likely to conduce to the benefit of the said College or Academy, that such powers should be vested in the Trustees for the time being, under the provisions of the said recited Acts, or any seven or more of them: And whereas by the said first recited Act it is provided, that the Trustees thereby appointed shall have power to purchase or acquire lands not exceeding the annual value of one thousand pounds, and it is fit that the ground on which the buildings stand in which the business of the said College or Academy is carried on, and in which the Masters, Students, and other members thereof reside, as well as certain grounds immediately adjoining such buildings, held under a lease from William Robert late Duke of Leinster, and used for the immediate purposes of the said College or Academy, should not be considered as part of the value of the said annual sum of one thousand pounds, to which the Trustees of the said College or Academy are restricted as aforesaid: May it therefore please Your Majesty, that it may be enacted; and be it enacted, by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by authority of the same, That it shall and may be lawful to and for the said Trustees, named in the said two recited Acts of Parliament, or either of them, or hereafter to be elected pursuant to the directions of the said two recited Acts, or either of them contained, or any seven or more of them, to compromise and compound any suit or suits already commenced or hereafter to be commenced relative to or concerning any property claimed by the said College or Academy, or sought to be recovered from it, on such terms as to the Trustees hereinbefore mentioned, or any seven or more of them, shall seem fit and most for the benefit of the said College or Academy, and for that purpose to make and execute all such deeds, conveyances, and assurances, as shall be necessary for carrying such compromise into effect and execution; and that all such deeds, conveyances, and assurances, which shall be made and executed by the said Trustees, or any seven or more of them, for that purpose aforesaid, shall to all intents and purposes be valid and effectual in the law against the said College or Academy, and the Trustees and Members thereof, and all persons claiming under them, or any of them; and that the person or persons to whom such deeds, conveyances, or assurances shall be made, shall be entitled to have, hold, and enjoy all lands, tenements, or hereditaments, or other property of whatever nature thereby conveyed, and to have the full benefit of such deeds, conveyances, and assurances as against the said College or Academy, and the Trustees and Members thereof, and all persons claiming by, from, or under them, or any of them; and that the receipt or receipts of the said Trustees, or any seven or more of them, shall be a good and sufficient discharge, or good and sufficient discharges, to the person or persons paying the same, for any sum of money paid to such Trustees, or any seven or more of them, as part of the terms of any compromise made in pursuance of the powers given by this Act.*

APPENDIX, No. 3.  
48 Geo. III., c. 145.  
40 Geo. III., c. 85.

Power of the Trustees of Maynooth Seminary to compromise Suits, &c.

2. And be it further enacted, That it shall and may be lawful to and for the Trustees for the time being, of the said College or Academy, or any seven or more of them, *to purchase or acquire lands, not exceeding in value the annual sum of one thousand pounds, exclusive of the value of lands and premises held under the beforementioned lease, from William Robert late Duke of Leinster, and the buildings erected thereon, or hereafter to be erected and used for the purposes of the said College or Academy.*

Power for the Trustees to purchase Lands, &c.

3. Provided always, and be it hereby further enacted, That any *lands, tenements, or hereditaments already purchased or acquired* under or by virtue of the power for that purpose given to the said Trustees, or any seven or more of them, in and by the said hereinbefore first recited Act, *shall be deemed part of the lands which they are so authorized to purchase or acquire as aforesaid; and that no more lands, tenements, or hereditaments shall be purchased or acquired by the said Trustees, or any seven or more of them, than what together with any lands already purchased or acquired by them, would amount to the annual value of one thousand pounds, any thing hereinbefore contained to the contrary in anywise notwithstanding.*

For explaining the Power of the said Acts, as to purchase of Lands, &c.

4. And be it further enacted, That this Act shall be printed by the printer to the King's most Excellent Majesty, and a copy thereof so printed shall be admitted as Evidence thereof by all Judges, Justices, and others.

Act may be given in Evidence when printed by King's Printer.



APPENDIX, No. 4.  
8 & 9 Vic., c. 25.

## APPENDIX, No. 4.

AN ACT to amend Two Acts passed in *Ireland* for the better Education of Persons professing the Roman Catholic Religion, and for the better Government of the College established at *Maynooth* for the Education of such Persons, and also an Act passed in the Parliament of the United Kingdom for amending the said Two Acts. (8 & 9 Victoria, c. 25.) [30th June, 1845.]

35 Geo. III. (I.)

"WHEREAS by an Act passed in the Parliament of *Ireland* in the Thirty-fifth Year of the Reign of His late Majesty King *George* the Third, intituled *An Act for the better Education of Persons professing the Popish or Roman Catholic Religion*, it was amongst other things enacted, that the Lord Chancellor or Lord Keeper of *Ireland*, the Lord Chief Justice of the Court of King's Bench in *Ireland*, the Lord Chief Justice of the Court of Common Pleas in *Ireland*, and the Lord Chief Baron of the Court of Exchequer in *Ireland* for the Time being, together with certain other Persons therein named, and the Persons thereafter to be elected in the Manner by the said Act directed, should be Trustees for the Purpose of establishing, endowing and maintaining One Academy for the Education only of Persons professing the Roman Catholic Religion, and that the said Trustees should have full power and authority to receive Subscriptions and Donations to enable them to establish and endow an Academy for the Education of Persons professing the Roman Catholic Religion, and to purchase and acquire Lands not exceeding the annual Value of One thousand Pounds, and to erect and maintain all such Buildings as might be by the said Trustees deemed necessary for the lodging and Accommodation of the President, Masters, Professors, Fellows, and Students who should from Time to Time be admitted into or reside in said Academy; and it was further enacted, that it should and might be lawful for any Popish Ecclesiastic to officiate in a Chapel or Building to be appointed for that Purpose by the said Trustees or any Seven or more of them, any Law, Statute, or Provision to the contrary notwithstanding: And whereas by an Act amending the said Act, and passed in the Parliament of *Ireland* in the Fortieth

40 Geo. III. (I.)

Year of His said late Majesty King *George* the Third, intituled *An Act for the better Government of the Seminary established at Maynooth for the Education of Persons professing the Roman Catholic Religion: and for amending the Laws now in force respecting the said Seminary*, after reciting that a College or Seminary had been established at *Maynooth* for the Education of Persons professing the Popish or Roman Catholic Religion, and that large Sums of Money had been granted to the Trustees named in the Act herein-before recited, to enable them to improve and extend the said Institution, and that it had become necessary to make further Provision for the good Government of the said College or Seminary, it was amongst other things enacted, that the Lord Chancellor or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, the Lord Chief Justice of the Court of Common Pleas, the Chancellor of the Exchequer, and the Lord Chief Baron of the Court of Exchequer should cease to be Trustees for carrying the said first-recited Act into execution, and that their Successors in the said Offices respectively should not thereafter be Trustees by virtue of the said first-recited Act for carrying it into execution, and that the other Persons named in the said first-recited Act in that Behalf, or such other Persons as had been elected or thereafter should be elected to fill any Vacancy occasioned by the Death, Removal, or Resignation of any such Persons respectively, should continue Trustees for the Execution of the said first-recited Act, as fully and effectually, to all Intents and Purposes, as if the said Act now in recital had not been enacted: And whereas by a certain other Act, passed in the Forty-eighth Year of the Reign of His said late Majesty King *George* the Third, intituled

48 Geo. III., c. 114.

*An Act to amend Two Acts passed in Ireland for the better Education of Persons professing the Roman Catholic Religion, and for the better Government of the Seminary established at Maynooth for the Education of such Persons so far as relates to the Purchase of Lands and compounding Suits*, it was amongst other things enacted, that it should be lawful for the Trustees for the Time being of the said College or Academy, or any Seven or more of them, to purchase or acquire Lands not exceeding in Value the annual Sum of One thousand Pounds, exclusive of the Value of Lands and Premises held under a Lease from *William Robert* late Duke of *Leinster*, and the Buildings thereon or there-after to be erected, and used for the Purposes of the said College or Academy; and it was provided and further enacted, that any Lands, Tenements, or Hereditaments already purchased or acquired under or by virtue of the Power for that Purpose given to the said Trustees or any Seven or more of them in and by the said herein-before first-recited Act should be deemed Part of the Lands which they were so authorized to purchase or acquire as aforesaid, and that no more Lands, Tenements, or Hereditaments should be purchased or acquired by the said Trustees or any Seven or more of them than what, together with any Lands already purchased or acquired by them, would amount to the annual Value of One thousand Pounds: And whereas it is productive of Inconvenience and Insecurity that the said Trustees can take no effectual Grants of Lands for the Purposes of the said College or Seminary to them and their Successors; and it is therefore expedient that the said Trustees should be incorporated: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Autho-



city of the same, That the Trustees of the said College or Seminary, and their Successors for ever, shall be One Body Politic and Corporate by the Name of "The Trustees of the College of *Maynooth*," and by that Name shall have perpetual Succession and a Common Seal, and by that Name shall and may sue and be sued, and shall have and possess the several Powers and Authorities vested in the said Trustees under the said recited Acts.

2. And be it enacted that the said Body Politic and Corporate, and their Successors, by the said Name, shall be for ever able and capable in Law to take, purchase, receive, possess, hold, and enjoy to them and their Successors any Goods or Chattels or Personal Property whatsoever, and also be able and capable in Law (notwithstanding the Statutes in Mortmain) to take, purchase, hold and enjoy to them and their Successors any Messuages, Lands, Tenements, or Hereditaments whatsoever the yearly Value of which shall not exceed in the whole the Sum of Three thousand Pounds, exclusive of the Value of any Lands, Tenements, or Hereditaments already purchased or acquired by the said Trustees; and it shall be lawful for all and every Person and Persons, and Bodies Politic and Corporate, otherwise competent to grant, sell, alien, and convey in Mortmain unto and to the Use of the said Body Politic and Corporate incorporated by this Act any Messuages, Lands, Tenements, and Hereditaments not exceeding in the whole such annual Value as aforesaid.

3. And be it enacted, That all Lands, Tenements, or Hereditaments which have been at any Time heretofore purchased or in any Manner acquired by the Trustees of the said College, or any Seven or more of them, under or by virtue of the Powers for that purpose given to them by any of the said herein-before recited Acts, shall be and the same are thereby vested in the said Body Politic and Corporate incorporated by this Act, subject to the Trusts upon which the said Lands, Tenements, and Hereditaments are now respectively held.

4. "And whereas it is expedient that Provision should be made for the Payment of the Salaries of the President, Vice-President, Officers, and Professors of the said College, and for the Expense of Commons, Attendance, and other necessities to be supplied to and for their Use, and that the Number of Professors therein should be increased;" be it therefore enacted, That from and after the passing of this Act there shall be paid and payable to the said Body Politic and Corporate, for the Purposes aforesaid, any Sum or Sums of Money, not exceeding in the whole the annual Sum of Six thousand Pounds.

5. "And whereas by the Statutes of the said College there has been established therein an Order of Students called "Senior Students," amounting to Twenty in Number, to whose exclusive Benefit has been applied the annual Revenue arising from the Bequest of Baron *Dunboyne*, in said Statutes mentioned, together with a further yearly Sum of Seven hundred Pounds out of the annual Parliamentary Grant made to the said College: "And whereas it is expedient that the Provision for the said Senior Students on the *Dunboyne* Establishment should be augmented;" be it therefore enacted, That from and after the passing of this Act, so long as the annual Revenue arising from the said Bequest of Baron *Dunboyne* shall be applied to the exclusive Benefit of the said Twenty Senior Students, there shall be paid and payable to the said Body Politic and Corporate, for the said Twenty Senior Students, the annual Sums for that purpose specified in the Schedule (A.) to this Act annexed.

6. "And whereas there are Three Senior and Four Junior Classes in the said College, and Two hundred and fifty Free Students on the Establishment, maintained and educated out of the annual Parliamentary Grant made to the said College: And whereas it is expedient that Provision should be made for an additional Number of Free Students; (that is to say,) for Two hundred and fifty Free Students in the said Three Senior Classes, and Two hundred and fifty Free Students in the said Four Junior Classes;" be it therefore enacted, That from and after the passing of this Act there shall be paid and payable to the said Body Politic and Corporate, for each of the said Two hundred and fifty Free Students in the said three Senior Classes, the annual Sums for that Purpose specified in the Schedule (A.) to this Act annexed.

7. And be it enacted, That in order to provide for the Expense of Commons, Attendance, and other necessities to be supplied to and for the Use of the said Senior Students on the *Dunboyne* Establishment, and to and for the Use of the said Five hundred Free Students, there shall be paid and payable to the said Body Politic and Corporate, for the Purposes aforesaid, any Sum or Sums of Money not exceeding in the whole the annual Sum of Twenty-eight Pounds for each such Student.

8. "And whereas the Buildings for the public Purposes of the said College, and for the lodging and Accommodation of the Professors and Students, are inadequate and insufficient and out of repair, and it is expedient that Provision should be made for the Erection of additional Buildings for the Purposes aforesaid, and that the present Buildings should be put into sufficient Repair, and that said Buildings, together with the Additions to be made thereto, should from Time to Time be kept in repair and provided with sufficient and necessary Furniture;" be it therefore enacted, That the Commis-

APPENDIX, No. 4.  
8 & 9 Vic. c. 25.

Trustees of the College of Maynooth incorporated.

Such Corporate Body may take and possess any Personal Property, and also Lands not exceeding the annual Value of £3,000 exclusive of the Property already acquired by the Trustees.

Lands, &c. now possessed by the Trustees of Maynooth College to vest in the said Body Politic and Corporate.

Provision made for Salaries of the President, Vice President, Officers, and Professors, and for an increased Number of Professors.

Provision for the Senior Students on the *Dunboyne* Establishment.

Provision made for 500 Free Students, 250 in the Three Senior Classes, and 250 in the Four Junior Classes.

Provision for the Expense of Commons and other Necessaries.

Commissioners of Public Works to be Commissioners for Repairs to Maynooth College, and for the Erection of additional Buildings, and furnishing same.

APPENDIX, No. 4.  
8 & 9 Vic., c. 25.

sioners of Public Works in *Ireland* for the Time being shall be and they are hereby constituted Commissioners for the Purpose of purchasing, renting, or providing, as herein after mentioned, any Houses, Buildings, Lands, Tenements, or Hereditaments that may be necessary for the said College and the Purposes aforesaid, and for erecting thereon suitable and necessary Buildings and Improvements, and for enlarging, improving, upholding, maintaining, repairing, fitting up, and furnishing from Time to Time the said College and the Buildings and Premises occupied therewith.

Power to Commissioners of Public Works to purchase or provide necessary Buildings, Lands, &c.

9. And be it enacted, That in order to enable the said Commissioners of Public Works in *Ireland* to purchase and provide the Buildings, Lands, Tenements, or Hereditaments which may be required for the said College, and the Additions to be made thereto, it shall and may be lawful for the said Commissioners, at the Request of the said Body Politic and Corporate, and by and with the Consent and Approbation in Writing of the Commissioners of Her Majesty's Treasury, to contract and agree with any Person or Persons, or Body or Bodies Corporate or Politic, for the Purchase or renting of any Buildings, Lands, Tenements, or Hereditaments required for such College, and in order to make the necessary Additions thereto, and also for the Purchase of any subsisting Leases, Terms, Estates, or Interests therein or Charges thereon: and the said Buildings, Lands, Tenements, or Hereditaments so contracted and agreed for, shall be conveyed, assigned or demised to the said Trustees of the College of *Maynooth* incorporated by this Act.

The Expense of Buildings, &c. for such College, not exceeding £30,000, to be paid out of the Consolidated Fund

10. And be it enacted, That all and every the Expense of purchasing or providing the Houses, Buildings, Lands, Tenements, or Hereditaments necessary for the said College under the Provisions of this Act, and of erecting the necessary Buildings for the same, and of putting the said College into repair, and of fitting up and furnishing the same and the Buildings so to be erected, not exceeding in the whole the Sum of Thirty thousand Pounds, shall be discharged and paid by the Commissioners of Her Majesty's Treasury out of the Consolidated Fund of the United Kingdom of *Great Britain* and *Ireland*.

Sums payable by this Act to be charged on the Consolidated Fund.

11. And be it enacted, That the several Sums payable by this Act and the Schedule thereto annexed shall be charged upon and payable by the Commissioners of Her Majesty's Treasury out of the Consolidated Fund of the United Kingdom of *Great Britain* and *Ireland*.

Audit of the Expenditure under this Act.

12. And be it enacted, That the Accounts of the Receipt and Expenditure of all Monies paid under the Provisions of this Act shall once in each Year be forwarded to the Commissioners of Her Majesty's Treasury by the said Body Politic and Corporate incorporated by this Act, and shall be by the said Commissioners referred for Audit to such Person or Persons as the said Commissioners shall from Time to Time in that Behalf appoint; and that the said Person or Persons so appointed shall thereupon proceed to the Examination, Audit, and Discharge of the said Accounts, at such Time and in such Manner as the said Commissioners shall direct, and shall for that Purpose have and exercise all the Powers and Authorities now possessed by the Commissioners for auditing public Accounts by virtue of any Act or Acts now in force.

So much of the recited Acts as appoints the Persons herein mentioned to be Visitors of the College repealed.

13. "And whereas it was enacted by the said Act secondly above recited, that the "Lord Chancellor or Lord Keeper of the Great Seal of *Ireland* for the Time being, the "Lord Chief Justice of His Majesty's Court of King's Bench in *Ireland* for the Time "being, the Lord Chief Justice of His Majesty's Court of Common Pleas in *Ireland* for the "Time being, the Chancellor of the Exchequer and the Lord Chief Baron of His Majesty's "Court of Exchequer in *Ireland* for the Time being, and their Successors in the said Offices "respectively, together with certain other Persons in the said Act named, should be and "they were thereby nominated and appointed Visitors of the said College or Seminary, "with full Visitorial Powers to superintend the same;" be it enacted, That from and after the passing of this Act so much of the said recited Acts as enact that the Lord Chancellor or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, the Lord Chief Justice of the Court of Common Pleas, the Chancellor of the Exchequer, and the Lord Chief Baron of the Exchequer, and their Successors in the said Offices respectively, shall have Visitorial Power over the said Academy or College, and over all Persons on the Foundation or educated therein, shall be and the same is hereby repealed.

Appointment of Visitors of the College.

14. And be it enacted, That the other Visitors in being at the Time of the passing of this Act, or such other Persons as shall hereafter be elected to fill any Vacancy on the Death or Resignation of such Visitors, according to the Provisions of the Act herein-before secondly recited, together with such other Five Persons as Her Majesty shall by Warrant under the Sign Manual from Time to Time nominate and appoint, shall be hereafter the Visitors of the said College and Corporation.

Visitations to be held once in the Year.

15. "And whereas by the said Act herein-before secondly recited it is amongst other "things enacted, that the Visitors in the said Act mentioned, or any three or more of them, "should once in every Three Years from the passing of the said Act visit the said College "or Seminary, and call before them the President, Vice-President, Professors, Tutors, and "all other Members thereof, and the Officers and Servants of the said College or Seminary, "and diligently inquire into the Government and Management of the said College or Seminary, and, if necessary, examine on oath every Member thereof in all Matters touching the



“ Management, Government, and Discipline of the same, or any Violation of the Statutes or Ordinances which had been or should be made for the Admission of any Member of the said College or Seminary, or for the Government or Discipline of the same; and that the first Visitation of the said College should be held as aforesaid within Twelve Months after the passing of the said Act: And whereas it is expedient that, instead of triennial Visitations by the said last-recited Act appointed, Visitations should be held not less than once in each Year therein;” be it therefore enacted, That the Visitors by this Act appointed, or any Three or more of them, shall once in every Year from the passing of this Act visit the said College or Seminary, and inquire in manner aforesaid into the Management, Government, and Discipline of the same, and shall have the several Powers and Authorities vested in the Visitors under the said Act secondly herein-before recited; and that the first Visitation of the said College shall be held within Twelve Months after the passing of this Act.

APPENDIX No. 4.  
8 & 9 Vic. c. 23

16. And be it enacted, That, in addition to such periodical or ordinary Visitation, the Visitors by this Act appointed, or any Three of them, shall in like Manner visit the said College whensoever and so often as they shall be thereunto required by the Lord Lieutenant or other Chief Governor or Governors of *Ireland* for the Time being, by Warrant or Order signed by him or them.

Additional Visitations when ordered by the Lord Lieutenant.

17. Provided always, and be it enacted, That the Authority of the said Visitors shall not extend to or in any Manner affect the Exercise of the Roman Catholic Religion or the religious Doctrine or Discipline thereof within the said College or Seminary, otherwise than as herein-after is provided; and that in visiting the said College or Seminary the said Visitors shall judge and determine according to such Bye-Laws, Rules, and Regulations as have been or shall be made for the Government and Discipline thereof, pursuant to the Provisions of the said recited Acts or of this Act respectively.

Authority of Visitors not to affect the Exercise of the Roman Catholic Religion.

18. “ And whereas by the said Act herein-before secondly recited it is amongst other things enacted, that in all Matters which relate to the Exercise, Doctrine, and Discipline of the Roman Catholic Religion, the Visitorial Power over the said College shall be exercised exclusively by such of the said Visitors as are or shall be of the Roman Catholic Religion, in the Presence of the Lord Chancellor or Lord Keeper of the Great Seal, and of the Three Chief Judges, and the Chancellor of the Exchequer, if they or any of them shall think proper to attend;” be it therefore enacted, That in all Matters which relate to the Exercise, Doctrine, and Discipline of the Roman Catholic Religion the Visitorial Power over the said College shall be exercised exclusively by such of the said Visitors of the Roman Catholic Religion as have been or shall be elected under the Provisions of the said Act secondly above recited, in the Presence of the said Persons whom Her Majesty shall, by Warrant under the Sign Manual, from Time to Time nominate and appoint as aforesaid to be Visitors of the said College, if they or any of them shall think proper to attend.

Visitorial Powers in Matters of Religion.

19. And be it enacted, That the Secretary or some other Officer of the said College shall make Minutes of the Proceedings of the said Visitors at their several Visitations, and shall keep a Book in which he shall enter a fair Copy of such Minutes, and the Names of the Visitors present at each Visitation; and the said Visitors shall after every Visitation held at the said College report to Her Majesty the several Proceedings held thereat, signed by some Two or more of them; and a Copy of such Report shall be communicated to both Houses of Parliament within Six Weeks after the same shall be made, if Parliament be then sitting, or if not then within Six Weeks next after the next Meeting of Parliament.

Minutes of the Proceedings of Visitors to be kept.

20. And be it enacted, That this Act may be amended or repealed by any Act to be passed during this present Session of Parliament.

Alteration of the Act.

#### SCHEDULE to which this Act refers.

##### SCHEDULE (A.)

				Annual Stipends.	
				£	s.
20 Senior Students on the Duaboyne Establishment	.	.	.	each 40	0
250 Free Students in the Three Senior Classes	.	.	.	each 20	0

CURATORES PATRONI Academiæ Manutianæ  
Præsidi, Magistris, Alumnis, Discipulis Cunctæque Domui; S.

QUUM immortalis Regis beneficio Georgii Opt. elementiss. patris patriæ III. sapienti-  
que Senatus Hibernici consilio atque liberalitate instituta jam et ornata sit Manutiæ  
Academia, in quâ cives nostros Catholicæ Romanæ religionis cultores ad pietatem, artesque  
bonas informari oporteat: Quumque nec domus ulla neque civitas salva consistere nedum  
amplificari possit, nisi legum saluberrimo contineatur fœdere cum magistratum officio et  
integritate: Eas ob res nos Curatores vestri et Patroni frequenti ordine legitimoque con-  
vocati, omnique auctoritate præditi, ut quas leges jusve domesticum, quæve morum  
instituta jusserimus, quasque leges, quodve jus sustulerimus, vel quibus obrogaverimus, id  
totum jure quam optimo factum sit, animumque advertentes primis illis legibus vestris  
multa et illa maxima defuisse, eique unicè causæ prospicientes, exquisitis sententiis, consti-  
tutiones alteras rogavimus, jussimus, indicimus, antiquo jure sublato, omnique legum, quæ  
prius fuerat, vi depressâ, iis dumtaxat servatis, quæ solemniter repetituri pro novis et  
recentibus imponemus.

Nunc ipsas leges cognoscitote, quæ ita habent:

CAPUT PRIMUM:—*De Familia et Sodalibus Academicis.*

Primum igitur, Esto familia Academica ex his personis constans, Præsidi, Administris,  
Professoribus, Senioribus Alumnis, Alumnis. Horum omnium actionibus et officiis distinctè  
et articulatim recensendis, legibus demum communibus proponendis tota juris ratio ab-  
solvetur.

CAPUT SECUNDUM:—*De Præsidi.*

I. Jam vero quum hoc inconcussum sit, tum denique felicissimum societatis statum  
obtineri, si leges per se commodæ custodes nocte probos fuerint, postea cives parentes,  
permagni refert eum nobis contingere legum nostrarum magistratum ac vindicem, qui  
tantæ auctoritati capiendæ par futurus esse videatur. Magnâ igitur pietatis, facilitatis  
doctrinæ commendatione Præses deligitor, quippe cujus præcipuum sit, per omnes pro-  
vinciarum ordines dispicere, ut ne quis præscripto muneri minus satisfaciât; enimvero is  
expetendus est, in quem nulla residere possit amoris odiique suspicio; de quo dubitari  
nequeat, quin unius rei pulcherrimæ ambitioni in istâ gravissimâ procuracione inserviat,  
ordinis nempe cum temperantiâ; is demum, qui bono religionis rei que publicæ augendo  
omnia se consecutum putet. Hic nempe in illis, quas par est Academicos principi suo  
reddere honoris et observantiæ significationibus, non magis imperii ejusdam commodata  
insignia, quam propriæ virtutis ornamenta recognoscet.

II. Præterea civis esto indigena, imperii Britannici alumnus, annos natus xxx. haud  
minus, sacerdotio presbyter, quique omnis academicæ doctrinæ curriculum expleverit.

III. Academicis convocatis Præses omnium gubernator esto. Certamini literarum  
imperato. Candidatos alumnorum tabulis dignos adscribito. Præmia, non solum quæ jam  
donavimus muneris annui verum etiam si qua posthac alia, vel insignioris præstantiæ  
ornamenta constituerimus, cuncta solus merentibus dividito.

IV. Fraudi maximæ obnoxios exauctorato; absque capitali fraude si quid vel criminis  
admissum erit, vel præterminissimum officii cui rei cognoscendæ, coercendæ alium neminem  
præfecerimus, penes hunc culpæ æstimatio judicatioque remaneto, ita tamen ut ne maxi-  
mam pœnam solus inferat.

V. Idem, consilio cum Propræsidi et Magistris officii instituto, de sanctorum ordinum  
potestatem ambientibus Præses statuito.

VI. Comitii ordinariis ad hunc ordinem quam accuratissimè referto de omni statu  
Academiæ, non illa promiseuâ narratione, sed rerum et provinciarum singularum, quoque  
modo gestæ sint, recensione distinctâ; quod ut veriùs et religiosius assequatur, ita cen-  
semus, uti è fide Præsidis dignitateque sit, ut omnes hic omnino Academicos, quos certi  
aliquid afferre confidat, de iis rebus jubeat apud se testimonium dicere.

VII. Præses ne domo plus mensem et dimidium abesto quotannis; sin per valetudinis  
vel aliam gravissimam excusationem ei liberum non erit non abesse diutius, longiorem  
commeatum, si per comitia contigerit, ab hoc ipso ordine; negotiis intermissis, a duobus  
saltem quæsitibus impetrato.

\* The statutes printed here are the second edition of the statutes sanctioned by the Board of Trustees on the 25th of May, 1820, altered in accordance with the changes which have been since made. The repealed enactments are shown in blotted type; the enactments substituted or added are printed in Italic letters. The translation here given is that which was published by the Commissioners of Education Inquiry in the Appendix to their Report on the College of Maynooth, in 1827, with the sanction of Dr. Crotty, the then President, altered, however, in the same manner as the original, so as to show the subsequent changes.



## APPENDIX, No. 5.

## APPENDIX, No. 5.

TRANSLATION of the STATUTES, RULE OF PIETY, &amp;c., from the Original Latin.\*

Statutes of Maynooth College.

The TRUSTEES of the College of *Maynooth*

To the President, Masters, Students, Pupils, and to the Entire House; Greeting.

WHEREAS by the immortal beneficence of our best and most gracious King, George the Third, father of his country, and by the wise counsel and liberality of the Irish Parliament, a College has been founded and established at Maynooth, in which our countrymen who profess the Roman Catholic Religion may be formed to piety, and instructed in the liberal sciences: And whereas neither house nor state can stand in safety, much less be improved, unless it be regulated by the wholesome ties of law, aided by the assiduity and integrity of its magistrates; for these reasons, We, your Trustees and Patrons, in full and lawful assembly convened and vested with all authority, so that whatever laws or ordinances, or whatever regulations regarding morals we shall have enacted, and whatever laws or ordinances we shall have annulled, or whatsoever we shall have changed, shall all be done in all due form; and observing that to your original laws many points have been wanting, and these of the highest moment, and providing for this deficiency with all possible care, we have, after due consultation, proposed, enacted, and do now appoint other regulations; the force of the laws which had previously existed being annulled, and those only being retained which we shall solemnly recite and impose anew: Now consider the laws themselves, which are as follows:

CHAPTER FIRST:—*Concerning the Household and Members of the College.*

First,—then let the Community consist of the following persons: of a President, Assistants, Professors, Senior Students, Students. The distinct and accurate recital of their several functions and duties, and the rehearsal of the various laws by which the Community at large is to be regulated, will comprise our entire system of jurisprudence.

CHAPTER SECOND:—*Concerning the President.*

I. Now this being an unshaken principle, that the happiest state of society is obtained only when laws, just in themselves, shall find upright guardians and obedient citizens, it is of the greatest importance that we should have as magistrate and defender of our laws, a person who may be deemed adequate to receive so great an authority. Wherefore let the President be a person recommended by piety, gentleness, and learning, it being his principal care narrowly to observe the different departments, that no one may be inattentive to the duties assigned him. Such a person, in fine, is to be selected, on whom no suspicion can rest, either of partiality or prejudice, concerning whom no doubt can be entertained, but that, in his most weighty charge, he is ambitious of one most desirable object, viz., the enforcement of rule with moderation; a person, in a word, who considers that all his interests are centered in promoting the good of religion and of the state. He will, no doubt, recognise, in the marks of honour and respect which it behoves collegians to pay to their President, the ornaments of personal merit, not less than the borrowed insignia of authority.

II. Moreover, let him be a native, a subject of the British empire, not less than thirty years old, in priest's orders, and one who has completed the entire academic course.

III. At every meeting of the members of the College, let the President be the director of all. Let him preside at all literary exercises. Let him admit candidates who may be found worthy. Let him, and him alone, distribute amongst the deserving the premiums, not only such as we have already granted to be given annually, but likewise whatsoever others we may hereafter determine on, as the rewards of distinguished merit.

IV. Let him expel those guilty of offences to which the penalty of expulsion is annexed by the statutes; should any crime be committed, or any neglect of duty occur, not enumerated among those offences which are punished by the statutes with expulsion, and for the cognizance and punishing of which we may have appointed no other person, be it his province to estimate and judge the offence, with this restriction, however, that he do not of himself alone inflict the highest penalty.

V. Likewise let the President, after having consulted the Vice-President and Deans, determine concerning the candidates for holy orders.

VI. At the stated meetings of the Board, let him report to this assembly, with all possible accuracy, the state of the entire College, not in a vague or general manner, but by a distinct enumeration of the several circumstances and duties, and in what manner they have been discharged. In order to attain this with more truth and certainty, We deem it consistent with the credit and dignity of the President, that he should direct any of the members of the College, on the certainty of whose report he may depend, to give him their testimony concerning these matters.

VII. Let not the President be absent from the College longer than a month and a half every year; but if a longer absence be unavoidable, by reason of his health or some other weighty cause, let him obtain leave for a longer absence, if, during its meeting, from this Assembly, but if during the recess, from at least two Visitors.

\* See note \* on opposite page.

## APPENDIX, No. 5.

Statutes of Maynooth College.

CAPUT TERTIUM:—*De Propræsede.*

I. Verùm hæc tamen negotia, anxia cum sint curæque multiplicis, socium nobis videntur jure suo aliquem poscere, qui onere officiorum dividendo Propræsides sit, quique interregni tempore, idemque Præsidis absentia vel morbo impediti operæ et prærogativæ succedat.

II. Hujus quoque esto omnium Academicorum actiones considerare, familiæ totius speculati mores, quodque famæ, disciplinæ, utilitatibus academicis proximum vel ipse vigilando, vel aliunde perlatum comperit, id omne summa cum fide ad Præsidem deferre.

III. Quæ de patriæ, ordinis, ætatis, scientiæque conditionibus Præsidi creando adjuncta sunt, eadem de Propræsede creando jubemus.

IV. Propræsides domo quotannis mensem haud plus unum ne abscedito; de comæatu impetrando, quibus ipsum Præsidem obnoxium dedimus, iisdem et Propræsides legibus tenetur.

V. Si quæ reliqua sunt hujus muneris, suo quaque loco referri poterunt.

CAPUT QUARTUM:—*De Magistris Officii.*

I. Hic jam si quis secum recogitet quanta a vobis expectentur, quæ metæ sint propositæ, et quam oporteat vi legum æquabili undequaque disciplinam tueri, ut, quasi pacato civitatis statu, mores usu perdiscatis, religionibus colendis sanctitatem, is statim planeque sentiat, tantam causam sustineri non posse istâ publicâ, quam diximus, Præsidis et legati diligentia; quamobrem creandi videntur Academici officii magistri [~~duo quos Decanum Seniore, et Decanum Juniore, appellamus~~] quorum unum Decanum Seniore, alios vero Juniores, appellamus.\*

II. Decani ordine, patria, pietate, scientiæ dotibus sunt qualem jam esse Præsidem volumus.

III. Decanis officio perpetuo Discipulorum mentes pietatis modestiæque præceptionibus imbuunt; exercitationibus, quæ extra scholas frequentantur, rectores se et adjuutores præbent; precibus matutinis intersunt vespertinis; animi remissionibus, spatiis, studiis communibus.

IV. Nocturnè interdiu Decani eodem quo Præsides et Propræsides jure, alumnorum, si quæ volent, cubacula absque fraude ingrediuntur, idque omnino bis faciunt inter bina sabbata, exploraturi num probæ munditiæ gravitatisque speciem referant libros curiosè inspicunt, et si justissima suspicio præverit, ipsa quoque, annuente Præsede scrinia et chartas.

V. Quot mensibus Præsidi narranto, si quid exploratum tenebunt de animis ingeniisque Discipulorum. Quod si Præsides censuerit Decanis, et Pro-Præsede, ad eam deliberationem adhibitis unum aliquem a S. munere repellendum postea videri, hanc sententiam antistiti ejus, cujus res agitur, literis missis ipse Præsides testificator; mensibus deinde interjectis duobus, Decano iterum sententiam proponente, Præsides, si antea judicatis steterit, judicatum missum facito.

VI. Delicta, noxas pœnâ, ut volent, multâve Decani coercento, tamen ne ad singula crimina plus argentei coronati maximi quintam partem, multæ nomine dicunt. Si porro, si quem alumnus aut iteratò nocentem, suæ auctoritatis impudenter securum notaverint, apud Præsidem nomen deferunt; hic reum monendo deterreat, quod ni ter admonitus consilium iste cum factis mutaverit, domo pellitur.

VII. Ministros quos volent Decani ipsi sibi legunt ex Alumnorum numero, natu maximos, doctrinis provectiores, iique monitores appellandi censuræ laboriosissimæ particulas exercento, dignos fideliter notando deferunt.

VIII. Domum ne plus octo dies continuos reliquunt; nec ambo simul quocunque anni tempore a domo absint.

IX. Decanis annuæ absentiae dies, sive illi septenarii sint, sive exemptiles, eo numero tantum concedimus, qui solido mensi exæquetur; de comæatu impetrando sunt quæ Præsides conditione.

CAPUT QUINTUM:—*De Professoribus Classium.*

I. Et quoniam juventutis non solum moribus exornandæ causâ, verum etiam sapientiæ atque humanitatis copiis instruendæ conditam Academiam formamus, jubet ipsa ratio, ut deinceps magisteria constituentur Doctrinarum Academicarum quarum hæc classes sunt.

## CLASSIUM DESCRIPTIO.

Theologiæ Dogmaticæ.†	Rhetoricæ, Græcarum, Latinarumque litt:
Theologiæ Moralis.‡	classis prima.
Sacrarum Scripturarum, Linguae Hebraicæ conjunctim.	Earundem litt: class: sec.
Physicæ Experientiæ Artium Geometricarum conjunctim.	Linguarum quæ nunc vigent.
Dialecticæ, Ethicæ, Metaphysicæ.	Anglicanæ Elocutionis.
	Linguae Vernaculæ Hibernicæ.

\* Confirmed by his Excellency, June 27, 1834. NOTE.—The above amendment was made to authorize the Trustees to appoint more than one Junior Dean. M. FLANAGAN, Secretary.

† Whereas the number of scholars in the College has greatly increased of late years, and, therefore, the students in theology have been so numerous that sufficient attention to each student cannot be given by the professors, whilst the present arrangement continues; it is, therefore, ordained, by the present statute, that there be henceforth three Professors of Sacred Theology, to be named first, second, and third, each of whom shall be charged with the instruction of a distinct class or division of the students in dogmatical and moral theology.

Approved of by his Excellency, August 26, 1828.

‡ By a resolution of the Trustees, bearing date the 26th of June, 1845, to meet the views of Parliament in granting the augmentation, a fourth Chair of Theology and the Chair of Ecclesiastical History were established in the College. M. FLANAGAN, Secretary.



CHAPTER THIRD:—*Concerning the Vice-President.*

APPENDIX, No. 5.

Statutes of Maynooth College.

I. These duties being troublesome and attended with manifold care, seem to us to demand some coadjutor, who, by sharing the burden, may serve as Vice-President, and who, during an interregnum, and also during the absence or illness of the President, shall succeed to his office and authority.

II. Be it his province, also, to observe the conduct of all the members of the College, diligently to consider the morals of the entire household, and faithfully to submit to the President whatsoever he may have ascertained, either by his own vigilance or from any other source, connected with the character, discipline, and interests of the house.

III. The qualifications required with regard to country, orders, age, and attainments in a President, we also require in the person to be appointed Vice-President.

IV. Let not the Vice-President be absent from College more than a month every year; with regard to obtaining leave of absence, let the Vice-President be restricted by the same laws as those to which we have subjected the President.

V. The other duties of this office shall be stated each in its proper place

CHAPTER FOURTH:—*On the Deans.*

I. If any one will here consider how much is expected from you, the end proposed to be obtained, and how necessary it is to maintain discipline in every quarter by the equable force of law, in order that, under a tranquil state of things, you may learn morality by practice, and sanctity by the observance of religious duty, he will at once clearly perceive, that so weighty a charge cannot be supported by the official diligence which we have required of the President and his Deputy; wherefore it seems to us necessary to appoint ~~[two]~~ academic officers, ~~[whom we denominate Senior Dean and Junior Dean]~~ *one of whom we denominate Senior Dean and the others Junior Deans.\**

II. Let the Deans possess the same qualifications with regard to orders, country, piety, and learning as we have already required in the President.

III. Let the Deans constantly imbue the minds of the Students with the precepts of piety and decorum; let them act as directors and assistants in the exercises practised out of class; let them attend at morning and evening prayers; inspect the Students during the time of relaxation, conduct them during public walks, and visit them whilst at study.

IV. By night and by day let the Deans have the same right as the President and Vice-President to enter, without being chargeable with impropriety, the apartments of the Students, and let them do so twice at least every fortnight, in order to see whether they present the appearance of cleanliness and strict regularity; let them carefully examine the books, and if a well-grounded suspicion shall have previously existed, even the desks and papers, with the consent of the President.

V. If they shall have ascertained any thing with regard to the characters or dispositions of the Students, let them report it every month to the President; but if the President, after consulting with the Deans and Vice-President, shall be of opinion that any Student ought to be excluded from holy orders, let the President, by letter, communicate this decision to the Bishop of the person concerned; then, after an interval of two months, the Dean again stating his opinion, let the President, if he adhere to his former decision, dismiss such individual.

VI. Let the Deans punish misdemeanors and offences with a penalty or fine, as they shall determine; however, let them not impose in the way of fine on each offence more than one-fifth of a crown; moreover, if they remark any Student either offending a second time, or, through impudence, regardless of their authority, let them report his name to the President; let him caution the Student by an admonition; but unless, after being thrice admonished, he shall change his conduct, let him be expelled.

VII. Let the Deans select whatever assistants they shall think fit from among the elder Students, and those more distinguished for their progress in study; let them be called Monitors, and share with the Deans the more minute and arduous duty of inspection; let them faithfully note and report such as may deserve it.

VIII. Let not the Deans be absent from the College for more than eight successive days, and let not both be absent at the same time in any part of the year.

IX. To the Deans we grant a number of days for annual absence equal to an entire month, whether this period be distributed into weeks, or consist of days taken at various intervals. With regard to obtaining leave of absence, let them be circumstanced precisely as the President.

CHAPTER FIFTH:—*Concerning the Professors of the Classes.*

I. And since the College has been established not only for the purpose of instructing the youth in morals, but likewise in science and polite literature, reason itself suggests the necessity of appointing Masterships in the several departments of Literature, of which let the following be the classes:—

## A DESCRIPTION of the CLASSES.

Of Dogmatic Theology.†	Rhetoric, Greek, and Latin Literature;—
Moral Theology.‡	first class.
Sacred Scripture and the Hebrew Language conjointly.	Same Literature;—second class.
Natural Philosophy and Mathematics conjointly.	Modern Languages.
Dialectics, Ethics, Metaphysics.	English Elocution.
	Irish Language.

\* See note\* on opposite page.

† See note † on opposite page.

‡ See note ‡ on opposite page.

APPENDIX, No. 5.  
Statutes of Maynooth  
College.

II. Rerum Theologicarum annum tractationem, qualis futura est, Præses, Propræses, Magistri Theologici, anticipato consilio, componunto, scilicet quæ capita scientiæ sacræ explicanda sint, qui auctores adhibendi, qui libri versandi: sin aliquam istius doctrinæ partem Magister suo ipse labore collegerit, hanc eidem Consilio permittendam censemus, iudiciumque expectandum.

III. Strenuam operam navato Theologicus Dogmatum Professor, ut Discipulis persuadeat sacrosancta fidei jura esse, quæ Regiæ Majestati obligatos tenent, eamque fidem nulla vi extorqueri posse, nullâ potestate resolvi.

IV. Magistris omnibus a Præside convocatis, Concilio unanimi, tabulæ exscribuntur, accommodatis ad singularum classium formas rerum docendarum materiâ serie, necessariis auctoribus; æque tabulæ, nisi curatoribus novantibus, pro formulis sunt tralatitiis.

V. Constitutum officii tempus Professores constanter religioseque servant; modestos docilesque discipulos continent; ingenio, tarditate, socordiâ insignes Præsidem ne celanto, qui Magistrum officii de ea re monitum facturum est.

VI. Professor si necesse habuerit ludum deserere, exorata Præside, surrogatoque ex Senioribus Alumnis Promagistro, quem Præses non abnuat, exito; verum huic domesticæ impetrationi sex duntaxat dies permittimus quotannis; longiorem commeatum a Curatoribus impetrato, ipso tamen Præside apud hunc ordinem causam defendente.

VII. Reliquis diebus profestis Magister si ludo abfuerit, jus iudiciumque erit; verum de his aliis nobis restat locus ad decernendum.

#### CAPUT SEXTUM:—*De Professoribus deligendis.*

I. Loco Professoris vacuo, post triduum ea res edicitor pro ludis curiisque academicis omnibus, literis testantibus. Post id factum sexagesimo neque amplius die, petitio publicè dator. Præses interea caveto ne quid studia capiant detrimenti.

Candidati sunt (de Academiæ primum membris loquimur) tum ipsi Professores, tum seniores Alumni, modo tamen hi contendendi facultatem a Præside et Concilio prius impetraverint.

II. Sin extrarii sint iis duntaxat aditus petitioque conceditor, qui scripto autistitis auctoris testimonio præstiterint se disciplinæ academicæ cursum absolvisse; nec quenquam omnium Præses ad suffragia captanda admittito, quin is prius apud se professus sit nomen, patriam ordinem; itemque attulerit literas ab Episcopo regionis honorificas, item commendationem ab hoc ordine; vel saltem, si intermissis negotiis id fieri non possit, a duobus Quæsitibus, qui simul sint Patroni Curatores.

III. Iudices idem sint quos electioni seniorum alumnorum posthac præficiemus, ipsis adjuncto si id fieri possit Professore illius facultatis cui providendum est. Horis quotidie duobus utuntur candidati; quarto die munus absolutum esto.

IV. Theologici primis duobus diebus periculum sui faciunt in re Theologica, tertio in Philosophia, et Geometricis disciplinis; ultimo, scripto cogitatè accurato. Item Philosophici periclitantur primum quidem in Theologia, deinde iterato in Philosophia et Mathesi, ultimum scripto commentato, Quæstiones Theologicas Latine disputant; reliquas Latine vel Anglicè, prout ipsi Præsidi videbitur. Scriptæ commentationis disputatio apta esto ex iis argumentis quæ propria sunt classium quas petunt candidati.

V. Qui in Professoris Rhetoricæ vel Græcarum Latinarumque litterarum locum petat, præter eos quos jam dedimus, iudices habeto Professores Rhetoricæ, Græcarum Latinarumque Litterarum; primo die in Theologiâ Philosophiâque decertato, altero in Græcis auctoribus, tertio Auctoribus Latinis, ultimo, scripto argumento.

VI. Perfecto certamine, Iudicium deliberatio habetor, quos aut ipsos interrogavisse, aut certè perecontantibus affuisse necesse fuerit. Concilium Præses edicito, ibique recitari jubeto hoc octavum caput constitutionum: deinde in medium prolatis quas diximus candidatorum commendationibus, in hæc verba profitèantur omnes, suo quisque loco suffragia daturi: “Graviter confirmo me tabellam ei delaturum, cui debere me religiose sentio; neque in hac muneris suffragatione, neque gratiæ conciliandæ, nec animo alienato, neque ulli aut culpæ aut commodo illiberaliter servitutum.” Tum denique tesseram pro se quisque deferto, inscripto in chartam et implicito suo et candidati sui nomine commemoratis etiam motivis quibus innixus suffragium tulit. Tesseras Præses excipito, et coram concilio involuero inclusas, sigillo suo obsignato, apud se retineto usque ad proxime secutura hujus ordinis comitia. Curatores, ponderatis suffragiis et suffragatorum rationibus, eum, qui omnibus perpensis dignissimus videbitur, Professore declarabunt.



II. Let the course of Theology for the year be arranged at a previous deliberation by the President, Vice-President, Theological Professors, counsel being previously entered into, scil. the Heads of Sacred Science to be explained, the authors to be used, the books to be consulted; but if the Professor shall, by his own industry, have compiled any portion of this course of instruction, we order that such should be submitted to the same Council, and that a decision should be waited for.

III. Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever.

IV. All the Masters being convened by the President, and the Council being unanimous, let tablets be drawn up setting forth the subject-matter and order of instruction, the authors required and adapted to the several classes; and let these tablets, unless changed by the Trustees, serve as received formularies.

V. Let the Professors uniformly and scrupulously observe the time appointed for their duties; let it be their care to have their pupils modest and docile; let them not conceal such as are remarkable for talent, dulness, or sloth, from the President, who is to apprise the Dean of such circumstance.

VI. If the Professor shall deem it necessary to absent himself, let him go, after having first obtained leave from the President, and substituted in his place some one of the Senior Students, whom the President may not object to; but this domestic mode of obtaining leave we limit to six days only every year; a longer leave of absence let him obtain from the Trustees; the President himself, however, defending the justice of the cause before this body.

VII. If the Professor shall be absent from class on the other ordinary days, there shall be cognizance taken thereof; but we have reserved another place in order to determine on these matters.

#### CHAPTER SIXTH:—*On the Election of Professors.*

I. The place of Professor being vacant, after the lapse of three days let the vacancy be published before the class-rooms and all the college halls by letters, testifying the same: in sixty days and not longer after so doing, let there be a public competition for the place; meanwhile let the President take care that the public studies suffer no detriment. Let the candidates be (we shall speak first of the Members of the College), both the Professors themselves, and also the Senior Students, provided, however, these have first obtained permission to compete from the President and Council.

II. But if the candidates be externs, let access and leave to contend for the place be granted only to those who shall prove, by a written testimony from their Bishop, that they have completed the course of studies read in the College; and let not the President admit any person whomsoever to canvass until he has declared to him his name, country, and orders, and shall have brought letters bearing favourable testimony of him from the Bishop of his district, and also a recommendation from our body, or if this cannot be obtained in consequence of the Board not being convened, at least from two Visitors, who shall be also Trustees.

III. Let the Judges be the same as those whom we shall hereafter appoint for the election of the Senior Students, there being added to them, if possible, a Professor of that Faculty, for which a provision is now to be made. Let the candidate have two hours every day for competition; on the fourth day let the competition be concluded.

IV. On the first two days let the Theological candidates be examined in Theology, on the third in Philosophy and Mathematics, on the last in writing on some given subject, after due and careful reflection. Let the candidates in Philosophy also be examined first in Theology; then twice in Philosophy and Mathematics; lastly, in writing on some given subject. Let them discuss the Theological questions in Latin; the rest in Latin or English, according as it shall seem fit to the President. Let the dissertation in writing be drawn from those subjects which peculiarly belong to the classes which the candidates sue for.

V. Let the candidate for the chair of Rhetoric, or of Greek and Latin Literature, have as judges, in addition to those whom we have already assigned, the Professors of Rhetoric, of Greek and Latin Literature; on the first day let him contend in Theology and Philosophy, on the second in the Greek Authors, on the third in the Latin Authors, on the last in a written essay.

VI. The examination being completed, let a consultation of the Judges be held, who must either have interrogated the candidates, or at least have been present with those who did so. Let the President summon the Council, and there order to be recited this eighth chapter of the statutes: then bringing forward the recommendations of the candidates, which we have already mentioned, let all make a declaration in the following terms, each to give his vote in his respective place: "I solemnly declare, That I will give my suffrage to him to whom I religiously feel myself bound to give it, and that in voting thus, I shall not be influenced by the illiberal motives either of conciliating favour or gratifying prejudice, nor shall, in giving my suffrage, subject myself to guilt, nor seek to serve my own private interest." Then let each give in his suffrage, having written on paper, and folded up both his own name and that of his candidate, stating also the motives under the influence of which he gave his vote. Let the President receive the suffrages, and having inclosed them in a cover in presence of the Council, and having sealed them, let him retain them till the next following meeting of this body. The Trustees having weighed well the votes and motives of those who gave them, will declare him Professor who shall seem, after careful consideration, most worthy.

I. Illud quoque tum ad Academiae vestrae diuturnitatem, tum ad ejus instituti finem assequendum, utilissimum fore judicamus, si constanti Magistrorum quasi succrescente copia, in ejus sinu non solum reperiantur qui præstantissimas quasque doctrinas domestico tirocinio creare et propagare valeant; sed supersint etiam qui studio academico ampliore percursu, dum in vinea Domini excolenda operam impendunt, clericorum colloquiis de rebus ecclesiasticis per singulas Diöceses præesse, et questiones ad fidem, mores, disciplinam spectantes quæ inibi agitari solent, discutere possint et enucleare.

II. Quapropter, cum studiorum curriculum quale nunc in Academia obtinet, licet ad id sufficiat ut alumni, qui debita cum diligentia ipsum pereurrerint, idonei evadant qui ordinaria sacri ministerii munia ritè exerceant, non tamen ut scopum superius propositum possint attingere; Ideirco eminentiorem alumnorum ordinem, quos *Seniores Alumnos* vocari volumus, approbantibus et adjuvantibus Regiis Ministris et Senatu Imperiali instituere decrevimus.

III. Ne autem quæ ex hoc Instituto emanatura speramus in Religionem et Rempublicam beneficia defectu prudentis regiminis deperdantur, de eorum qui in ipsum co-optandi sunt numero, dotibus, selectione et officiis, sequentia religiosè servanda statuimus.

IV. Cum census annuus, sive publicè addictus sive ex legato Illui. Baronis de Dunboyne proveniens, non pluribus quam xx hujusmodi alumnis subsidia necessaria suppeditare possit, eorum numerus hunc litem nunquam debet excedere. Ejus autem in varias Provincias distributio eadem sit ac illa quam pro cæteris alumnis in sequenti capite sumus stabilituri. Ita nempe fiet, ut ex singulis Provinciis Armachana, et Cassiliensi sex, ex Dubliniensi vero quatuor et totidem ex Tuamensi desumantur. Intra eandem vero Provinciam singulæ Diöceses vel simul (si nempe id sinat Diöcesum et locorum numerus) vel alternis vicibus loca vacantia obtineant; ea tamen lege, quod inter Alumnos Diöcesis, ad quam in ordine pertinet, inveniatur aliquis omnimodo dignus; secus enim, vel vacare pergat vel alii intra eandem Provinciam qui numeris omnibus sit absolutus, conceditor.

V. Alumnorum seniorum electionem Præsidi et ejus concilio deferimus; Propriæ Præsidi nempe, Decanis, Professoribus Theologiæ, et Sacrae Scripturæ. Elabente igitur anno Academico, convocato concilio exhibebit Præses nomina Alumnorum quos studiorum cursum jamjam confecturos et sacris ordinibus initiatos dignos judicabit qui in candidatorum album referantur. Horum merita seriatim discutient præfati judices; in quibus æstimandis non magis ad ingenii documenta, et præmia laudis literariæ, attendi volumus quam ad candidatorum indolem, pietatem, modestiam: cum cæteris Alumnis non scientia tantum et ingenii dotibus, sed vitæ etiam et morum innocentia præhære debeant. Perpensis coram Deo, absque partium studio singulorum qualitatibus, eos victores Præses declarato qui plura tulerint suffragiorum puncta. Si vero hæc numero æqualia esse contingat, cui volet ex competentibus pari suffragatorum numero suffultis palmam adjudicato.

VI. Quod ad disciplinam domesticam attinet, iisdem omnino, quibus cæteri alumni, legibus obtemperent: nisi aliud manifestò exigat eorum instituti ratio, vel de iis legibus in aliquo derogandum Illic Ordo censuerit: quod tamen fecisse nunquam præsumendus est, sed ut lege soluti censeantur debet dispensatio conceptis verbis, manu Secretarii nostri munitis, Præsidi tradi, ut iis quorum interest innotescere faciat. Ut igitur præcipua capita breviter perstringamus—Officia pietatis erga Deum dignè et devotè frequentent; ad studia utilia animos serio et diligenter appellent; non ad ea scilicet quibus inanem eruditionis gloriam aucupentur, sed quæ animarum ductoribus et verbi Dei futuris ministris conveniunt. Promptam denique et alacrem obedientiam superioribus in Domino semper exhibento, nec minorem sibi invicem et cæteris alumnis benevolentiam et urbanitatem.

VII. Tribus post co-optationem annis studiorum causa in Academia manento. Bis saltem in hebdomada colloquiis ecclesiasticis intersint. Ut autem in fine cujuslibet anni manifestum fiat an studiis sedulo et fructuose incubuerint, Theses publicè coram hoc ordine propugnent, ex ea materia Theologica desumptas, quam per anni decursum in colloquiis tractaverint.

VIII. Quam utilis sit ad SS. literarum intelligentiam linguæ Hebraicæ cognitio nemo ignorat. Ad hujus igitur linguæ scientiam acquirendam (nam literas Græcas et Latinas eos jam perdidicisse supponimus) assiduè laborent.

IX. Quoniam vero instituendo hanc alumnorum classem, id nobis potissimum proponimus, ut ne desint qui Professoribus morte aut aliter decedentibus suffecti, docendi munus in Academia jugiter exequantur, quod quidem præstare non poterunt quantumvis docti, nisi facultatem expeditam doctrinam suam aliis impertiendi usu sibi comparaverint; volumus proinde ut suas etiam in docendo partes habeant Seniores Alumni.



CHAPTER SEVENTH :—*Concerning the Senior Students.*

APPENDIX, No. 5.

Statutes of Maynooth  
College.

I. We consider that this also would be most conducive both to the permanency of your College, as well as to attain the end of its establishment, if, by the number of Masters, as it were, constantly growing up, there be not only found in its bosom persons capable of affording and propagating the most excellent instruction in every department for the students in the house; but that there should be others, also, who, having gone through a more extended academic course, may be capable, whilst engaged in cultivating the vineyard of the Lord, to preside at the conferences of the clergy concerning ecclesiastical matters, through the several dioceses, and to expound questions pertaining to faith, morals, and discipline, which are usually discussed therein.

II. Wherefore, since the course of studies which now prevails in the College, though sufficient to render the students, who have gone through it, capable of duly discharging the ordinary duties of the sacred ministry, is not, however, sufficient to enable them to accomplish the end proposed above; for this reason we have determined to establish, with the approbation and assistance of the King's Ministers and Imperial Parliament, a more distinguished order of students, whom we will have called Senior Students.

III. But lest the advantages, which we trust will redound to religion and the state from this establishment, may be lost from the want of prudent government, we appoint the following observances to be scrupulously adhered to with regard to the number, qualifications, selection, and duties of those who are to be admitted to it.

IV. Whereas the annual revenue, whether by public grant, or as arising from the bequest of the most illustrious Baron Dunboyne, cannot afford the necessary sustenance to more than twenty such students, the number of these can never exceed this limit. And let the distribution of this number, among the various provinces, be the same as that which we shall establish for all the other students in the following chapter. For thus it will happen, that from each of the provinces of Armagh and Cashel six will be appointed, from that of Dublin four, and the same number from that of Tuam. Moreover, let each of the dioceses within the same province obtain the vacant places either together (provided the number of dioceses and places allows it), or in turns; on this condition, however, that among the students of the diocese to which the place regularly belongs, some individual can be found in every respect worthy; otherwise let it either continue vacant, or let it be granted to another person within the same province who possesses all the necessary qualifications.

V. The appointment of the senior students we consign to the President and to his Council; that is to say, to the Vice-President, Deans, Professors of Theology, and of Sacred Scripture. Wherefore towards the close of the academic year, the President having convened a Council, will produce the names of the students who are on the eve of completing their studies, and whom, being now initiated in holy orders, he shall deem worthy of being set down as candidates. The merits of these shall be regularly canvassed by the aforesaid judges; in estimating which we desire that they attend not more to the manifestations of talent and rewards of literary merit than to the dispositions, piety, and demeanour of the candidates: since they ought to excel the other students not only in knowledge and intellectual endowments, but likewise in the purity of their life and morals. The qualifications of each being duly considered before God without partiality, let the President declare those to be successful who shall have obtained the greater number of suffrages. But if it happen that these are equal in number, let him adjudge the palm to whomsoever he shall think fit of those candidates that are supported by an equal number of votes.

VI. As far as regards domestic discipline, let them be subject to the same laws as the other students, unless the nature of their establishment may obviously require it otherwise, or unless this body shall think fit to make some modification in these laws; a thing, however, which it is never to be presumed to have done; but that they may be deemed exempt from the law, a dispensation should be delivered to the President in a set form of words signed by our Secretary, that he may have it notified to those whom it concerns. In order, then, briefly to run over the leading heads, they should frequent the duties of piety in a becoming and devout manner; they should apply their minds to useful studies seriously and diligently; not to those, forsooth, by which they may seek after the vain glory of erudition, but such as befit the Directors of Souls and the future Ministers of the Word of God. Let them, finally, always show to their superiors prompt and cheerful obedience in the Lord, and no less good will and urbanity to one another and to the other students.

VII. Let them remain in the College three years after their appointment; let them attend ecclesiastical conferences twice, at least, in the week. But in order that it may appear at the end of every year whether they have applied to their studies with assiduity and profit, let them defend Theses publicly before this body, taken from that department of Theology, which they may have treated of in the course of the year.

VIII. How useful a knowledge of the Hebrew language is to the understanding of the Sacred Scriptures, is known to every one. Let them, therefore, labour assiduously to acquire a knowledge of this language (for the Greek and Latin languages we suppose them to have already learned).

IX. But since, in establishing this class of students, our principal object is, that persons may not be wanting who, succeeding to the Professors whose places may become vacant, either by their death or otherwise, may execute without interruption the duty of teaching in the College, which, however learned they may be, they will not be able to discharge, unless they shall have acquired by experience a facility of communicating instruction to others; we desire, therefore, that the senior students also may have their share in the province of teaching.

## APPENDIX, No. 5.

Statutes of Maynooth  
College.

X. Horum igitur erit variarum classium discipulos de iis quæ Magistro præeunte disputata sunt, statutis temporibus interrogare; eorundemque Professorum vel negotiis vel gravi valetudine detentorum totum docendi munus excipere. Et quoniam discipulorum frequentia nimium excrevit classis Theologica, hac in plures distributa, singulis Præses præficient singulos alumnos seniores, quos ad id muneris maxime idoneos judicaverit ipse, cum concilio superius memorato. Si vero de alia classe, Philosophiæ scilicet, aut Humaniorum literarum, sit quæstio, ad deliberationem adhibeatur etiam Professor ille cujus agitur negotium.

XI. Cum vero timendum sit ne apud seniores alumnos, si suo ipsorum ductui planè permitterentur, non adeo perfecta vigeret ac exoptanda esset aut disciplinæ observantia, aut in præscriptis studiis prosequendis diligentia, statuimus proindè, ipsis dehinc et imposterum præponendum esse Magistrum, quem alumnorum seniorum Præfectum volumus nuncupari. Ab hoc ordine, eodem quo Præses et Administri modo, eligitor.

Ipsius munus esto non solum moribus discipulorum et agendi rationi, salvo Præsidis et Administrorum jure, invigilare, sed et studiis et exercitationibus literariis præ esse. Caveat quoque ne aliud agant; et Præsidem, statutis temporibus aut pro re nata, de singulorum in virtutibus et scientia profectu certiores faciat.

Idem etiam, quamdiu huic ordini non aliter visum fuerit, Bibliothecæ præfecturam habeto; nec tamen ob id muneris novum stipendium accipiat. Inter Theologiæ Professores recensitus locum et vocem in Præsidis consilio obtineto.

CAPUT OCTAVUM:—*De Alumnis.*

I. Et quoniam Augusti Regis, S. Q. Hibernici munificentia effectum est, ut tantam pecuniam habeamus jam publicè addictam, quanta Alumnis ceteræ vitæ subsidia una cum doctrinarum instrumento suppeditare possit, idecirco quò tanti beneficii seminibus æqualiter sparsis ubique fructus modestiæ exsurgant, quæ propria est hujus instituti, simulque gratissima fama pervagetur optimè de nobis meritorum, ita jubemus;

II. Jurisdictionis Armacanæ et Cassiliensis, utriusque LXXV Dubliniensis et Tuamensis utriusque L alumnos deferendi jus esto. Quod si horum numerop ostea augendo opportunitas accesserit, ex hac perpetuo comparatione enumerantur.

III. Is porro, qui in alumni petat, ad Præsidem literas ab antistite afferto, significantes quâ ætate iste sit, quo patre, quo domicilio, quâ indole, quâ commendatione.

IV. Tum ingenii doctrinæque, quæ in candidato sit, judicium habetor a tribus saltem Magistris, publico edicto, nullâ multâ a Præsede convocatis; nec is recipitor, quin præsentium suffragiis vicerit videri se idoneum, qui infimarum saltem classium in subselliis versetur.

V. Antea vero in Academicos ne refertor quam Præsidi tradiderit Scribæ publici libellum testantem hunc ritè in verba Regis Aug. sacramentum dixisse, itemque scripto pollicitus sit se nec ullam coire conjunctionis secretæ societatem, nec ullam postea coituum esse.

VI. Denique candidatus, animadversis Alumnorum officiis, quæ in libro separatim describenda servandaque Præses ostendet, fidelitur se obtemperaturum promittito, nomenque iis tabulis ipse adscribito quasi obsidem perpetuæ voluntatis.

CAPUT NONUM:—*De Exercitationibus Judicationibusque Literariis.*

I. Anni Academici uno mense confecto, proximo statim die non impedito, exercitatio literaria habetor; eaque, principio a Classe Dogmatum capto, menstruâ vice refertor, deinceps aliis classium disciplinis in idem munus succedentibus. Conventus hi fiunt continuo post scholam matutinam; temporis legem nec horâ longioris nec semihora angustioris Præses definit. Ea certaminis argumenta sunt quæ mense proximo disputata fuerant. Quæstionum defensores Professor ipse dato, adversarios Præses.

II. Qui Theologiæ annuam tractationem pereceperint, ii omnes Alumni, a natu maximo initio facto, septimanis diebus vel fidei rudimenta sermone familiari tradunt, vel etiam nonnihil orationis declamando: usque ad finem anni Academici hic ordo perpetuus iterator; experimento locum et tempus Præses statuito; multam recusantibus imposito; actioni satis esto semihoræ spatiolum; Academici omnes adsunt.

III. Bina in annos singulos judicia literaria exercentor: primum initio anni communis, alterum versus finem anni academici. Quibus autem diebus incipere et quamdiu perdurare debeant *arbitrio Curatorum, aut iis non definitibus*\* arbitrio Præsidis et concilii definitum relinquinus. Primis judiciis quæstio esto de interpositorum mensium studiis, ultimis de totius anni institutione.

IV. Si in illos Dies aut Sabbata aut Solemnia incurrerint, tot diebus judicia repetenda censemus, quot satis fuerit ut continua judicia fiant. Quod si per Alumnorum frequentiam, temporisque angustias fieri minus potuerit, ut de singulis omnes simul judices cognoscant, Præses, factâ partitione, alios aliis, quos quibusque volet, discipulos judiciis ita attri-



X. It will, therefore, be their business, at stated times, to question the pupils of the various classes concerning the subjects which have been discussed under the direction of their Master; and when the Professors are prevented, by business or ill health, to take on them the entire duty of teaching. And since the Theology class has increased exceedingly by the number of pupils, the President, having distributed it into several parts, will appoint over each part one of the senior students, whom he himself, in conjunction with the Council above named, shall judge most qualified for that office. But if the question be concerning any other class, that, for instance, of Philosophy or Humanity, let the Professor whose province it is be also consulted.

XI. Whereas there is reason to fear lest either regard to discipline, or diligence in the prosecution of the prescribed studies, may not be observed as strictly as would be desirable among the senior students, if left entirely to their own guidance, we, therefore, appoint a Master to be placed over them for the time to come, whom we will have denominated Prefect of the Senior Students. Let him be elected by this body in the same way as the President and Ministers. Be it his province not only to watch over the morals and conduct of the pupils, without infringing, however, on the authority of the President and his Ministers, but likewise to superintend their studies and literary exercises. Let him take care, also, that they misemploy not their time; and let him acquaint the President at stated times, or occasionally, concerning the proficiency of each in virtue and knowledge. Let the same individual hold the Prefectship of the Library as long as this body shall not arrange it otherwise; let him not, however, receive an additional stipend for that duty; ranked among the Professors of Theology, let him obtain a place and a voice in the Council of the President.

#### CHAPTER EIGHTH:—*Concerning the Students.*

I. And since it has been effected by the munificence of our august Monarch and of the Irish Parliament that we have as much money granted us as may suffice for the maintenance and education of 250, together with a suitable education; wherefore, in order that the seeds of so great a benefit being scattered equally, the fruits of decorum may spring up, which should particularly adorn the members of our Institution, and at the same time that the fame of our kind benefactors may be the more gratefully diffused, we command as follows:—

II. Let the jurisdiction of Armagh and Cashel have the right of presenting each 75 students, that of Dublin and of Tuam each 50. But if any opportunity should occur for augmenting the numbers on the Establishment, let them be distributed constantly in this proportion.

III. Let the candidate for a place bring a letter to the President from his bishop, signifying his age, parentage, residence, dispositions, and character.

IV. Then let an examination be held of the talent and learning which the candidate may possess, by at least three Masters convened by the President, by a public edict, without any fine; and let him not be received unless he obtain a majority of the suffrages of those present that he appears qualified to be admitted at least into the lowest classes.

V. Let him not be numbered among the collegians before he has delivered to the President the certificate of a public officer, testifying that he has duly taken the oath of allegiance to our august Monarch, and has also made a written promise that he neither belongs to, nor will join in any secret society.

VI. Finally, let the candidate, after having considered the duties of the students, which are to be described and kept separately in a book, and to be shown by the President, promise that he will faithfully comply with them, and let him insert his own name in the same register to serve as a surety of fidelity.

#### CHAPTER NINTH:—*Concerning Literary Exercises, &c. Examinations.*

I. At the expiration of one month of the academic year, the first day immediately following being a class day, let a literary exercise be held, and let it be repeated every month, the class of Dogmatic Theology commencing the exercise, and the other classes following in order. Let these meetings be held immediately after morning class; let the President define the time, which is to be neither longer than an hour, nor shorter than half an hour. Let the subjects of discussion be matters treated of in class during the preceding month; let the Professor assign the defenders of the questions, the President the opponents.

II. Once in the week let all the Students who have finished their first year's Theology, commencing with the eldest, either explain the rudiments of faith, in familiar discourse, or even deliver a formal sermon; let this order be continually repeated to the end of the academic year; let the Trustees, or, if they shall not do so,\* let the President appoint time and place for the exercise; let him lay a fine on those who do not comply; let a half-hour be sufficient; let all the Members of the College be present.

III. Let two examinations be held every year, the first at the commencement of the common year, the other towards the end of the academic year. On what days they ought to commence, and how long they ought to last, we leave to be defined by the discretion of the President and Council. Let the subject of the first examination be the studies of the intervening months, that of the last the instruction of the entire year.

IV. If either Sabbaths or Holidays shall fall on those days, we decree the examinations should be resumed for so many days, as that they may be successive. But if, by reason of the number of the students, or shortness of time, it should be impossible for all the examiners at the same time to examine each, let the President, having made a division, so

\* See note \* on opposite page.

APPENDIX, No. 5.  
Statutes of Maynooth  
College.

buito, ut totum, intra legitima tempora, negotium concludatur; attamen de prima tantum cognitione dictum intelligitote, *nisi aliter Curatoribus expedire videbitur.*\*

V. Judicibus Professores præbent scriptas argumentorum exceptiones, quas syllabos vocant. Judices ii classium sunt, quibus earum classium Magistros examinandi jus dedimus.

VI. Interea Alumnorum si quis visus fuerit, ex sui Judicis sententiâ, ignaviter se expedivisse, eam rem Judex ad Socios Questionis referto. Ii, citato Reo. causâque conjunctim recognitâ, si aut cuncti aut certe melior pars Secundum delata judicaverint, Præses delinquentem conceptis verbis admoneto, Magistris circumstantibus; hæc verò admonitio ad eam rem valebit, ut si judiciis proxime secuturis idem æque turpiter se gesserit, extemplo amoveatur, aut deploratæ ineptiæ aut nequitiae impudentis manifestus.

VII. Tandem ultimis judiciis, quæ solemnia sunt diligentiae præmia et honores, iis a Præsidente tribuuntur, qui pluribus suffragiis vicerint se meruisse.

#### CAPUT DECIMUM:—*De Bibliothecæ Præfecto.*

I. Frustra tamen legibus sanciendo vel ipsa sapientia conaretur doctrinas elicere, ni librorum copia, ex quo fonte omnia præclara haurienda sunt, et abunde suppetat et diligenti custodia servetur: ut huic igitur causæ provisum sit, hæc decernimus;

II. Curiarum majorum una ad Bibliothecæ formam accommodatur, eique solum usui obligata maneto, donec Curatoribus facultas oblata erit augustioris loci excitandi.

III. Eò libris qui nunc habentur translatis, compo-itisque, Præfectus indicem omnium in bibliotheca servandum describito, ejusque exemplum Præses possideto. Ad singularum Literarum titulos interstitia sunt, quò locari possint aliorum auctorum nomina, novosque, si præterea accedent, Scriptorum Libros diligenter ac maturè Præfectus curato, ut magnæ recensionis adscribantur, nominaque officio trimestri ipse Præsidi dato.

IV. Libros quam integerrimos decenter asservato, operamque dato, ut eorum quotidie pars aliqua detergatur, situsque obsoletus excutiat, adeoque totus iste locus munditie niteat.

V. Bis omnibus annis Præses, vel si hic sæpius noluerit, saltem semel, Propræses, Decanus et si quos e Professorum ordine Præses adsumserit, Bibliothecam seriò recensento. Libros observanto quâ formâ, quâ conditione sint. Pro Libris quos vel abesse viderint, injuriâve vitiatos esse, aut alios a Præfecto reponi intra vii dies jubento, aut, si illud fieri non poterit, multam hi vel eorum plures irroganto: de reliquo Bibliothecæ instrumento eandem legem tradimus.

VI. Diebus negotiosis Bibliothecæ aditum patere volumus per eas iv horas, quas Præses, Præfecto conveniente, daturus est, ita ut nihil detrimenti studia publica capiant.

VII. Ii soli commentandi causâ in Bibliothecam admittuntur; I. Magistri. II. Qui Academicas iv annorum disciplinas perceperint, si, Professore aliquo commendante, Præsidente approbante, impetraverint. III. Qui, Præsidente permittente, Magistrum aliquem Præfecto sponsorem dederint.

VIII. Præfectus vigilato, ne librum quis omnino ex Bibliothecâ, ullamve suppellectilis partem auferat. Qui fecerit, ablatum reddito, simulque duplo tenetor, ejusque multæ Præses, Decanus, Præfectus, plures, ambove recuperatores sunt. Si bis fecerit, ei multa altera irrogator, posteaque Bibliotheca clausa esto in omne tempus.

IX. Si quis librum conscribillando, lacerando, obliterando, maculandove corruerit, idem duplo tenetor. Quòd si hic malo animo fecisse convictus erit, par esto culpa ac si librum abstulerit; nempe si bis convictus eo crimine, exclusus perpetuo maneto.

X. Qui levius peccaverint, libris suo loco non repositis, silentio rupto, gravitate neglectâ, his multam Præfectus ipse irrogato câtem qua Decanus potestate; omnisque ex hisce multis collata pecunia ad Bibliothecam ornandam impenditor. Qui verò multam admisit, ei denuò Bibliothecæ copia dator, si prius Præfecto a Procuratore tradiderit scriptam confessionem multæ dissolutæ.

XI. Harum rerum tabulæ pro Bibliotheca suspensæ ac facile spectabiles exstare debebunt.

XII. De Bibliothecæ Præfecto creando ea lex tota valitura est, quam in causa Magistri officii sanximus, absentis pœna quoque similis imponenda, eademque comæatui impetrando et conditio et tempora. Præfecto Administri sunt quos hic legerit, Præses concesserit, hique muneris diem perpetuò obeunto, Præfecto vel æquissimè absente.

#### CAPUT UNDECIMUM:—*De Procuratore.*

I. Quæ pro muniendâ pietate, provehendis moribus, artibusque in Academiam vestram deducendis hactenus decrevimus, ea nos cuivis facile confidimus probare posse. Superest ut jam de Academicis possessionibus dicamus, omnique domesticæ administrationis ratione, quâ sublata, inanis omnis ille noster labor in Disciplinis constituendis futurus sit.



distribute the students to the different examiners, that the entire business may be concluded within the proper time: this, however, is to be understood of the first examination only, unless the Trustees shall otherwise think fit.\*

V. Let the Professors give to the examiner written copies of the subjects, commonly called a syllabus; let those persons be the judges of the classes to whom we have given the right of examining the masters of those classes.

VI. In the meanwhile, if any of the students shall be deemed, in the opinion of his examiner, to have acquitted himself badly, let the examiner lay the matter before the assessors. The accused being summoned, and the case being revised by them conjointly, if all, or at least the majority, shall decide according to the report of the examiner, let the President admonish the delinquent in distinct terms, the masters standing around; the effect of the admonition will be, that if, at the following examinations, the same individual shall acquit himself in the same disgraceful manner, let him be forthwith removed, as being manifestly convicted either of hopeless stupidity, or of barefaced idleness. At the final examination, let the rewards of diligence and the usual honours be bestowed by the President on those who have obtained the greater number of votes.

#### CHAPTER TENTH:—Concerning the Prefect of the Library.

I. In vain would wisdom itself endeavour to promote learning by the enactment of laws, unless a store of books, whence instruction is to be derived, be supplied and carefully preserved; to provide for this, then, We decree as follows:—

II. Let one of the larger halls be fitted out for a library, and let it remain destined to that use alone till the Trustees shall be enabled to build a more spacious place.

III. The books which are now possessed, being transferred thither and arranged, let the Prefect write out a catalogue of all, to be kept in the library, and let the President have a copy of it. At the titles of each letter let interspaces be left, where the names of other authors may be placed, and let the Prefect carefully and betimes take care that the new books, which may subsequently be brought in, may be annexed to the general catalogue; and let him give the names to the President every three months.

IV. Let him keep the books in the best possible condition, and take care that some part of them be cleaned every day, and let them be well dusted, and the entire place be kept clean.

V. Twice every year, or once at least, let the President, Vice-President, Dean, and such of the Professors as the President may select, review the library with serious attention; let them observe in what state and condition the books are. In the room of the books which they may find wanting or injured, let them either order others to be replaced by the Prefect within seven days, or, if that is not possible, let them, or the majority of them, impose a fine. With regard to the remaining furniture of the library we make the same law.

VI. On days of business we wish the library to be open for those four hours which the President, with the consent of the Prefect, shall appoint, so that the public studies may sustain no injury.

VII. Let the following persons only be admitted into the library for the purpose of reading:—1st. The Masters. 2nd. Those who have passed through four years' study in the College, if they shall obtain it by the recommendation of some Professor, and with the approbation of the President. 3rd. Those who, with the permission of the President, shall give some of the masters as security to the Prefect.

VIII. Let the Prefect be watchful that no one shall take away a book, or any of the furniture out of the library; let the person who may have done so restore it, and let him at the same time be fined in twice the value, and of such fine let the President, Dean, Prefect, all, or two of them, be the recoverers. If he shall do so twice, let a second fine be levied on him, and afterwards let the library be shut against him for ever.

IX. If any person shall have injured a book by scribbling, or by soiling, or by tearing it, let him be fined in twice the value. If he shall be convicted of having done so with evil intention, let the crime be the same as if he stole the book; if he be convicted of the crime twice, let him continue for ever excluded.

X. Let those who shall commit a more trifling fault, viz., by not restoring the books to their place, by breaking silence, by neglecting becoming gravity, be fined by the Prefect, with the same authority as if the Dean had imposed the fine: and let all the money collected from these fines be expended in furnishing the library. But to the individual so fined, let access to the library be again granted, if he first deliver to the Prefect, from the Procurator, a written acknowledgment of the fine having been paid.

XI. It will be necessary that notices of these matters be suspended in the library and within view of the students.

XII. With regard to the appointment of Prefect of the Library, the same law is to be observed which we have established in the case of the Deans; the same penalty is also to be imposed on him if absent, and let him be subject to the same restriction both as to the time of absence and as to the mode of obtaining it. Let the Prefect have as assistants such persons as he may select, and as the President may allow; let them give constant attention to their duty on each day, the Prefect, however, not being absent, except for just reason.

#### CHAPTER ELEVENTH:—Concerning the Procurator.

I. What we have enacted hitherto for the preservation of piety, the promotion of morality, and the introduction of science into your College, we trust will readily meet the approbation of every one. It now remains to say something concerning the possessions of the College, and the nature of domestic administration, without which all our exertions for the promotion of learning would be unavailing.

\* See note \* on opposite page.

II. His de causis Procurator Academicis adjungendus est. Hic vel disjunctum munus habere poterit, vel una atque eadem operâ et Procuratoris et Præsidis, id quod nunc usu venit, personam gerere.

III. Utrolibet modo a curatoribus creator, iisdem quæ Decanus dotibus. Fidejussoribus datis cautum facito.

IV. Procuratoris esto Academicas expensas ordinare, ut cibaria salubria conficiantur, justeque apponantur ad demensi rationem certissimam.

V. Pecunias sibi a Mensario rescribi jubeto necessarias, easque acceptas ferent communi chirographo Præses atque Procurator.

VI. Aes alienum quamprimum dissolvito, sumptis rite ex legum præscripto cautionibus.

VII. Quas pecunias vel multæ irrogatæ, vel Academiæ debitas exegerit, aut summam Mensario statim transcribito, aut ejus summæ professionem a Præsidi testatam.

VIII. Preparatis idoneis tabulis, tum debiti, tum soluti accuratissimè rationes distribuito.

IX. Id maxime provideto, ne ii sumptus domestici fiant, quantos Academiæ nomina pati non possint, neve quid instrumenti cari furto negligentiave requiratur.

X. Si Procuratoris aut crimine aut negligentia furtum damnumve factum erit, ære suo præstato.

XI. Interea, ut quem tanta juris severitate obligavimus suo quoque honore relevemus, ut in liberâ tamen custodia provinciam exornet, Procurator servorum, quorum opera ad quotidianam Rei familiar. administrationem pertineat, omnium Magister esto, eosque, Præsidi approbante, conducito, exigit, oscitantes punito; exeundi veniam dato; quos volet, domi contineto.

XII. Oeconomo, Coquo, reliquis conductis suppellectilem unicuique propriam et vasa annumerata et exscripta tradito, iique pollicentor se salva custodituros; trimestribus solutionibus, instrumentum sibi quisque traditum exponunto Procuratori; si quid ad plenam recensionem requiretur, ejus rei deperditæ pretium e mercedis summâ deduci patiuntor.

XIII. Quotannis et ipse Procurator suæ provinciæ instrumentum ad indicis numerum suâ manu olim subscriptum atque traditum Præsidi representato.

XIV. Quot mensibus rationes pecuniarum composito, Præsidi, Decano Seniore arbitris; post trimestres solutionis, intra xv dies, eorum mensium tabulas veteres conficito, quarum exempla ex lituratiis pulchre exscripta, Præsidi, Decano, subscriptoribus, additisque Cautionum syngraphis, Præses examinanda ad Curatores deferto.

XV. Procuratorem in re administranda vel notabiliter delinquentem, vel insanè profundentem Præses et Decanus apud hunc Ordinem accusanto. Curatores convictum exauctorabunt.

XVI. Universim ne exito nisi rei Academicæ causâ, Præsidi annuente: commeatui impetrando tempora, conditiones, absentiae pœnam eandem quam Classium Professoribus adjungimus.

#### CAPUT DUODECIMUM:—*De Magistratibus Academicis.*

I. Magistratus Academicos hoc ordine rogamus; Propriæsidem; Decanos; Bibliothecæ Præfectum; Procuratorem; S. Theologiæ Professores, uti quisque a creatione maximus est; Physiæ Experientiæ Professorem; Dialecticæ et Metaphysicæ; Rhetoricæ; Græcarum Latinarumque literarum; Anglicanæ Elocutionis; Ling: Vern: Hibernicæ. Linguarum quæ nunc vigent.

II. Ii omnes intra xxx quisque a creatione diem Præsidi tradunto Scribæ publici testimonia testantia se fidem jurejurando Regiæ Majestati obligavisse, itemque Professionem suâ uniuscujusque manu scriptam, se nec ullam conjurationis latentem societatem coire, neque aliâs coituros; animadversisque domesticis legibus, coram Præsidi affirmanto se dicto audientes futuros; denique propositi monumentum nomen quisque suum tabulis iis adseribunto, in quibus et ipsas leges, Professorum Administrorumque subscriptiones, testimonia scribarum, nec plura comprehensa Præses asservaturus est.

III. De his legibus, utrum pareatur necne, Comitibus Ordinariis Præsidi referre volumus, abdicationis pœnâ, ni fecerit, propositâ; idemque tabulas ipsas, cum jussus erit, Ordini representato.

IV. Eadem conditione ceteri quoque sunt, quicumque procurationem, ministerium, domiciliumve stabile in Academiâ habuerit.

V. Magistratus omnes strenuè hortamur, ut in munere quisque suo fungendo, non solum constantes, verum etiam alacres sese præbeant; inhumanitatis vel minimam speciem reformident, quum patriæ magis conciliationem potestatis una cum optimo urbanitatis colore illorum auctoritas habeat, qui et munere vitæ præceptores, vitæque ipsius consuetudine socii sunt, comitesque perpetui: ne ulla inter Academicos dissidia patiantur, ipsique memores personæ et dignitatis eam, quæ nostræ Religionis una propria est,



II. For these reasons a Procurator is to be added to the College officers. He can either hold a separate office, or may discharge the duty of Procurator and Vice-President at one and the same time, which is at present the case.

III. In either case let the Procurator be appointed by the Trustees, with the same qualifications as the Dean; let him likewise give securities.

IV. Be it the Procurator's business to arrange the expenses of the College, so that wholesome provisions may be procured, and exactly furnished according to the prescribed standard.

V. Let him direct the necessary money to be furnished him by the banker, and an acknowledgment for the receipt of this shall be signed conjointly by the President and Procurator.

VI. Let him clear off debts as soon as possible, receiving the proper acknowledgments, as the law directs.

VII. Whatever money he may have exacted in the way of fine, or as due to the College, let him either transfer the sum forthwith to the banker, or an acknowledgment of the sum, signed by the President.

VIII. Proper books being prepared, let him arrange the accounts, both of debts and of payments, with all possible care.

IX. Let him be particularly careful that expenses may not be incurred beyond what the revenues of the College can afford, and that no valuable furniture be lost by theft or negligence.

X. If either theft or injury shall occur, through the fault or negligence of the Procurator, let him make it good at his own expense.

XI. In the meanwhile, to relieve a person whom we have subjected to conditions so strict, in order that he may discharge his office with a suitable degree of independence, let the Procurator have the entire control over the servants whose assistance may be required for the management of the household, and, with approbation of the President, let him hire them, discharge them, punish them when negligent; let him give them leave to go out, and keep at home whomsoever he may think fit.

XII. Let him deliver over to the æconome, to the cook, and to the other persons hired, the utensils necessary for each, as also the vessels, first numbering them, and taking a list of them, and let them promise that they will keep them safe; at the quarterly payments, let each make a return to the Procurator of the furniture consigned to them; if any thing be missing, let them suffer the price of it to be deducted from their wages.

XIII. Every year let the Procurator produce before the President the furniture committed to his care, which shall correspond to the inventory signed by himself at his appointment, and delivered to the President.

XIV. Let him make up his accounts every month, and have them audited by the President and Senior Dean, within fifteen days after the quarterly payments; let him draw up the old accounts of those months of which the President must submit copies to the inspection of the Trustees, after they have been copied out in a fair hand from the blotters, signed by the President and Dean, together with the receipts appertaining thereto.

XV. If the Procurator offends in a remarkable manner in the discharge of his office, or is foolishly lavish, let the President and Dean accuse him before the Trustees, who, if they convict him, will discharge him from his office.

XVI. To conclude, let him not go out unless on the business of the College, and with the consent of the President. The time for obtaining leave of absence, the conditions, the penalty for absence, are to be precisely the same as for the Professors.

#### CHAPTER TWELFTH:—*Concerning the Officers of the College.*

I. We appoint the Officers of the College in the following order:—Vice-President, Deans, Prefect of the Library, Procurator, Professors of Sacred Theology, according as each may be longer elected; Professor of Physics; of Logic and Metaphysics; of Rhetoric; of Greek and Latin Literature; of English Elocution; of the Irish Language; of Modern Languages.

II. Let all these, each within 30 days from his appointment, deliver to the President the testimony of a public officer, vouching that they have taken the oath of allegiance to His Royal Majesty, and likewise a declaration, written in the handwriting of each, that they neither are concerned in any secret societies, nor will they be so at any future time; and having considered duly the laws of the house, let them avow before the President that they will be observant of them; finally, let each, as a pledge of his purpose, enter his name in those books in which the President is to keep the laws, the signatures of the Professors and Ministers, the testimonies of the civil officers, and nothing else.

III. Concerning these laws, whether they are obeyed or not, we desire that the President should state, at the meeting of the Board, the penalty of abdication being held out unless he shall do so; and let him likewise produce the books themselves to the body when he shall be directed to do so.

IV. Let all the rest, likewise, be subject to the same regulation who may hold the Procuratorship, a ministry, or a permanent residence in the College.

V. We strenuously advise all the superiors to show themselves not only constant and steady, but even cheerful in the discharge of their duty, to avoid even the slightest appearance of harshness, since the authority of those who are teachers by profession, and associates and constant companions by their habits of intercourse, should possess the conciliatory qualities of paternal jurisdiction, and be rendered pleasing by urbanity; that they should not suffer any dissensions among the members of the house, and mindful of their

APPENDIX, No. 5.  
Statutes of Maynooth  
College.

benignæ pacis concordiam communi alant spiritu : quos præceptionibus eradiunt, iisdem claro virtutum exemplo præluceant ; hominumque invidiam et contemptum, quæ res in Academiæ forte interitum, infamiam certè redundabunt, vitæ innocentiam, famæque præstantiam deprecentur.

VI. Si quid scriptorum suorum Magistratus, alumnus ve edere voluerit, id facito, Præside concedente, a quo Curatores jus repetituri sunt, quidquid improbè positum in istis lucubrationibus exstiterit : si Præses intercesserit quin edatur, alteri provocationem ad Curatores habento. Judices hi dabunt in causâ non pessimâ Magistratus, Academicos a se delectos, qui si rectè fieri possi statuerint, causamque receperint, liber editor, Judicium ipsorum periculo. *Si quid vero scriptorum suorum de rebus Theologicis, Philosophicis, aut Literariis, Magistratus edere voluerit, id facito, sui ipsius periculo, ita ut siquid ibi positum improbè, fuerit, curatores ab ipso jus repetituri sint.\**

VII. Neque tamen ab iis Judicibus stipulamur, ut pœnæ culpæve proximi videantur, nisi liber iste ab egregia doctrinâ sapientiâve commendatus erit, verum si quid extulerit Religioni, Moribus, Disciplinæ, Reipublicæ, Regiis honoribus contrarium.

VIII. Cubicula Administris iisdem eadem sint perpetuò. Quæ Professorum Ordini mancipata sunt, uti erit quisque a creatione major, ita prior optionem habeto. De Alumnorum cubiculis Præses Decano consulto, statuio ; gratum certe nobis fecerit, si antiquitatis ordinem potiorum duxerit ; propterea quod hic certâ aliqua ratione, eâque nec difficili, neque molestâ comprobetur.

#### CAPUT DECIMUM TERTIUM :—*De Præmiis et de Pœnis.*

I. Decanus in tabulas ad eam rem confectas rejicito, si quid memoriâ dignum adeptus erit, discipulis quotidie recensendis, ipsasque tabulas Præsidi recognoscendas tradito, mensibus exactis : porro tertio aut solemnia certamina die, Decani, Præses, Propræses, communi auctoritate, illorum nomina fastis Academicis adscribunto, qui morum integritate præcipuâ, officiisque religiose colendis, honorem fuerint commemorabilem assecuti.

II. Professores Classium commentariis notanto, si qui Discipulorum industriâ, profectibusque magnopere præstiterint, horumque nomina trinis mensibus deferunto ad Præsidentem, qui in fastis iisdem suo quæque loco commemoraturus est.

III. Post solemnem Quæstionem, atque priusquam docti Victores in Concilio renuntientur, ii fasti recitantur : deinde Præses hortabitur, ut illius quoque laudis digna ratio habeatur in præmiis adjudicandis.

IV. Iisdem fastis describitur judicii quoque sollemnis eventus ; hoc titulo—QUI DEFENSORES ANNUO CERTAMINE : eaque scripto testata nobilitas præcipuam auctoritatem obtineto in reddendis (post absolutum studiorum cursum) alumnorum a Præsidente commendationibus, tum etiam ad præmia et honoris gradus consequendos, si præter ea quæ nunc sunt, alia novæ dignitatis insignia Patroni aut aliunde impetraverint aut ipsi constituerint.

V. DE PÆNIS quæ hactenus a nobis dicta sunt, in iis crimina perpetuo cum Actoribus conjunximus ; reliquas inviti cunctas, necessariò tamen decernimus.

VI. Fraus ea maxima est quæ exauetorationem habet. Fraude maxima tenentor ALUMNI.

1. Si quis malo animo publicæque Præsidi jubenti parere denegaverit.
2. Si quis Academiæ septa transierit, nec prius exorato aut ipso Præsidente, aut cui Præses eam mittendi potestatem fecerit.
3. Si quis convivia, comessionesve domi clani in Academiâ agitaverit, aut vina, succosve meros, qui mentem ebrietate mutant, vel ipse importaverit, ejusve fraudis conscius fuerit.
4. Si quis in tantum perpotaverit, ut manifesta turpitudine appareat ebrietatis.
5. Si quis graviter per injuriam corpus percusserit.
6. Si quis libros in Academiam scriptave comportaverit, ad Religionem Catholicam Romanam maledictis violandam pertinentia, moresve labefactandos, seditionesve concitandas : etiamque si quis iis libris, quibus omni Domo a Præsidente vel Decano interdictum sit, nihilominus utatur.
7. Si quis meditatio se de comitum spatiantium frequentia subduxerit, ejusve oculis, in ejus fidem datus est.

VII. Professor si die profesto ludo abfuerit, ejusdem diei cibariis et stipendio careto, idque Decano Præsidi atque Procuratori renuntiante ; hi in tabulas ad hanc notationem compositas referunto. Procurator diurni stipendii summam creditorum rationibus subjungito ; solvendi tempore multam prius detrahito, reliquum dissolvito.



own character and dignity, that they cherish in common that harmony and kind feeling which is the prominent feature of our religion; that they should outshine, by the bright example of their virtues, those whom they instruct by their precepts; and that, by the purity of their life, and the excellence of their character, they should be exempted from the hatred and contempt of men, which may redound, perhaps, to the ruin, but most certainly to the disgrace of the College.

VI. If [~~either a superior officer or~~] a student be inclined to publish any of his writings, let him do so, with the consent of the President, from whom the Trustees will demand an account for any thing immoral or incorrect that may be found in such works; if the President shall oppose the publication, let the other party have the right of appeal to the Trustees. If the case is not obviously a bad one, they will assign officers of the College, selected by themselves, as judges; if these shall determine that the thing can be done with propriety, and shall judge favourably of the case, let the book be published at the peril of the judges themselves. *But if a superior officer desires to publish any of his writings concerning theological, philosophical, or literary matters, let him do so at his own peril, so, however, that the Trustees shall hold him responsible for any improper matter therein expressed.\**

VII. Nor do we, however, exact from the judges that they should be deemed liable to penalty or censure if such book shall not be commended for its distinguished learning or wisdom; but only if it contain any thing contrary to religion, morals, discipline, the State, or to the honour of His Majesty the King.

VIII. Let the same Ministers constantly retain the same rooms. With regard to those assigned to the Professors, according as each shall be prior in his appointment to the professorship, so let him have priority of choice. Let the President, with the Dean, determine concerning the chambers of the students; he certainly will act agreeably to our wishes if he give the preference to those of longer standing, inasmuch as this can be established by a certain fixed and very easy rule.

#### CHAPTER THIRTEENTH:—Concerning Rewards and Punishments.

I. Let the Dean enter in a book, prepared for this special purpose, any thing he shall find worthy of notice in the daily inspection of the students' conduct, and let him, at the end of the month, deliver the books to the President for his inspection. Besides, three days before the general examinations, let the Dean, President, Vice-President, by common authority, enter in the records of the College the names of those persons who may have attained distinguished honour by the especial purity of their morals and their religious observance of duty.

II. Let the Professors of the different classes note in their memorandums such of their pupils as may have distinguished themselves for their industry and progress, and let them submit the names of those persons every three months to the President, who is to note down each particular in the same records in its proper place.

III. After the yearly examination, and before the learned victors shall be declared in the Council, let these records be read out; then the President will advise that due regard be paid also to the commendation contained in his records, in the decision and distribution of the premiums.

IV. In the same records let the result, also, of the general examination be entered under this title, QUI DEFENSORES ANNUO CERTAMINE; and let this distinction, testified in writing, have peculiar weight in the President's recommendations of the students, to be given after the completion of the course, as also to obtain premiums and honourable degrees, if, in addition to those which now exist, the patrons of the College shall either obtain from another source or themselves establish other literary honours.

V. In what we have hitherto said concerning penalties, we have constantly joined the crimes with the doers; such as remain we now decree from necessity, and with reluctance.

VI. The greatest crime is that which is punishable with expulsion. Let the students be deemed guilty of such offence—

1st. If any one shall perversely and publicly refuse to obey the orders of the President.

2nd. If any one shall pass the boundaries of the College without having first obtained permission, either from the President himself or from a person to whom the President may have given the power of granting leave.

3rd. If any shall indulge in banquets or revelling privately in the College, and shall either himself bring in wine or any liquors which caused drunkenness, or shall be privy to such offence.

4th. If any one shall have drunk to such a degree as manifestly to exhibit the turpitude of intoxication.

5th. If any one shall strike another severely, and for the purpose of injuring.

6th. If any one shall bring into the College books or writings tending to calumniate the Roman Catholic religion, or to relax morals, or to stir up seditions, and likewise if any one shall use books forbidden to the entire community by the President or Dean.

7th. If any one shall designedly withdraw himself from the body of the students on the public walk, or from the eyes of the person to whose charge he may have been committed.

VII. If a Professor shall be absent from class on a lecture day, let him be deprived of the maintenance and stipend of that day, and that by the Dean's report to the President and Procurator; let them enter it in a book prepared for such purpose. Let the Procurator enter the amount of the day's stipend to the account of credit; at the time of payment let him first deduct the fine, and pay off the remainder.

\* See note \* on opposite page.

APPENDIX, No. 5.  
Statutes of Maynooth  
College.

VIII. Quod si Professor id sæpius admiserit, hunc Præses Decano adstante admoneto, isque si denuo admonitus securè et obfirmato persistarit in istâ fraude, ad hunc ordinem a Præsidi deferatur. Curatores, causâ cognitâ, pertinaciæ convictum vel exauctorabunt, vel aliis remediis Academicæ salutis consultum facient.

IX. Eadem judiciorum forma Professoribus, Administrisque omnibus expectanda est, quicumque vel datâ opera, vel per insinuationem impia, invereconda, in jus domesticum seditiosa, aut in summam Regis Reique publicæ Majestatem maledica tractationi, sermonibusve admiscuerint, etiamque qui gravis cujuscunque criminis infamiam contraxerint. Ut autem hujusmodi malis, si, quod Deus avertat, aliquando sint extitura, quantocius occurratur, ac ne pravi exempli virus inficiat diutius, Præses confestim, illoque vel absente vel prævaricante, Propræses, Decani ad Concilium vocent, cui Præses, Propræses, Decani, Professores Theol. interfuturi sunt, quive horum innoxii sint, eoque reum postulent, citent, interrogent de crimine, delatione factâ, vel suspicione in oculos incurrente. Quod si Reus aut contumaciam adhibuerit, aut fecisse visus erit sententiis pluribus, huic munere interdictum esto, alio in provinciam substituto, si minus his legibus Rei absentiae provisum est. Comitibus statim insequentibus Curatores judicium recognoscent, reumque, si appareat, in crimine deprehensum, non solum munere privaturi sunt, sed etiam ab Academico domicilio perpetuâ exclusionis submoturi.

X. Si quis omnium libros scriptave evulgaverit, edentibusve conscius fuerit, Præsidi et in scio et improbante, exigitur.

XI. Si quem in ferendo suffragio judicii corruptelam de munere publico admisisse Socii Questionis deprehenderint, convictus abdicato.

XII. Si quis majorum levitatis subimprobæ notam meruerit, Præses admoneto; frustra monitum ad Curatores deferatur.

XIII. Si quis acerba partium studia excitaverit, huic pœnas jam ante Curatores gravissimas denuntiant.

XIV. Quod si Præses denique iis criminibus accusetur, Propræses, Decanus ad Curatorem aliquem deferunt; hoc jubente, Librarius Conventum vocato. Ordo frequens jus dicet.

XV. Nunc quoniam absentiae pœnam propositam habetis tam vehementem ac necessariam, quò delicti hujus certissima probatio indicetur, Janitorem Præses apponito portæ domesticæ literarum peritum, isque Alumnorum tam nomina quam exitus atque reditus tempora scripto libello notato. Vespere quotidie, unâ cum remissis clavibus Præsidi libellum Janitor legendum tradito; hic perlectis nominibus *Vidi* subscribito; nominis et prænominis cautionem addito.

XVI. Igitur ut ne quis sine sensu exire possit, portam Janitor obseratam custodito; clavem circumgestato: ita quicumque abfuerint, Janitore in scio, hos dolo malo abfuturos judicamus.

XVII. Portâ dextumâ, quæ veteribus monumentis adhæret, rhedæ, vehicula, equites recipiuntur: binæ ad hanc claves sunt, una Præsidi, Procuratori altera.

#### CAPUT DECIMUM QUARTUM:—*De veteri Jure Academico.*

Quæ in primis legibus de Religionis Studiis et Cæremoniis sancita erant, novâ rogatione referimus: ceteras leges rescindimus, abolemus.

#### *Ultima Sanctio.*

I. Experimento constat jussorum mole atque infinitâ vi hominum citius obrui mentes quem actiones dirigi; idcirco, quum ab alacritate vestra, legibus haud ita multis, justis tamen et exquisitis, potissimum spes affulgeat fore, ut recens in lucem prolata famamque hominum Academia vestra ad confirmatam virilis quasi ætatis laudem possit adolescere, pluribus jubere abstinemus, hanc quam videtis circumscriptionem arbitrati utilitatibus vestris non deesse, vestraeque, quod longe maximum est, innocentiae etiam superesse.

II. Quod reliquum est, ut omnes Academici percalleant, quid quemque facere, quid vitare oporteat, ad principia anni perpetuò academici hæ leges a Præsidi in ædiculâ recitantur, aut a Magistratu, Præsidi jubente, posteaquam Sancto Spiritui sacerdotes ad altare implorantes fecerint lege atque more sacrosancto.

III. Item post semestrem Questionem hæ leges recitantur; locum publicum ipse Præses destinato. Legum recitationi intersunt Academiae familia tota, Magistratus, Alumni, Discipuli tam ii, qui nomini Academico jure adscripti sunt, quam qui annuâ pensione nomen redimunt.



VIII. But if the Professor shall commit this frequently, let the President admonish him in presence of the Dean; and if he, having been again admonished, shall heedlessly and obstinately persist in this offence, let him be reported to this Board by the President. The Trustees having examined the case, will, if he be convicted of obstinacy, either expel him or provide for the interest of the College by other remedies.

IX. The same form of trial is to be submitted to by the Professors and all the Ministers, whoever, either directly or indirectly, shall, in their discourse, utter expressions impious, immodest, and subversive of the regulations of the house, or expressions which may be calumniating or offensive to the Sovereign Majesty of the King and State, as also those who may have contracted the infamy of any heinous offence. But in order that such evils, if, which may God forbid, they are ever to exist, may be the more speedily obviated, and that the poison of bad example may not continue to infect the establishment, let the President forthwith, or in case of his absence or connivance, the Vice-President and the Deans, summon a Council, at which the President, Vice-President, Deans, and Professors of Theology are to attend, or such of these as may not be implicated, and thither let them cite the accused and interrogate him with regard to the crime, information having been laid before them, or grounds of suspicion having come under their own observation. But if the accused shall either prove contumacious, or be considered guilty by the majority, let him be prohibited from his office in the house, another person being appointed in his place, if these laws have not provided for the absence of the accused. At the ensuing meeting of the Board, the Trustees shall revise the decision, and if it appear that the accused person is really guilty, they shall not only strip him of his situation, but even remove him for ever from any residence in the College.

X. If any one shall publish books, or any writing whatsoever, or be a party with those who may do so, without the knowledge and the approbation of the President, let him be expelled.

XI. If the Assessors shall detect any person giving a corrupt decision in his public capacity, let him, being convicted, abdicate his place.

XII. If any of the higher functionaries shall incur censures for unbecoming levity, let the President admonish him; if the admonition be in vain, let him submit the matter to the Trustees.

XIII. If any person shall excite the bitterness of party zeal, the Trustees already denounce against such person the severest penalties.

XIV. If the President shall be accused of such crimes, let the Vice-President and Dean lay the matter before some Trustee; by his direction let the Secretary call a meeting. A full assembly of the body shall decide.

XV. Now since the penalty established for absence is so severe and so necessary, in order that this offence may be most satisfactorily proved, let the President appoint a porter on the gate, who shall know how to read and write, and let him set down in a book as well the names of the students as the times of going out and coming in. Every evening let the porter, when returning the keys, deliver the book to the President; let him, having read over the names, subscribe *Vidi, I have seen*; let him, also, add both name and surname.

XVI. Finally, in order that no one may go out without being perceived, let the porter keep the gate locked; let him carry the key about with him: thus whosoever may be absent without the knowledge of the porter, we judge such to be absent criminally and without leave.

XVII. At the right hand gate, which is near to the old buildings, let carriages, cars, and horsemen be admitted; let there be two keys for this, one for the President, the other for the Procurator.

#### CHAPTER FOURTEENTH :—*Concerning the former Statutes of the College.*

The regulations enacted in the original laws concerning the Studies and Ceremonies of Religion we again re-establish, all the other regulations we rescind and abolish.

#### *The final Sanction :*

I. It is proved by experience that the minds of men are oppressed by the mass and number of commands, rather than their actions directed; for this reason, whereas under these laws, not numerous, to be sure, but just and apposite, a hope is afforded that by your ready obedience it will come to pass that your College, which has been recently established and introduced to public notice, may attain lasting praise; we abstain from a multiplicity of laws, considering that the present limited number will be sufficient for your interests, and, what is of most importance, more than sufficient for the preservation of your innocence.

II. As to what remains, that all the collegians may thoroughly understand what it behoves each to do and what to avoid, at the commencement of the academic year let those laws be always read by the President in the chapel, or by an officer, by the direction of the President, after the priests shall have implored the Holy Ghost at the altar, according to the prescribed holy rite and custom.

III. Likewise let these laws be read out after the half-yearly examination; let the President mark out the public place; let the entire household of the College be present at the recital, the officers, students, pupils, as well those who have been enrolled in the College books by right, as also those who are pensioners.

APPENDIX, No. 5.  
Statutes of Maynooth  
College.

IV. Si quid in his legibus obscurem abignumve videbitur, illud de Præsidis Consiliique sententiâ, (Propriæsidem dicimus, Decanos, Professores Theologicos), definitur. Si præterea fiet, ut horum aliis alia significatio placuerit, causam ipsam reservandam esse dicimus ultimo hujus ordinis auxilio; medio tempore, ei definitioni acquiescendum, nisi pœne irrogationem habeat, quam Præses attulerit.

V. Itaque Nos Curatores vestri et Patroni, quibus ea solum spes eaque ambitio insedit animo atque oculis obversatur, ut ista Domus humanitate, religione, doctrinis excolendis, disseminandis benefica sit, utque pace pacatissima, innocentia florentissima, virtutibus beatissima prædicetur; deinde certa jam nunc vestræ omnium MODESTIÆ præcipientes gaudia, Præsidis primum fide appellatâ, qui ordinis princeps, idemque Legum defensor est; postea Magistratum, ipsorumque adeo alumnorum studiis, alacritate, obtemperantia, ope, quam religiose præstabunt, advocatâ; Legis denique publicæ imperio et voce jubentes hasce leges, hoc jus domesticum, disciplinam, judiciumque Academiæ Manutianæ proponimus, præscribimus, declaramus, uti jure quam optimo rogatas, perlatas, indicatas Academiæ Manutianæ, pœnarum scriptis sanctionibus, si quis contraverit, dehinc adhibendis.

Datum apud Maynooth in Comitii Generalibus ad diem VII. Kal. Jun. MDCCCXX.

BARTHOLOMÆUS CROTTY, Coll. Præses.  
ANDREAS DUNN, Curat. Secretarius.

Rule of Piety in  
Maynooth College.

# REGULA PIETATIS et DISCIPLINÆ DOMESTICÆ in Collegio R. C. Sancti Patritii Ab Alumnis Observanda.

OMNES qui ad Ecclesiastica munera obeunda destinari cupiunt, ad eam vitæ perfectionem contendant, ad quam præcipuè vocantur Ecclesiæ Ministri qui cæteros ad pietatem et sanctitatem verbo et exemplo allicere atque excitare ex munere tenentur.

Nemo proinde, qui in hoc Collegio vivit, muneri huic, suæ et divinæ vocationi, atque hominum expectationi satisfecisse se putet, nisi divinæ plusquam humanæ sapientiæ studiis, eo potissimum tempore quo degit in Collegio, vacaverit. Idcirco quæ ad pietatis disciplinam spectant, non perfunctoriè, sed prompto alacrique animo omnes Alumni adimplere studeant et peragere.

Singulis diebus, horâ statutâ, signo dato, et *Benedicamus Domino* audito, quilibet *Deo Gratias* respondeat, statimque e lectulo assurgat, ac sanctissimo Crucis signo munitus, suis induatur vestibus, et simul ac fuerit indutus, per semihoræ spatium abluendis manibus, aptando lectulo, componendoque cubiculo sedulo incumbat. Si quid supererit temporis, id ad animum orationi præparandum impendatur.

Ad campanulæ signum omnes in oratorium convenient, ibique Sancti Spiritus imprimis ope imploratâ, orationem *Domine Deus Omnipotens qui ad principium hujus diei*, &c., cum reliquis, quæ ad *Primam* in Breviario Romano reperiuntur, devotè recitent, ac insuper meditationis argumento repetito, per horæ dimidium orantes, ad splendorem æternæ lucis oculos mentis aperiant, quo veluti divino alimento accepto, et sæpius per diem repetito, spiritus saginetur. Statutâ postmodum horâ, incruento Missæ sacrificio omnes pariter religiosè intersint, cui eorundem duo Clerici, superpelliceis induti, reverentè ministrent.

Quotidie ante prandium, facto signo ordinario, in Sacellum convenientes S. Sacramentum, per octavam horæ partem, piè ac devotè adorent; deinde ad Cœnaculum rectâ in silentio pergant: ante cœnam pariter in oratorium convenientes, genuflexi, peculiari examine conscientias suas excentiant. Denique priusquam cubitum eant, in idem Oratorium iterum convenientes, vespertinæ orationis incenso Omnipotenti Deo humilitèr oblato, generali examine conscientias suas scrutentur; ac præsertim inquirent quid labis totâ illâ die contraxisse videantur: necnon privata meditationis materiæ pro sequenti die percipiendæ incumbant, donec a Decano habito signo, per silentium rectâ ad cubicula pergant. Statutâ horâ, dato scilicet signo, *Benedicamus Domino*, extinctis lucernis, nec iterum durante nocte, ullâ ex causâ, accendendis, singuli decumbant.

In cœnaculo nemo audeat ad mensam discumbere, nisi ab eo qui præest benedictione peractâ. At vero, nisi cogente necessitate, atque annuente Decano, abesse a communi mensâ *Alumnorum nemini* liceat. Facto denique edendi fine, datoque signo ab eodem qui præest, omnes assurgant, at ad Breviarii præscriptum, Immortali et Invisibili Deo, debitas persolvant gratias, statimque ex Aulâ decorè discedant. Mensâ autem durante, perpetua lectio fiat; ac primò quidem totum ferè Sacræ Scripturæ caput legatur: Reliquum vero temporis impendatur in lectione alienjus Religiosi libri, qui simul intellectum foveat, atque dirigat voluntatem: ut, cum cibus præbetur corpori, aliquod etiam tanquam pabulum



IV. If any thing shall appear obscure or ambiguous in these laws, let it be defined by the decision of the President and the Council (we mean the Vice-President, Deans, Professors of Theology). If, moreover, it shall happen that these shall interpret differently, we say that the interpretation is to be reserved for the Trustees; in the interim, that that interpretation which the President may have given is to be acquiesced in, unless it implies the infliction of punishment.

V. Wherefore, we your Trustees and Patrons, whose sole ambition and desire it is that this establishment may be beneficial by the cultivation and dissemination of kindly feeling, religion, and learning, and that it may be extolled for its peaceful conduct, its distinguished purity of morals, and pre-eminent virtues: and anticipating the joy that we shall experience from your general decorum, joy we deem now as certain; calling to our assistance the co-operation which the superiors will religiously contribute, and appealing, also, to the zeal, alacrity, and obedience of the students themselves; finally commanding, with the authority and voice of public law, we propose, prescribe, declare these laws, this domestic code, discipline, and rules to the College of Maynooth, as having been duly passed, enacted, and made known to the College of Maynooth, together with the written sanction of penalties hereafter to be resorted to if any one violate them.

Given at Maynooth, at a general meeting of the Board, on the 25th of May, 1820.

BARTHOLOMEW CROTTY, President of the College.  
ANDREW DUNN, Secretary to the Trustees.

APPENDIX, No. 5.  
—  
Statutes of Maynooth  
College.

#### The RULE of PIETY and of DOMESTIC DISCIPLINE.

Rule of Piety in  
Maynooth College.

ALL who destine themselves to discharge Ecclesiastical duties, should aim at that perfection of life to which the ministers of the church are particularly called, who are in duty bound to entice and excite all others to piety and sanctity by word and example. Let no one, therefore, who lives in this College, consider that he has discharged his duty, that he has answered his own calling and that of God, as also the expectation of men, unless he has applied himself to the study of divine more than of human wisdom, particularly during the time he lives in College. Wherefore let all the students endeavour to fulfil and discharge, not superficially, but promptly and cheerfully, those duties which regard the discipline of piety.

Every day, at the hour appointed, on the signal being given, and the *Benedicamus Domino* being heard, let each person answer *Deo Gratias*, and immediately let him arise from bed and making the most holy sign of the Cross, let him put on his clothes, and as soon as he has done so, let him employ himself sedulously for the space of a half hour in washing his hands, adjusting his bed, and in making up his room. If any time shall remain, let it be spent in preparing his mind for prayer.

On the ringing of the bell let all assemble in the prayer hall, and there having implored particularly the aid of the Holy Ghost, let them devoutly recite the prayer *Domine Deus omnipotens, qui ad principium hujus diei, &c.*, together with the other prayers which are found at *Prime*, in the Roman Breviary; and moreover, the subject of meditation being repeated, praying for half an hour, let them open the eyes of their mind to the splendour of eternal light, by which, received as divine aliment, and repeated frequently during the day, the spirit may be nourished. Afterwards, at the hour appointed, let all attend at the same time religiously at the unbloody Sacrifice of the Mass, at which let two clerks from among the same body, clad in surplices, minister with reverence.

Every day, before dinner, the ordinary signal being given, assembling in the chapel, let them piously and devoutly adore the Blessed Sacrament during the eighth part of an hour; then let them proceed straightway in silence to the dining-hall; in like manner assembling in the prayer hall before supper, on bended knees let them search their consciences by a particular examination. Finally, assembling a second time in the prayer hall before they go to bed, humbly offering the incense of night prayer to Almighty God, let them search their consciences by a general examination, and especially let them inquire what sin they may consider themselves to have contracted all that day; in like manner let them apply themselves to the subject of private meditation for the following day, until the signal being received from the Dean, they proceed straightforward in silence to their chambers. At the appointed hour, the signal *Benedicamus Domino* being given, the candles being put out, which are not to be lighted again during the night *under any pretext*, let them all retire to rest.

In the dining-hall let no one presume to sit at table until the blessing has been given by the person who presides. Moreover, let none of the students be allowed to absent themselves from the public table unless from urgent necessity, and with the consent of the Dean. Dinner being ended, and the signal being given by the same person presiding, let all arise, and according to the direction of the Breviary, let them give due thanks to the immortal and invisible God, and let them immediately depart from the hall with due decorum. During the meal let some one read continually, and first let ordinarily an entire chapter of the Holy Scriptures be read; let the remainder of the time be spent in reading some religious book, which may both nourish the understanding and direct the will, that when food is given to

APPENDIX, No. 5.  
Rule of Piety in  
Maynooth College.

mentis suppetat; quæ ut obtineant, silentium in cœnaculo semper servetur: martyrologium Romanum sub finem prandii legatur.

Sint horæ statutæ ad animi relaxationem corporisque sanitatem, quæ in exercitiis extra cubicula agantur: spatiisque communibus nemini liceat abesse.

Præcipuis anni solemnitatibus, et rursus singulis quindenis diebus, ad sacrum pœnitentiæ tribunal accedant Alumni, et post missam privatam auditam, nisi aliter confessariis visum fuerit, angelorum pane se reficiant. Singulis autem dominicis, festisque diebus de præcepto, missæ solenni cantandæ, et vespers pariter ad modum chori decantandis, in sacello intersint; veste canonica talari et superpelliceo Clerici sint induti.

Cum experientiâ constet ad pietatem fovendam spirituali recessu nihil plenius inservire, ideo statutis temporibus in hisce exercitiis toti sint Alumni; animos et sensus diligenter custodiant, corda et cogitationes sedulò perscrutentur; et sacris concionibus instituti quid in iis loquatur Dominus attentè audiant, et fideliter custodiant.

Cum summopere cavendum sit, ne adolescentes otio se unquam dedant, omnis cura adhibenda est, ut intellectus eorum indesinenter vel pietatis vel literarum studiis occupetur, nisi cum relaxare animum, certis diei horis, unicuique eorum est permissum. Considerantes ergo ejus gratiâ, et quâ mercede, ab iis qui in sortem Domini sunt vocati, laborandum sit, indesinenter a *Patre Luminum* postulent sapientiam et ejus ad gloriam omnem laborum fructum referant. Alumni omnes, lectionibus ac studiis communibus, horis statutis, in respectivis scholis habendis, interesse debent: interim classium suarum Præfectis obtemperantes, ingenio suo nunquam nimis indulgeant, nec aliis utantur libris, quam qui a Præsidente et Professoribus fuerint approbati.

Etsi *habitus non facit Monachum*, oportet tamen Clericos vestes proprio congruentes ordini semper deferre, ut per decentiam habitûs extrinseci, morum honestatem intrinsecam ostendant. Uniformiter igitur vestibus nigri coloris utantur Alumni, diebus Dominicis, et festis in populo, tam intra quam extra Collegium; aliis vero diebus habitu fusco vel sub-nigro utantur. Præter vestes seculares, habeant singuli togam, pileumque Academicum quibus, tum intra tum extra mœnia, indui teneantur.

Silentium ad pacem pietatemque fovendam, ad nutrienda studia, et animi perturbationes sedandas avertendasque maximè conducens, sanctè omnes statutis temporibus servant. Nulla igitur colloquia studiis admisceantur; neque ante vel immediatè post orationem, missam et sanctorum Sacramentorum perceptionem, confabulationes ullæ habeantur, ne diebus quidem relaxationi assignatis, quorum horæ reliquæ de rebus utilibus, modestis sermonibus, sine clamore transigantur; et Alumnorum, verba, vultus, oculi, motus denique omnes decorem teneant, redolantque pietatem atque disciplinam. Tempore quo singuli privatis vel publicis studiis incumbere debent, caveant ne per Collegium ultrò citròque vagentur, et quando secus necessitas postulet, teneantur licentiam impetrare. Horis studiis assignatis, altum silentium per totum Collegium obtineat.

Alumnis in *aliena* cubicula ingredi *non liceat*. Ministrorum, famulorum cubicula, coquinam, promptuarii, aliaque hujusmodi loca ingredi nemo ex iis audeat; colloquia, confabulationesque ejusdem generis cum famulis Alumni vitent. In his omnibus, si quid aliud necessitas suadeat, Decani judicio fiat. Singuli, qui a Præsidente, vel Propræsidente exeundi veniam obtineant, ante exitum, et statim post reditum, coram alterutro ex Decanis sese sistere teneantur.

Et cum in omnibus nitor et mundities apparere debeant, non erit hîc alienum præscribere, ne alumnorum vitio, cubiculorum parietes seu pavimentum sordescant, neve ipsi vestibus dilaceratis in publicum prodeant, ut agrestem fugiant negligentiam.

Tandem, in domesticis officiis et actionibus, in colloquiis inter se, vel cum externis, in eis denique omnibus quæ ad pietatis disciplinam, doctrinæ institutionem, ac recti ordinis conservationem spectabunt, omnes obedientiam Præsidi, aliisque ipsi subjectis Ministris religiosè exhibeant, eosque semper observent, ac reverenter et modeste cum iis ubique colloquantur. Ferant patientèr se ab illis admoneri vel etiam reprehendi, aut si quando opus fuerit, prævaricantes aliquâ affici pœnâ.

Fit quandoque ut animi juvenum, rerum utpote expertes, ultrò conturbentur, nec desunt aliquando turbulenti, atque factiosi, qui non solum cæteris, sed nec sibi quidem acquiescunt. Omnes ergo communem cum cæteris vitæ rationem sequantur, seque ad Collegii instituta et consuetudines accommodent: neque quicquam peculiare in mensâ, aut alia quacunque re usurpent, ut omnis querelarum occasio, teterrimum illud vitæ socialis venenum, prorsus tollatur. Sint semper in arbitrio Præsidis aut Ministrorum qui ipsi subjiciuntur, vel locorum ad mensam, vel scholarum distributio, vel alia hujusmodi similia; qui communi bono cum semper debeant consulere, rectius quam adolescentes, quorum singuli vel nimium ingenio suo indulgere, vel sibi tantummodo consulere vellent, quid faciendum servandumque sit, in Domino judicabunt.



the body, some nourishment may also be administered to the mind; to attain these objects, let silence be constantly preserved in the dining-hall; let the Roman martyrology be read towards the conclusion of dinner.

Let there be hours appointed for the relaxation of the mind and health of the body, which should be passed in exercises without their bed-rooms, and let no one be permitted to absent himself from the public walks.

On the principal holidays of the year, and also every fifteen days, let the students approach the sacred tribunal of penance, and after having heard private Mass, let them, unless their confessors think otherwise, strengthen themselves with the bread of angels. Every Sunday, and on holidays of obligation, let them attend the singing of high mass, and in like manner at the chaunting of vespers in choir in the chapel; let the Clerks wear a sutan and surplice.

Whereas it is proved, by experience, that nothing is more conducive to cherish piety than spiritual retreat, let the students, therefore, devote themselves to this exercise at stated times; let them diligently guard their minds and senses; let them sedulously search their hearts and thoughts, and instructed by holy sermons, let them attentively hear what the Lord may say in them, and faithfully keep it.

Whereas there is the greatest necessity to beware lest young men may give themselves up to idleness; every care is to be used that their understanding may be unceasingly occupied in the studies either of piety or of learning, unless when it is permitted to each of them to relax their minds at certain hours of the day. Considering, therefore, with what object and for what hire those must labour who are called to the work of the Lord, they should unceasingly ask for wisdom from the *Father of Lights*, and refer all the fruit of their labours to His glory. All the students are bound to attend the public lessons and studies at the stated hours, in their respective classes; in the meanwhile, obeying the Prefects of their classes, let them never be too indulgent to their own disposition, nor use other books than those approved by the President and Professors.

*Though habit does not constitute a Monk*, it is necessary, however, the Clerks should wear clothes corresponding to their station, that, by the decency of their exterior habit, they may show the interior purity of their morals. Let the students, therefore, uniformly wear black clothes on Sundays, and on holidays of obligation, as well within as without College; but, on the other days, let them wear a grey or dark dress. Besides their secular garments, let them have a gown and College cap, which they are bound to wear as well within as without the walls.

Let all religiously preserve, at the stated times, silence, which is so conducive to cherish peace and piety, to promote study, and to appease and avert perturbation of mind. Let there be, therefore, no conversation during studies, and let there be no discourse entered into before or immediately after prayer, Mass, or receiving the Holy Sacraments, not even on the days allotted to relaxation, the remaining hours of which should be passed without noise in useful occupations and modest conversations; and let the words, looks, eyes, in fine all the movements of the students, preserve decorum, and be redolent of piety and discipline. At the time when each should be employed in private or public study, let them beware of wandering to and fro through the College, and when necessity demands otherwise, let them be bound to obtain permission. During the hours allotted to study, let profound silence prevail through the entire College.

Let not the students *be allowed* to enter the chambers of others. Let none of them attempt to enter the bed-chambers of the attendants, servants, the kitchen, pantry, and other such places. Let the students shun conversations of every kind with the servants. In all these cases, if necessity require differently, let it be done with the approbation of the Dean. Let each person who obtains permission to go out from the President or Vice-President, be bound to present himself before going out and after his return, before one or other of the Deans.

And whereas neatness and cleanliness should appear in all, it will not be unseasonable to direct here that the walls of the chambers or the floors should not be disfigured by the students, and that they should not appear in public with torn garments; that they should shun rustic negligence.

Finally, in their domestic duties and conduct, in their conversations among themselves or with externs, in all those matters which will regard the discipline of piety, the promotion of learning, and the preservation of good order, let all scrupulously show obedience to the President, and to the other officers subject to him; let them always look up to them, and speak with them on all occasions with reverence and modesty. Let them bear with patience that they should be admonished by them, or even reprimanded; or whenever it may be necessary, that they should be punished when guilty of any offence.

It sometimes happens that the minds of young men, from inexperience of the world, are disturbed without reason, nor are there wanting, on some occasions, turbulent and factious individuals, who are dissatisfied not only with others, but likewise with themselves. Let all, then, follow the same course of life with their fellows; let them conform to the usages and rules of the College; and let them not use any thing particular at table, or in any other circumstances, in order that all occasion of complaints, that worst bane of social life, may be entirely removed. Let the distribution of the places at table, or of the classes, or other matters of this kind, be at the discretion of the President or of the officers subject to him; who, bound as they are to consult for the common good, will judge in the Lord what should be done or observed, more correctly than young men, who might be disposed to indulge their own caprice too much, or to consult only their own convenience.

APPENDIX, No. 5.  
Rule of Piety in  
Maynooth College.

Omnes denique intelligant, tantò se aptiores huic futuros esse Collegio, et ad finem præscriptum consequendum magis idoneos, quantò ad pietatem comparandam alacriores, ad obtemperandum promptiores, et ad disciplinarum studia capessenda diligentiores se exhibuerint. Unusquisque igitur Apostoli vocibus obediens, quò vocatione a Deo vocatus est, in eà Domino pacifice, et alacriter inserviat. Mutuam omnes inter se charitatem et benevolentiam *in vinculo pacis, nemini dantes ullam offensionem*, diligenti studio foveant: modestiam atque humilitatem colant, contentiones et æmulationes vitent, quæ cum opera carnis sint, eodem Apostolo testante, maximorum sæpe malorum causa existunt. Æmulantes igitur *charismata meliora*, quas in aliis virtutes cernunt, eas in semetipsis exprimere contendant, et eximie virtutis exempla vicissim sumant: vitia autem si quæ forte in aliis conspexerint, vitare omnino studeant, et quæ sibi in aliis displicent, admittere reformident.

*Declarationes Alumnorum Collegii Romano-Catholici apud Maynooth.*

Ego infra scriptus polliceor et spondeo me nec ullam conjurationis latentem societatem coire, neque alias coiturum, neque diligenter et summa fide servaturum omnia et singula Statuta et Constitutiones hujus Collegii, quamdiu in illo commorabor: nihilque ex animo facturum dicturumve quo dicta Statuta et Constitutiones quidquam detrimenti capiant, vel ad eorum violationem aut contemptum cæteri Alumni inducantur. In quorum fidem hisce subscripsi.

“Sapientiam et Disciplinam qui abjicit, infelix est; et vacua est spes illorum, et labores sine fructu, et inutilia opera eorum.”—SAP. cap. 3. v. 11.

APPENDIX, No. 6.

APPENDIX, No. 6.

Communication  
from Cardinal Pre-  
fect of Propaganda  
at Rome, to Trus-  
tees of College of  
Maynooth.

COMMUNICATION from the Cardinal Prefect of the Propaganda at Rome to the Trustees of the Roman Catholic College of Maynooth; dated 9th July, 1796.

Cum sequens S. Congregationis de Propaganda Fide Epistola, ad Curatores Ecclesiasticos Regalis Catholici Collegii S. Patricii, Reipublicæ Ecclesiasticæ in Hibernia plurimum intersit; illam typis edendam sanxerunt Curatores prædicti, simul cum eorundem Responso.

PER ILLUSTRES AC REVERENDISSIMI D. D.

EA semper fuit firma, constansque hujus S. Congregationis in Ecclesiam Hiberniæ, avitæ Sanctitatis laude spectatissimam summa cum existimatione conjuncta dilectio, ut quemadmodum ex adversis, quæ quanlocunque ipsi acciderint, magnam semper tristitiam, magnunquæ dolorem corde hanserit, sic nunc vicissim vestræ consors lætitiæ summo opere gaudet, nec sibi minus quam Vobis de optatissimo nuntio gratulatur, quod litterarum Vestrarum significatione nuper accepit; Potentissimi nempe, Clementissimique Regis, Augustique Senatus eximia liberalitate, ac munificentia, copiam Vobis, facultatemque factam esse instituendi, erigendique per amplum Seminarium pro Adolescentibus ad Sacrum Ministerium informandis. De quo tali tamque prospero eventu, cum ante omnia immortales largitori bonorum omnium Deo, Opt. Max. gratias habere debemus, tum et istud vehementer expectandum, quod sedulo a Vobis præstitum iri non dubitamus, in hoc tam insigni accepto beneficio, omni qua par est, grati et obsequentis animi significatione dignos Vos fuisse comprobetis. Quod si nefas debito huic officio erga eos deesse, quos adversarios patimur, quid non iis debeamus, per quos dat Nobis Deus, ut horum benignitate sublevati quietam, et tranquillam vitam in omni pietate degere valeamus?

Atque id quidem eo feliciter cessurum Vobis, propitiante Deo, confidimus, quo pro perspecta jamdudum, planeque cognita præstanti Vestra virtute certiores sumus, nunquam vos desituros, in hæc duo potissime Pastoralis vestræ sollicitudinis munera incumbere; primum ut Juvenes in fortem Domini vocatos curetis dignis hæc sacra vocatione præceptis, et moribus inbuendos, ut quemadmodum præcipit Apostolus, proficiant in fide, et dilectione, discant sobrii esse, prudentes, pudici, modesti, non cupidi, non vinolenti, non litigiosi, nemini dantes ullam offensionem, solliciti servare pacem in unitate Spiritus, tum insuper sæpe seduloque admonendi principibus, et potestatibus subditos esse, ut nunquam istos pœniteat, immo sibi potius eo magis in dies plaudendum existiment de insigni hoc suo in Catholicos collato beneficio, quo certius ipsis constiterit insitum illud erga sublimiores potestates inviolatæ fidelitatis obsequium, Catholice Professionis maxime proprium, quod Apostolico mandato Divinitus præscriptum, probe nostis, quam sancte, quam sedulo fuerit a S. Congregatione Alumnis suis ubivis terrarum degentibus omni tempore commendatum.



In a word, all should be sensible that they will be the fitter for this College, and the better qualified to attain the end prescribed, in proportion as they shall exhibit themselves more willing to acquire piety, more prompt to obey, and more diligent in the prosecution of their studies. Let each, therefore, obedient to the words of the Apostle, peacefully and cheerfully be subject to the Lord in that calling in which he has been called by God. Let all carefully cherish mutual charity and good will *in the bond of peace, giving offence to no man*: let them cultivate modesty and humility, let them shun contentions and disputes, which, being the works of the flesh, according to the testimony of the same Apostle, are oftentimes the cause of the greatest misfortunes. Emulating, therefore, the better gifts, let them endeavour to form in themselves the virtues which they see in others, and in their turn let them adopt the examples of distinguished excellence; at the same time let them study to shun the vices which they happen to see in others, and let them dread to commit what displeases them in others.

*Declarations of the Students of the Roman Catholic College of Maynooth.*

I, the undersigned, promise and engage, That I am neither at present concerned in any latent conspiracy, and that I will not be concerned at any other time in such, and that I will carefully and faithfully preserve all and every one of the statutes and regulations of this College as long as I shall remain in it, and that I shall not intentionally say or do any thing by which the said statutes and regulations may sustain any detriment, or by which the other students may be led to their violation or contempt; to the truth of which I have here subscribed.

“For he that rejecteth wisdom and discipline is unhappy; and their hope is vain and their labours without fruit, and their works unprofitable.” Sap. chap. 3, v. 11.

I consider this Translation of the Statutes and Regula Pietatis, &c., of the Roman Catholic College of Maynooth, to be perfectly correct; and to render faithfully the sense of the original.

(Signed) B. CROTTY, President.

APPENDIX, No. 6.

TRANSLATION of a Letter from the Cardinal Prefect of the Propaganda at Rome, to the Trustees of the Royal Catholic College of *Maynooth*; dated July 9th, 1796.

VERY ILLUSTRIOUS AND MOST REVEREND LORDS,

SUCH has ever been the strong and constant affection, and very great esteem of this Sacred Congregation for the Church of Ireland—a Church renowned for its ancient sanctity—that as it felt great grief and heartfelt sorrow in all its adversities, so now sharing in its joys the Sacred Congregation is delighted exceedingly, and congratulates at once itself and you upon the very pleasing intelligence which your letter imparts—namely, that the singular liberality and munificence of the most powerful and most clement King, and of the august Parliament, have given to you the opportunity and the means of instituting and erecting a very ample seminary for the preparation of young men for the Sacred Ministry.

For an event so important and so auspicious never-ceasing thanks are due above all to the great and good God, the Giver of all good gifts. It is also most desirable, and, doubtless, shall be sedulously attended to by you, that you shall show yourselves worthy of so great a favour by every becoming acknowledgment of grateful minds. If kind offices are due to our adversaries, what must be our obligations to those, who, under Providence, kindly come to our aid and enable us to lead a quiet and tranquil life in all piety. And we the more confidently trust that, through God's mercy, this favour shall prove felicitous to you, as, from our long experience and thorough knowledge of your virtues, we feel assured that you shall never be wanting in attention to these two duties of your pastoral care. *First*, that you take care that the youth called to the inheritance of the Lord be imbued with precepts and morals worthy of their vocation, that, as the Apostle ordains, they advance in faith and charity, that they learn to be sober, prudent, chaste, modest, not avaricious, not given to wine, not litigious, giving no offence to any man, careful to keep peace in the unity of the spirit, and particularly that you frequently and earnestly admonish them to be obedient to princes and powers, that these may never have to repent, but rather have to congratulate themselves every day for having conferred this singular favour on Catholics, as they become more and more convinced that obedience of an inviolable fidelity to higher powers is especially inculcated by Catholics—which obedience, divinely taught by apostolic mandate, has ever been solemnly and sedulously recommended, as you well know, by the Sacred Congregation to its own alumni, at all times, and in all places. Your other duty, and one ever attended to with the greatest care by the pastors of the Church, is to see that the youth devoted to Sacred Discipline be taught good and sound doctrine, which, when occasion requires it, they may, as the apostle admonishes, faithfully impart to others—that you diligently provide by caution and every other means against the introduction and spreading of the pernicious opinions, or what may be more properly called the

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APPENDIX, No. 5.

Rule of Piety in  
Maynooth College.

APPENDIX, No. 6.

Communication  
from Cardinal Pre-  
fect of Propaganda  
at Rome, to Trus-  
tees of College of  
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## APPENDIX, No. 6.

Communication  
from Cardinal Pre-  
fect of Propaganda  
at Rome, to Trus-  
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Maynooth.

Alterum est, in quo summo semper studio cura evigilavit Pastorum Ecclesiæ, ut qui Sacris Disciplinis addicti sunt Adolescentes, bonæ, sanæque doctrinæ verbis erudiantur, quæ dein ubi opus fuerit, potentes sint, aliis, ut monet Apostolus, fideliter tradere, quæ etiam diligenti cautione, ut et omni alia ope providendum est, ne in gregem irrepant aliquando, aut serpent latius perniciosarum opinionum, seu potius errorum portenta, quæ miseris bisce præsertim temporibus insana quedam philosophandi libido in humani generis perniciem invexit, quam ea mox consecuta est flagitiorum, seclerum, impietatum generis ejusque fæda, tetraque colluvies, jam ut nemini obscurum esse queat, quin dilapsa semel ex hominum mentibus notitia Supremi Numinis, simul cum extincta religione sensus omnis humanitatis extinguatur.

Neque minus curandum, ne sint inter Vos, qui falsa zeli specie inducti, licere sibi putent Sacra Dogmata, Dogmatumve consecrata vocabula emollire, quo facilius discissas Sectas ad concordiam cum Catholicis ineundam allicere valeant, quasi non secus ac si de forensi lite ageretur, fas esset de Verbo Dei transigere, ejus depositum Ecclesiæ creditum est incorrupta fide custodiendum: Imprudentes sane, qui non advertant in mundanarum rerum omnium perpetua inconstantia, et mutabilitate, hanc plane unam Catholici Dogmatis inviolatam ab origine integritatem, non nisi una quoque Divini Sui Conditoris admirabili virtute sustentari potuisse, in qua una proinde immutabili constantia Dignus ipse Dei patentem omnium oculis, eandemque splendidissimam notam impresserit, qua una Divina Religio se sua luce a ceteris Sectarum quarumcunque variantibus commentis secerneret.

Quo majori reprehensione digni se produunt, qui Catholicos sese profitentes, dum suo nutu, et arbitrato, spreta communi Ecclesiarum auctoritate Doctores Legis esse volunt, in profana, et vaniloquia convertuntur, quibus etiam dum agnoscunt, utroque fatentur dissensiones, jurgia, contentiones oriri, in his tamen obfirmato animo persistunt, haud satis attendentes, quo instinctu concitetur spiritus iste contentionis, ejus consuetudinem non habet Ecclesia Dei, per quem turbata Ecclesiæ pace Spiritus veritatis contristatur, Spiritus Dei, qui Deus est pacis, et non dissensionis.

Cui gliscenti malo comprimendo cum alia multa, tum et istud pro Vestra Sapientia intelligitis, quod paullo ante indicatum est, valde profuturum, si Juvenes, qui Vobis commendantur, sanæ doctrinæ pabulo enutriendi, discant in primis non altum sapere, sed sapere ad sobrietatem, ne et ipsi juvenili quodam impetu animi elati, sese cupidius illis impliceant peregrinis, noviter inductis, ad exquisitoris ejusdam eruditionis fallacem speciem compositis, et adornatis opinionum commentis, quibus non paucos reprobæ, suspectæve notæ Scriptores audiant ad aliquam ut nemini certe Catholico invidendam nominis, et famæ celebritatem pervenisse. Miseri, qui sese Auctoribus temere committant, quos scire debeant et falli, et fallere potuisse: Sæpius proinde admonendi, quod præclare dictum est ab Augustino, *doctrinam veritatis positam esse a Deo in Cathedra Unitatis*; ut qui tutum se ab omni errandi periculo præstare velit, ad illius Apostolicæ Cathedræ auctoritatem se conferat, quam sciat sic a diebus antiquis dispositam esse, ut per Os Petri perpetuo in ea victuri audirent Gentes Verbum Evangelii, et crederent. Absit propterea, ut Catholicus quispiam satis sapiens sibi metipsi videri velit, ut eum pudeat ex ejus Sedis Magisterio pendere, a qua una maximus Doctor Hieronymus, ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Verum cum et nonnullæ ad huc supersint quæstiones, quæ in Scholæ disputationibus in utramque partem salva fide, et pace versantur, magni quoque refert statuere, quibus potissimum Ducibus, ac Magistris in earum explicatione utendum sit. Quo in delectu ne diutius hæsitandum sit, faciunt duo illa, quæ se statim omnium oculis offerunt splendidissima Ecclesiæ lumina, et ornamenta Augustinus et Thomas, quorum excellenti doctrinæ Orbem prope totum Theologicæ Disciplinæ complectenti, eo tutius fidere quisque valeat, quo ampliora illis omni ætate, Sapientium omnium consensu, Summorum Pontificum notissimis Decretis tributa sunt plena laudis, et commendationis insignia.

Horum ductu nimia quorundam, nimiumque dissoluta in tradendis morum regulis facilitas ita vitabitur, ut Evangelicæ Caritatis mansuetudo, et suavitas ab ea quæ propria est Christianæ institutionis salutari severitate nunquam disjungatur.

His tot tantisque adjumentis cum Pastoralis Vestri Ministerii viva vox accesserit plena gravitatis, et sapientiæ minime profecto dubitandum, quin ex florente ista lectissimorum Adolescentum corona, quos in spem Ecclesiæ Curæ Vestræ commendatos Sacra Congregatio amantissime complectitur, quam plures, juvante Deo idonei prodituri sint Ministri CHRISTI JESU, qui providentes bona coram Deo, et hominibus, doctrinæ veritatem Sanctitate vitæ illustrent, et comprobent: Quorum conversatio e Cælis in terram deducta vel ipsos nostros Obtrectatores in sui admirationem rapiat, eosque ad glorificandum Deum in veritatis agnitione facilius adducat.

Interea dum Sacra Congregatio sua Vobis omnia Studia, et officia defert ex animo, Deum Opt. Max. summis precibus rogare non desinit, ut Vos Vestri semper simillimos Sibi, Ecclesiæque universæ quam diutissime servet incolumes.

A. A. V. V.  
Romæ, 9 Julii, 1796.

H. CARD. Gerdil Præf.  
CESAR ARCHIEP. VISIBENUS, Sec.

Per Illustribus ac Reverendissimis D. D.  
Archiepiscopis, et Episcopis Præfectis, seu Commissariis  
REGALIS COLLEGIi CATHOLICI S. PATRICII in Hibernia.



monstrous errors, which in those evil days especially have been introduced by a licentious passion for philosophizing—errors fraught with the ruin of mankind, and quickly followed by a black and hideous train of crime, of excess, and of every species of impiety, which, as every one may plainly see, has overthrown religion, extinguished the knowledge of the Supreme Deity, and destroyed every feeling of humanity. Nor are you to be less careful in seeing that there be none amongst you, who, induced by a false zeal, would suppose themselves at liberty to smoothen down the Sacred Dogmas, or the consecrated language of these Dogmas, with a view to induce dissenting Sects to return the more readily to the Catholic Church, as if it were allowed to treat as a matter of mere forensic litigation the Word of God, the deposit of which was committed to the Church, and must be preserved with inviolable fidelity. Such persons are indeed devoid of reflection who do not consider that, whilst every thing human is inconstant and ever changing, the one inviolate integrity of Catholic Dogma which has continued from the beginning, is to be attributed solely to the one admirable virtue of its Divine Founder, and that the Finger of God has in this immutable constancy impressed a sign visible to every eye, and a splendid characteristic whereby the one True Religion is distinguished by its own lustre from the varying fictions of all other Sects whatsoever. Wherefore are those persons worthy of severer reprehension, who, professing themselves to be Catholics, yet despise the common authority of the Church, and by their own arbitrary choice constitute themselves Doctors of the Law, and embrace profane and vain doctrines, to which they obstinately adhere, even whilst they freely admit such doctrines to be the source of dissension, and disputation, and strife; and they seem to forget the author of that spirit of contention which is foreign to the Church—which, by disturbing the peace of the Church, contristates the Spirit of Truth—the Spirit of God, who is the God of peace and not of dissension. This growing evil, you are aware, can be repressed by many remedies, and in particular by that already referred to, namely, that the youth intrusted to your care be nurtured with the food of sound doctrine, and be taught in the first place not to be more wise than it behoveth to be wise, but to be wise unto sobriety, lest, prompted by juvenile ardour, they engage rashly in the study of strange and modern opinions which are dressed out in the deceitful garb of a refined erudition, and whose abandoned or suspected authors may be reported to have acquired a certain celebrity, but a celebrity such as no Catholic can envy.

Unhappy are those who entrust themselves rashly to authors who, they ought to know, can both deceive and be deceived.

They are therefore to be frequently admonished that, as Augustine has very well expressed it, "*the doctrine of truth is placed by God in the Chair of Unity*," so that he who wishes to be secure from all danger of error should repair to the authority of that Apostolic Chair which he knows to be so constituted from the ancient days that, from the mouth of Peter always living in that chair, the Gentiles should hear the word of the Gospel and believe. Wherefore let no Catholic wish to seem to himself so wise as to be ashamed to depend on the Magistracy of that See from which alone Jerome, that illustrious Doctor of the Church, earnestly sought for the rule by which to judge and speak. Yet, since there are some questions discussed in the schools without prejudice to faith or peace, it is also of great importance to state what guides and masters are to be used in the explanation of such questions. In making the selection, we cannot hesitate in our choice, for at once the eyes of all turn towards those two splendid lights and ornaments of the Church, Augustine and Thomas, to whose excellent doctrines, which embrace almost the whole course of Theological Discipline, one may the more confidently trust, as the highest tributes of praise and marks of commendation have at all times, and with approbation of all wise men, been bestowed upon them in the well known decrees of the Sovereign Pontiffs.

Under such guidance the excessive and wanton liberality of some in laying down the rules of morals, shall be so avoided, that the mildness and suavity of Evangelical Charity shall never be disassociated from that salutary severity which is peculiar to the Christian institution. When to aids so numerous and so great shall be joined the living voice of your pastoral Ministry—a voice full of gravity and wisdom—there can be no doubt but that from the promising collection of chosen youth commended to your care for the hope of the Church, and whom the S. Congregation affectionately embraces, very many, with God's aid, shall go forth fit ministers of Jesus Christ; who providing good things before God and men, shall, by the sanctity of their lives, recommend and shed a lustre upon the truth of their doctrine—whose conversation, brought down to earth from Heaven, shall win the admiration even of our calumniators, and lead them the more easily to glorify God in the knowledge of truth.

In the meantime whilst the S. Congregation cordially presents you with its best wishes and services, it ceases not to earnestly supplicate the great and good God to long preserve you ever like to what you are, and in safety for ourselves, and for the universal church.

A. A. V. V.

At Rome, 9th of July, 1796.

H. CARD, Gerdil Præf.

CÆSAR ARCHB. VISIBENUS, Sec.

To the Very Illustrious and Most Reverend Lords,  
Archbishops and Bishops, Prefects or Commissioners of the  
ROYAL CATHOLIC COLLEGE of ST. PATRICK, in Ireland.

APPENDIX, No. 6.

Communication  
from Cardinal Prefect of Propaganda  
at Rome, to Trustees of College of  
Maynooth.

## APPENDIX, No. 6.

Reply to communication from Cardinal Prefect of Propaganda at Rome, to Trustees of College of Maynooth.

## RESPONSUM.

EMINENTISSIME ET REVERENDISSIME DOMINE,

Post acceptam ab Archiepiscopo Dubliniensi pergratam Eminentiæ tuæ nobis infra-scriptis Regalis Collegii Catholici S. Patritii Curatoribus, ad diem 9 Mensis Julii, proximè præteriti inscriptam Epistolam, nonnisi hisce diebus una convenire potuimus. Nulla interposita mora, perfecta est in ipso præsentis nostri Conventus exordio, cum omnium nostrum lætitia et plausu singulari. In illa namque cognovimus tum consiliorum gravitatem summam, tum eximiam prudentiam doctrinæ sacræ et eloquentiæ luminibus ornatam, denique caritatem illam, qua S. Congregatio sibi semper constans et par rebus nostris studere et patrocinari non cessat.

Pro tam insigni E. E. P. P. in nos et hanc Hiberniæ Ecclesiam Studii et Amoris monumento, gratias agimus quam maximas, simulque spondemus ac pollicemur, nihil nos, opitulante Deo, pro viribus nostris non acturos, ut quæ tam sapienter et opportune ab Eminentiæ tua nobis commendantur, pro religionis bono, et sacri nostri Ministerii decore, ad effectum perducantur.

Hoc a nobis exigit misera, qua utimur, temporum conditio, siquidem compertum est, divinas humanasque leges ab impiis federatis hominibus philosophorum titulo proterve abutentibus jacere palam spretas et conculcatas, illorumque conatus et molimina eo omnia spectare, ut oblitteratis, si fieri possit, in hominum mentibus religionis principiis, quibus vel ipsa totius civilis Societatis fundamenta innituntur, corruptæ Naturæ cupiditatibus liberius indulgeant, et obsequium spiritualibus et terrenis potestatibus debitum omnino exequantur. Quæ inde secuta sint omnis generis Calamitates et Mala quis ignoret? Quis neget? Quis bonus non defleat?

Nostrum profecto est præcipue, immo cujusvis ordinis Ecclesiasticorum, hisce ingentibus malis ex novorum errorum portentis scaturientibus, agmine facto et in aciem instructo, quantum possumus, occurrere Verbo Vitæ in doctrina sana, et exemplo irreprehensibili; ut eos qui contradicunt efficaciter arguere valeamus.

Ad juvenes in sortem Domini vocatos atque sacris disciplinis in Collegio imbuendos quod attinet, maxime interest, uti sapienter monet Eminentiæ tua, ut sanæ doctrinæ pabulo enutriantur, atque a noxio vel suspecto arceantur: Cavendum item ab inutilibus et stultis quæstionibus quæ lites generant. In dubiis vero de quibus salva fide et pace in Scholis hinc inde disputatur cum Nobis exploratum sit quot, et quam eximiis præconiis Summi Pontificis et Ecclesia universa omni ævo exornaverint doctrinam S. Augustini, et S. Thomæ fidelissimi ejus interpretis, hos tanquam duces et Magistros in ejusmodi quæstionibus amplectendos et sequendos curabimus.

Neque minus nobis cordi erit, omni qua par est grati et obsequentis animi significatione, dignos nos comprobare insignis accepti beneficii a Serenissimi Regis nostri Augustique Senatus liberalitate et Munificentia; itemque pro tali tamque prospero eventu bonorum omnium largitori Deo. Opt. Max. immortales gratias habere.

Ingemiscimus profecto vel inter eos qui Catholicos se profitentur, nonnullos reperiri, qui vel falsæ pietatis specie vel ingenii luxuriantis illecebris adducti, dogmata dogmatumque ab Ecclesia Dei sancita vocabula emollire et extenuare conantur; et spreta communi Ecclesiarum omnium auctoritate, Doctores legis se exhibentes, ad vaniloquia et profana convertuntur; non satis attendentes concitari inde Spiritum Contentionis cujus consuetudinem non habet Ecclesia Dei. His constanter opponemus præclarum Augustini effatum—doctrinam Veritatis positam esse in Cathedra Unitatis—proindeque vere Catholicorum Nemini licere a Sedis Apostolicæ Magisterio se subducere, a qua una Maximus Doctor Hieronymus ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Hanc salutarem sentiendi et loquendi regulam a Majoribus nostris accepimus, quibus nulli priores unquam fuere in agnoscenda tuendaque Romani Pontificis suprema in universos Christi fideles divinitus instituta jurisdictione et auctoritate: Cujus, ut et cæterorum Catholicæ fidei dogmatum sacratissimum depositum nobis commissum, fideliter custodiemus inviolatum, Successoribus nostris tradendum.

Interim, Nos et Collegium cui præsumus S. Congregationis patrocínio enixè commendantes necnon Deum Opt. Max. indefinenter exorantes ut EMINENTIAM TUAM, ad Ecclesiæ bonum et decus, quam diutissime sospitet servetque incolumem, singulari cum obsequio ex animo subscribimur.

Eminentissime Domine,  
Vestri humillimi et addictissimi in Domino Servi,  
Dublinii, 17 Nov., 1796.

F. JOH. THO. Archiep. Dubliniensis, &c.  
Bos. Archiep. Tuamensis.  
P. J. PLUNKETT, Epus. Midensis.  
PHILIPPUS, Derrensis Epus.  
DANIEL, Epus. Darensis et Leighlinien.  
THOMAS HUSSEY, Collegii Præses.

RICHARDUS, Armacanus, &c.  
THO. Archiep. Casseliensis.  
FRAN. MOYLAN, Epus. Coragiensis.  
GERARDUS TEAHAN, Epus. Kerriensis.  
EDMUNDUS FRENCH, Epus. Elphinensis.

Concordant cum Autographis,  
F. JOH. THO. Dublinien.



## ANSWER.

## APPENDIX No. 6.

MOST EMINENT AND MOST REVEREND LORD,

SINCE the receipt of your very welcome letter, bearing date the 9th of July last, and which was handed to us by the Archbishop of Dublin, we could not assemble together before the present day. Forthwith, at the very opening of our present meeting, the letter was read, to the great joy and singular satisfaction of all of us; for in it we have recognised, at the same time, counsels of the greatest moment, and singular prudence adorned with the lights of sacred doctrine and eloquence, and, finally, that charity with which the Sacred Congregation has ever uniformly continued to attend to and watch over our interests. For so remarkable a monument of the zeal and affection of your eminence towards ourselves and the Church of Ireland we tender our most grateful thanks, and, at the same time, engage and promise that, with God's assistance, as far as in us lies, we shall make every exertion to give, for the good of religion and the honour of our holy ministry, effect to the wise and opportune suggestions of your Eminence.

The unhappy state of the times in which we live demands this of us, as it is manifest that the Divine and human laws are openly despised and trampled on by impious confederated men, who wantonly abuse the name of philosophers—whose endeavours and exertions all aim at obliterating, if possible, from the minds of men, the principles of religion on which the very foundations of all civil society are based, that they may more freely gratify the passions of corrupt nature, and entirely shake off the obedience due to spiritual and temporal authority. And who is ignorant of the calamities and evils of every sort that have been the result? Who denies their existence? What good man does not mourn over them? It is, truly, our duty in particular, as it is also that of Ecclesiastics of every order, to oppose those gigantic evils, engendered by recent portentous errors, in compact body, and firm array, with the Word of Life, in sound doctrine and irreproachable example, so that we may be able to reprove effectively those who gainsay. In reference to the youth who are called to the inheritance of the Lord, and to be trained up in the College in sacred discipline, it is, as your Eminence wisely remarks, a matter of the greatest importance to have them nourished with the food of sound doctrine, and restrained from noxious or suspected food. They must also be guarded against those useless and foolish questions which generate disputes. But in matters of opinion which are discussed in the schools without prejudice to faith or charity, since we are aware of the many and singular encomiums which the sovereign Pontiffs and the entire Church have at all times bestowed on the doctrine of St. Augustine, and of St. Thomas, his most faithful interpreter, we shall take care that these be adopted and followed as guides and masters in such questions. Nor shall we be less solicitous about approving ourselves, by every suitable expression of grateful and dutiful feelings, worthy of the illustrious favour received from the liberality and munificence of our most serene King and august Parliament, and also of rendering, for an event so great and so auspicious, unceasing thanks to the great and good God, the Giver of all good gifts. We deeply deplore, indeed, that, even amongst those who profess themselves Catholics, are found some who, led on by the appearance of a false piety, or by the allurements of licentious genius, endeavour to smooth down and weaken the dogmas of the Church and the consecrated language of these dogmas, and, despising the common authority of all the Churches, have constituted themselves doctors of the law, and given themselves up to profane and foolish speech, not sufficiently considering that thereby the spirit of contention is awakened—a spirit so foreign to the Church of God. To such we shall constantly oppose that renowned saying of Augustine, “That the doctrine of truth is placed in the chair of unity,” and that, therefore, it is not lawful for any true Catholic to withdraw himself from the teaching of the Apostolic See, from which alone that great doctor, Jerome, earnestly desired to receive the rule by which to judge and speak. This salutary rule of judging and speaking we have received from our predecessors, who were ever foremost in acknowledging and defending the divinely instituted supreme jurisdiction and authority of the Roman Pontiff over all the faithful of Christ; the most sacred deposit of which dogma, as well as of the other dogmas of Catholic faith, was committed to us, and we shall faithfully guard it inviolate, to be so transmitted to our successors. In the meantime, earnestly commending ourselves, and the College over which we preside, to the protection of the Sacred Congregation, and also unceasingly imploring the great and good God to protect and preserve for a very long time your Eminence in safety, for the good and glory of the Church, we subscribe ourselves, with profound reverence,

Most Eminent Lord,  
Your most humble and devoted Servants in the Lord,  
at Dublin, 17th November, 1796.

Reply to communication from Cardinal Prefect of Propaganda at Rome, to Trustees of College of Maynooth.

## APPENDIX. No. 7.

## APPENDIX, No. 7.

## Papers of Questions.

## PAPERS OF QUESTIONS ADDRESSED BY THE COMMISSIONERS TO THE SUPERIORS AND OFFICERS OF THE COLLEGE.

Paper A.  
President and  
Bursar.

## PAPER A.—QUESTIONS ADDRESSED TO THE PRESIDENT AND BURSAR.

1. What was the income of Maynooth College, arising from parliamentary grant, land, houses, interest of money, burses, fees, or deposits from students, or other sources, in the financial years of 1844, and 1852, respectively?
2. What sums has the College received from bequests or private gifts since November 27, 1826?
3. How much, and what parts, respectively, of its annual income, derived from all sources, are legally applicable to the general purposes of the College, at the discretion of the Trustees, or any other person; and how much can be lawfully applied to certain, and what specific objects?
4. How, and by whom, is the annual expenditure of the College audited, and what is the nature of the control exercised by the Trustees over the details of such expenditure?
5. Is any account of the annual expenditure of the College submitted to the Visitors at their annual visitation?
6. State the expenditure of and for the College, out of all sources of income, in every year from the year 1844 to the year 1852, inclusive, under the several heads of outlay, distinguishing, as far as practicable, the expenditure out of funds supplied by the State from the expenditure out of the income from other sources, and the purposes to which the income last mentioned has been applied.
7. Give an account of the sums expended in the erection of new buildings at Maynooth College since 1825, distinguishing the funds respectively furnished from the general resources of the College, and from specific parliamentary grants, or from the Board of Works.
8. What has been the amount expended by the College itself, year by year, since the year 1825, in the repairs or extension of their lecture-rooms, library, museum, and other buildings, respectively, and in the purchase of books, instruments, furniture, and other requirements for the same? From what sources are such funds procured; and are you of opinion that a sufficient proportion of the funds of the College is applied, or legally applicable to such purposes?
9. State the names and salaries of the present President, Vice-President, Professors, and other officers of the College, also what fees, allowance for commons, or collateral advantages are attached to the said offices.
10. State the number and salaries of the servants of the College, and the total expense incurred by the College for their services.
11. How many students were on the books of the College on the 16th of April, 1844, and on the 16th of April, 1853, distinguishing them into Dunboyne students, and the several classes of the other students, senior and junior, respectively, students holding burses or exhibitions, and pensioners, or students making annual or other payments to the College?
12. How many students entered College in each of the years from 1844 to 1853, inclusive, respectively; and how many in each and the same years have obtained priest's orders?
13. How many have been expelled or otherwise removed from the College within the same period, and how many have left it from unwillingness to enter into holy orders, or from any other cause?
14. How many students of the College have died, or been by ill health permanently disabled from prosecuting their studies within the same period in each year?
15. State the number, names, and amounts of the different burses established in the College, and the conditions upon which they have been granted.
16. Are any, and which of the said burses held by students, enjoying any other, and what means of support from the College? Is there any case in which more than one burse is held by one person, or in which one burse is divided among two or more students?
17. In what manner is the income which arises from a burse during its vacancy disposed of? Is it applied to any special purpose, or to the general funds of the College?
18. By whom is a student selected to receive a burse, and on what principle is such selection made from among the persons competent to receive it? Is it usually given to a student on his entrance into College, or at a more advanced period of his course, as a reward for distinguished merit, or upon what principle is the selection made?

Paper B.  
Professors.

## PAPER B.—QUESTIONS ADDRESSED TO THE PROFESSORS.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?
2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on



what subjects do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

APPENDIX. No. 7.  
Papers of Questions.  
Paper B.  
Professors.

PAPER C.—QUESTIONS ADDRESSED TO THE PRESIDENT AND PROFESSORS.

Paper C.  
President and  
Professors.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

2. Has the average age increased or diminished since the year 1845?

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

5. Is any, and what, entrance fee or other sum paid by each student to the College; and, if so, at what times?

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

10. How many candidates have been rejected in each year since the year 1844, respectively specifying the districts from which such candidates presented themselves?

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

15. Of how many years does the complete course of collegiate study consist?

16. Has any, and what change in this respect been made since the increased grant of 1845?

17. What number of the students, since 1845, have commenced their studies in College in each several class?

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

20. What is the subject and course of study for each year of the complete collegiate course?

21. Is a student of more than usual ability or industry permitted to compress the

## APPENDIX. No. 7.

Papers of Questions.  
 Paper C.  
 President and  
 Professors.

subjects of two year's courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

24. What is the usual or average number and value of the premiums given at each examination?

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

Paper D.  
 President.

## PAPER D.—QUESTIONS ADDRESSED TO THE PRESIDENT.

1. How long have you held the office of President?

2. Did you hold any, and what, office in College previously to your appointment as President; and how long did you hold such office?

3. Describe generally your duties as President?

4. Describe generally your powers as President?

5. Of whom does the Council of the President consist?

6. Describe generally the duties and powers of the President and his Council?

7. Have you any and what power, alone, or in conjunction with the Council, of making bye-laws for the management, government, and discipline of the College?

8. By whom, and in what manner, are bye-laws made in cases where you have not that power?

9. Are the bye laws of the College printed? and what means are taken to communicate them to the Visitors, to the Trustees, and to the students of the College respectively?

10. Are the bye-laws in any respect at variance with the statutes? Do they in any respect modify, qualify, or interpret the statutes?

11. Are there any, and what, stated times of meeting for the President and his Council?

12. Do you take any, and what, part in the half-yearly examinations of the students? Are you invariably present at such examinations?

13. Do you take any, and what, part in the literary or theological instruction of the students? Are you frequently present at the lectures given by the professors?

14. Have any, and which, of the officers or professors been absent from the College, within the last five years, for any longer period than that prescribed by the statutes; and if so, under what circumstances?

15. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students?

16. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

17. Are all the powers of the President exercised by the Vice-President during the absence or illness of the President? If not, which of them can he not exercise, and what provision is made to prevent any inconvenience from the dormancy of those powers?

18. Please to mark with the letter *M* in the accompanying catalogue, so far as you are able, the names of the bishops and priests who have been educated at Maynooth.

19. Do you think the list so marked will accurately represent the number of the priests who have been educated at Maynooth, and are now resident in Ireland?

20. Within what limits do you suppose it may be defective?

21. Have the goodness to extract from the books of the College the number of the students who have quitted Maynooth after receiving Holy Orders, during the last twenty years preceeding December 31, 1852.

Paper E.  
 Deans.

## PAPER E.—QUESTIONS ADDRESSED TO THE DEANS.

1. What office do you hold in the College of Maynooth, and how long have you held the same?

2. Did you hold any, and what office, previously to your present appointment, and how long did you hold the same?



3. At what time was the office established which you now hold?
4. Describe your ordinary daily duties as Dean?
5. Describe any additional duties which you perform on special occasions?
6. In what manner is the duty of superintending the discipline of the students distributed among the four Deans?
7. In how many and what classes are the students distributed in relation to discipline, residence, and mutual intercourse?
8. In what manner, and by whose sentence, is a student punished for neglect of discipline or for any graver offence?
9. Have any of the statutes relating to the discipline of the College fallen into disuse, or are they all invariably enforced?
10. How many of the students have been absent during vacation in each of the last five years?
11. Do the authorities of the College discourage such absence either in the students generally, or in any particular body of them?
12. Is any allowance made to the students for travelling expenses, or for maintenance during their absence?
13. Is it your duty to take any, and what part, in the literary or theological instruction of the students, or in the examinations, or to be present at the lectures or examinations?
14. In what way do you direct or assist the students in the exercises practised out of class?
15. Did any, and what change, take place in the duties of the Deans or in the manner of performing them, or in the mode of distributing them, consequent upon the increase which was lately made in the number of junior Deans?
16. Are the buildings of the College and their distribution well adapted to the discipline of the students, or can you suggest any alteration in this respect?
17. Can you make any suggestion with regard to the discipline of the students, and more especially with regard to the time allowed them for relaxation, which, in your opinion, would be likely to promote the general interests of the College, and the objects for which it was founded?
18. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.
19. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

## PAPER F.—QUESTIONS ADDRESSED TO THE VICE-PRESIDENT.

Paper F.  
Vice-President.

1. How long have you held the office of Vice-President?
2. Did you hold any, and what, office in College previously to your appointment as Vice-President; and how long did you hold such office?
3. Describe generally your duties as Vice-President?
4. Describe generally your powers as Vice-President?
5. Are the bye-laws of the College printed? and what means are taken to communicate the bye-laws to the visitors, to the Trustees, and to the students of the College respectively?
6. Are the bye-laws in any respect at variance with the Statutes? Do they in any respect modify, qualify, or interpret the Statutes?
7. Do you take any, and what, part in the half-yearly examinations of the students? Are you invariably present at such examinations?
8. Do you take any, and what, part in the literary or theological instruction of the students? Are you frequently present at the lectures given by the professors?
9. Do you take any and what part in the moral and religious instruction of the students?
10. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students?
11. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded.
12. Are all the powers of the President exercised by the Vice-President during the absence or illness of the President? If not, which of them can he not exercise, and what provision is made to prevent any inconvenience from the dormancy of those powers?
13. Please to mark with the letter *M* in the accompanying catalogue, so far as you are able, the names of the bishops and priests who have been educated at Maynooth.
14. Do you think the list so marked will accurately represent the number of the priests who have been educated at Maynooth, and are now resident in Ireland?
15. Within what limits do you suppose it may be defective?
16. Have the goodness to extract from the books of the College the number of the students who have quitted Maynooth, after receiving Holy Orders, during the last twenty years preceeding December 31, 1852.

## APPENDIX, No. 7.

Papers of Questions.  
 Paper G.  
 President, Vice-President, Deans, and Professors.

## PAPER G.—QUESTIONS ADDRESSED TO THE PRESIDENT, VICE-PRESIDENT, DEANS, AND PROFESSORS.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated ; and under what circumstances ?
2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students ?
3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students ?
4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students ?
5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students ?
6. What are the specific duties of the monitors, and by whom are they appointed ?
7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing ?
8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period ?
9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms ?
10. In what manner is the time of the students who so remain employed ? and what assistance or direction do they receive in their studies ?
11. What classes of the students are admitted to read in the library ? Are any members of the College permitted the use of books out of the library, and on what terms ?
12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year ?
13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading ?
14. Are the students permitted to possess books for their private reading ; and if so, under what restrictions, if any ? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books ? Does any, and what, restriction exist as to the admission of newspapers into the College ; and if so, is such restriction enforced strictly or otherwise ?
15. Are there any regulations as to the correspondence of the students with persons outside the College ? Is there any power vested in the College authorities of inspecting the letters written or received by them ? if so, in what cases ? Has such power, to your knowledge, been ever exercised ?
16. What regulations exist as to visits of the students in one another's rooms ?
17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes ? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given ?
18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise ; and whether, in your opinion, any deficiency exists in this respect ; and if so, what change you would suggest.

Paper H.  
 Visitors, Trustees,  
 and Roman Catholic  
 Bishops.

## PAPER H.—QUESTIONS ADDRESSED TO VISITORS, TRUSTEES, AND ROMAN CATHOLIC BISHOPS.

Whether it is desirable or practicable, in your opinion, to raise the standard of proficiency required at present on admission to the College of Maynooth, regard being had to the condition of the preparatory schools ? Whether the standard of general instruction in the junior department is satisfactory ? and whether in that department the sphere of instruction is sufficiently comprehensive, and the staff of instructors sufficiently large, for the purpose of a good general education ? Whether it is desirable, in your opinion, to make any alteration in the course of instruction either as to the subjects themselves or the time devoted to them ?

Paper I.  
 Bursar.

## PAPER I.—QUESTIONS ADDRESSED TO THE BURSAR.

You are requested to furnish to the Commissioners the following particulars relating to the buildings erected with the funds granted for that purpose by Parliament in the year 1845, viz. :—

1. The situation, length, depth, height, and general description of the edifice ?
2. The number and names of the public rooms therein, and the length, height, and breadth of the lecture-rooms, reading-room, refectory, library, and any other important room therein ?



3. The number of students who can receive accommodation in it, giving every student a separate bedroom; and the average accommodation which is given to each student, stating the height, length, and breadth of his bedroom?

4. Was any, and what sum expended by the College in aid of the Parliamentary grant of £30,000, in the erection of the new buildings, and out of what fund did the same come?

5. Was any, and what sum expended by the College in the furniture of the kitchen, refectory, or other public rooms in the new buildings?

6. Any other particular that you think material connected with the new buildings, and the sums expended on their erection, repairs, and furniture; also on the general condition of all the College buildings, and the probable annual average expense of keeping them in proper repair?

7. Describe, as well as you can, the state of the College with respect to the accommodation of the students, and their condition and comforts generally, as it exists at present, and as it existed before the grant of 1845?

8. What furniture is now usually supplied to each student, and what was the practice in this respect before the grant of 1845?

9. Are the buildings of the College insured against fire for any and what sums, and what provisions are made to prevent loss by fire; and are these provisions, in your opinion, adequate; and can you suggest any improvements in this respect?

10. What annual sum is assigned out of the College funds for the support of the College chapels?

APPENDIX, No. 7.  
Papers of Questions.  
Paper I.  
Bursar.

PAPER J.—QUESTIONS ADDRESSED TO THE SECRETARY TO TRUSTEES.

Paper J.  
Secretary to Trustees.

1. How long have you held the office of Secretary to the Trustees?  
2. What are your present duties, and what changes have taken place in them since your appointment?

3. What is your present salary, and what additions have been made to it since your appointment?

4. How often do the Trustees meet in each year? 5. How often have they held meetings since the 1st of January, 1826, their dates and duration? 6. State the dates of each meeting since 1st of January, 1844, and the names of the Trustees who attended same. Also state the average duration of the meetings of the Trustees.

7. Be so good as to furnish to the Commissioners a copy of all the statutes, rules of piety, &c., enacted by the Trustees since the 1st of January, 1827, *i.e.*, of all the existing rules and Statutes other than those contained in a document entitled “Statuta Collegii et regulæ pietatis Coll. R. Catholici apud Maynooth.” which was presented by Dr. Crolly, when President, to the Commissioners of Education Inquiry?

8. Also furnish a copy of every statute, decree, warrant, order, or other document issued by the Trustees in consequence of, or connected with the increased grant made by Parliament in the year 1845?

9. What records have you of leave of absence given, within the last ten years, by the Trustees to the President, Vice-President, professors, or any other officers of the College?

10. Can you suggest any improvement in the relation of the Trustees to the College, or in the manner in which their business is usually conducted?

PAPER K.—QUESTIONS ADDRESSED TO THE THEOLOGICAL PROFESSORS.

Paper K.  
Theological Professors.

1. What doctrine is taught by you on the subject of an oath pledged to, or a contract made with a heretic by a Roman Catholic; whether it is of equal validity and equal obligation with an oath pledged to, or a contract made with a Roman Catholic in the same matter?

2. Whether the doctrine is still taught in Maynooth College, which is found in a note appended to the evidence of Rev. Dr. Slevin, in the Appendix to the Eighth Report of the Commissioners of Irish Education Enquiry, p. 222, to wit:—“The spiritual compulsion of which the Pope speaks, and the physical coercion employed by the laws in some countries against heretics, both regard a state of things when one or more would attempt to introduce heresy, and form a sect in a purely Catholic country. This appears evidently from the Pope’s words quoted above (in his Bull ‘*Ad tuas manus*,’ dated August 8, 1748, and addressed to the Primate, Archbishops, and Bishops of Poland), in which he distinctly states, that *compulsion of any sort cannot be employed*, when they are tolerated by the laws. It is not fair, therefore, to wrest a law, or an observation, that regards only heretics who are disturbers of social order, and endeavour to apply it to Protestants incorporated into a nation, or forming a sect tolerated by the laws.”

3. What is the doctrine taught in Maynooth upon the question, whether the Pope can decide as to the right or duty of revolt against the civil power, so as to bind the consciences of Roman Catholics?

4. Do you teach, or how do you deal with those chapters in the course of moral theology, which treat of the duties of the married state? What is the class-book or house treatise in use in Maynooth College on these subjects?

5. In what manner do the professors who lecture in dogmatic theology, execute the

APPENDIX, No. 7.  
Papers of Questions.  
Paper K.  
Theological Professors.

provision of the Statutes, c. 5, s. 3:—"Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class, that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever?" In what way is this doctrine specifically inculcated?

6. In what manner are the provisions of the Statute, c. 5, s. 2, carried into effect:—"Let the course of theology for the year be arranged at a previous deliberation by the President, Vice-President, Theological Professors, Counsel being previously entered into, scil. the heads of sacred science to be explained, the authors to be used, the books to be consulted; but if the professor shall, by his own industry, have compiled any portion of this course of instruction, we order that such should be submitted to the same Council and a decision be waited for?" Is it the practice for the professors to submit treatises of their own compilation to such a Council, and how is the decision given? Are there any house treatises in moral as in dogmatic theology? and if not, why not?

7. In what manner are the provisions of the Statute, c. 5, s. 4, carried into effect:—"All the Masters being convened by the President, and the Council being unanimous, let tablets be drawn up, setting forth the subject matter and order of instruction, the authors required and adapted to the several classes; and let these tablets, unless changed by the Trustees, serve as received formularies?" Is it the practice for the authors required and adapted to the several classes to be submitted to the Council of the President and Masters, and their unanimous approval to be taken before the tablets are drawn up and adopted as formularies?

8. In what manner do the Professors mingle with the students out of lecture? Do they exercise any formal authority over them? In what mode are they enabled to secure that their pupils shall be modest and docile? Have they any opportunities of directing their conduct by their example in the refectory, the prayer-halls, the public walks, and during the hours of recreation? and if not, might such opportunities be afforded with advantage to the students, and without inconvenience to the Professors?

Paper L.  
Physician and Surgeon.

#### PAPER L.—QUESTIONS ADDRESSED TO THE PHYSICIAN AND SURGEON.

1. How long have you been [Physician or Surgeon] to the College of Maynooth? What is the mode of your remuneration? If by salary, has that salary received any and what increase within the last ten years; and if so, when was that increase made?

2. How many visits do you pay to the College of Maynooth in each year in pursuance of the ordinary duties of your office without any special summons? How many extraordinary visits, or visits in pursuance of any special summons or invitation do you make on an average in each year? What fee do you receive for such extraordinary visits?

3. Do the students generally seem to be previously aware of your ordinary or extraordinary visits, so as to be ready to consult you on such occasions? Have they, generally, full opportunity of consulting you without previously communicating with Mr. O'Kelly, or informing him that they are about to consult you? On whose authority, or by whose advice, or at whose request, are you generally called in or specially summoned?

4. To what diseases are the students of the College chiefly subject? Is there any predisposing cause to disease among the students, arising from their diet, lodging, discipline, the site of the College, or otherwise?

5. Do the infirmaries require any, and what alterations or additions, to make them fit for the reception and accommodation of the students? Are the infirmary arrangements well calculated to secure adequate medical and surgical assistance to the students, or can you suggest any improvements therein?

6. Please to make any suggestions that occur to you as likely to promote the general health of the students, and, in particular, are you of opinion that the use of cocoa by the students at their morning and evening meals is likely to be injurious to the health of any of them, or to make them less capable of studying; and state whether, having regard to their necessary studies and sedentary lives, tea would not be a better breakfast beverage than cocoa.

Paper M.  
Dr. O'Kelly, Resident  
Medical Attendant.

#### PAPER M.—QUESTIONS ADDRESSED TO DR. O'KELLY, Resident Medical Attendant.

1. What is your profession? Have you been examined and admitted a Surgeon by any, and what College? Are you a Bachelor or Doctor in Medicine? If so, state in what college or university you obtained such degree, and at what time?

2. Have you been licensed to practise as an apothecary by the Apothecaries' Hall, or by any other, and what body? and if so, when did you obtain such licence?

3. How long have you been the Medical Attendant at Maynooth College? What are your ordinary duties as such Medical Attendant?

4. Do you visit the infirmary at the same hour every day? Is any, and what fixed hours for your ordinary visits prescribed by the Trustees or other authorities of the College? Do you attend punctually at such hours, or are you so much as half an hour late once in the week, on an average? Are you so often as once a month, on an average, one hour or two hours later than the regular time for paying such visits?

5. What salary or other fees do you receive for your attendance on the students? Has your salary received any, and what increase, within the last ten years; and if so



when, and why was such increase made? Does your said salary include all charges for medicines furnished to the students by you: and if not, state what sums you have received for medicines furnished to the students within each of the last five years? Have you any, and what assistants in your said office? and if you have, state the names and the nature of the duties performed by such assistants, and their respective qualifications as physician, surgeon, or apothecary, and the college or hall in which they obtained such qualifications? State whether such assistants are paid by the College or by you?

6. Do you receive any, and what fees or annual sums from the Professors or other authorities of the College?

7. Who is the surgical attendant on the students of the College? Have you authority to determine in what cases it is necessary to call in surgical assistance? if not, on whose advice or recommendation is it usual to require such assistance? Have you ever known of an instance in which a student with a fractured limb was not attended by the regular Surgeon of the College; and if so, can you state why you did not require the assistance of the Surgeon? State on what occasions, and how often, you have required the Consulting Physician of the College to pay any visits beyond his ordinary monthly visits in each of the last five years?

APPENDIX, No. 7.  
Papers of Questions.  
Paper M.  
Dr. O'Kelly, Resident  
Medical Attendant.

PAPER N.—GENERAL QUESTIONS, addressed to Foreign Seminaries or Colleges professedly destined to the Education of Secular Clergy.

Paper N.  
General Questions  
for Foreign Colleges.

#### *General Government.*

1. Is your Seminary or College under the immediate government of a bishop? Who is chiefly charged with its superintendence?

2. What officers are employed in the teaching and management of your Seminary or College?

3. Do the professors take part in the management or direction?

4. What is the number of students, and the number annually ordained from your Seminary or College?

5. At what age are the students admitted, and what studies must they have made before admission?

6. How many years may students remain in your Seminary or College? Are they generally pensioners or burscholders; and if burscholders, have the burses which they hold been founded by the State, or by individuals?

7. Who has the right of admitting or expelling students? Is the power of expulsion limited to certain specified cases, or is it left to the discretion of the directors or superiors; and if so, to what number of them, and under what restrictions?

8. Are there any extern, or any lay, professors or teachers? Are there any extern students?

#### *Discipline.*

1. Are the students forbidden by the rules of the Seminary or College to go outside its bounds?

2. Can the students pay or receive visits at their own discretion; and if not, is permission in this matter readily given?

3. How are the hours of the day distributed for the several functions of prayer, study, lectures, recreation, meals, repose, &c.?

4. Do the directors and professors take their meals in company with the students?—Do they associate with them in recreation?—Do they join them in religious exercises?

5. What is the length of the vacation?—Are there both ordinary and extraordinary days of recreation?

6. Are the students permitted to possess books for their private reading; and if so, under what restrictions, if any?

7. Have you a public library within your Seminary or College?—What classes of students are admitted to read in the library?—Are any members of the Seminary or College permitted the use of books out of the library, and on what terms?

#### *Teaching.*

1. What are the subjects of the special theological course in your Seminary or College, such as dogmatic and moral theology, Sacred Scripture, ecclesiastical history, &c.?

2. Do lectures in the Hebrew or Greek language form any part of the special theological course?

3. Is any encouragement given to the pursuit of general studies, concurrently with the special theological course?

4. Are any lectures given on any branch of philosophy or letters?

5. Are any lectures given in chemistry, or medicine, or architecture, or agriculture?

6. How many years are devoted to the study of theology, philosophy, or letters, respectively, if such are studied in your Seminary or College?

7. What authors or text books are principally followed in the public lectures?—Are any house treatises, or manuals specially prepared for the use of the students, employed in such lectures?

8. In each department how many lectures are given in the week, or other period of time?

APPENDIX, No. 7.  
 Papers of Questions.  
 Paper N.  
 General Questions.

9. Do the professors or lecturers give any private instruction to individual students? Is such instruction permitted or encouraged?
10. Is natural philosophy studied concurrently with moral philosophy, or is a distinct period of the course of study devoted to natural philosophy exclusively?
11. Is the lecture of each class conducted by interrogation, or exposition, or dictation, or by some or all of these methods?—What language is employed in the lecture room?
12. What are the exercises by way of examination, disputation, written dissertation, or otherwise, in which the students are required to take part?
13. Are such exercises in Latin, or in the vernacular tongue?
14. Are rewards given for distinguished merit?—Do you confer degrees, or honorary distinctions, in theology, philosophy, or letters?

*Religious Education.*

1. What are the exercises of piety or devotion prescribed by the rules of the Seminary or College?
2. What special means are taken to instruct your students in the Christian virtues, and in the duties of a Christian life?
3. What special exercises or other means are practised to form the students to a spiritual life, and to the holiness of the clerical character?

Paper O (1).  
 Special Questions  
 for the Empire of  
 France.

PAPER O (1).—SPECIAL QUESTIONS for the EMPIRE of FRANCE.

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?
2. Is there a seminary in every diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?
3. Are the studies in the seminaries conducted according to rules and regulations emanating from the State through the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?
4. Are students destined for the clerical order allowed or required to make their studies in letters or humanity in the public schools, or *gymnases*, open to the laity?
5. Are such students allowed or required to make their studies in philosophy in the public colleges, or *lycées*, open to the laity?
6. Do such students ever proceed to the universities and there graduate in theology before entering a seminary? Does this frequently occur?
7. Are the studies in the *gymnases*, *lycées*, and universities under the management of, or subject to, the approval of the State?
8. Does the Irish College still exist in Paris? Is it in any manner connected with the University of Paris? What number of students are there at present therein?
9. Is it permitted for Irish students to live as pensioners in French seminaries? Are any returns made by the seminaries to the Minister of Public Instruction, from which the number of such Irish students may be ascertained?
10. Are the "*Petits Séminaires*" branches of the diocesan seminaries, or separate institutions?
11. Is there an Irish College at St. Omer or at Bordeaux, at the present time; and if so, what is its present condition? Does it receive any contribution from the State?

Paper O (2).  
 Special Questions  
 for the Kingdom of  
 Spain.

PAPER O (2).—SPECIAL QUESTIONS for the KINGDOM of SPAIN.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?
2. Is there a seminary in every diocese, and are the diocesan seminaries under the exclusive direction of the bishop?
3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?
4. Are students destined for the clerical order allowed to make their studies in letters or philosophy in schools or colleges open to the laity?
5. Do such students ever proceed to the universities, and there graduate in theology, before entering a seminary? Does this often occur?
6. Is it permitted to Irish students to live as pensioners in Spanish seminaries? Are any returns made to the Minister of Public Instruction from which the number of such students, if any, may be ascertained?
7. What is the present state of the Irish College in Salamanca? What number of students are there now therein? Does it receive any contribution from the State?
8. Do such students generally graduate in theology in the University of Salamanca?
9. Are institutions analogous to the "*Petits Séminaires*" of France established in Spain? If so, what is their constitution?



## PAPER O (3).—SPECIAL QUESTIONS for the AUSTRIAN EMPIRE.

APPENDIX, No. 7.

Papers of Questions.  
Paper O (3).  
Special Questions  
for the Austrian  
Empire.

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

2. Is there a seminary in every diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

3. Are the studies in the seminaries conducted according to rules and regulations emanating from the State through the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?

4. Are students destined for the clerical order required or allowed to make their studies in letters or humanity in the public schools, or gymnases, open to the laity?

5. Are such students required or allowed to make their studies in philosophy in the public colleges, or *lycées*, open to the laity?

6. Do such students ever proceed from the *lycées* to the universities, and there graduate in theology, before entering a seminary? Does this frequently occur?

7. Are the studies in the *gymnases*, *lycées*, and universities under the management of, or subject to the approval of the State?

8. Are there any institutions specially devoted to the education of secular clergy, which unite within themselves the instruction of the *gymnase*, *lycée*, and diocesan seminary?

9. What are the numbers of students for holy orders educated within the Abbeys of Mölk and Krems-münster respectively? Are there any institutions of a like character on a larger scale within the Austrian dominions?

10. Are there any institutions in the Austrian Empire analogous to the "Petits Séminaires" in France? If so, what is their constitution?

11. Do students destined for the clerical order, whilst resident at an university live together in *Convictoria*, or Colleges set apart exclusively for such students, or how, if otherwise?

12. Is it permitted to Irish Students to live as pensioners in Austrian Seminaries? Are any returns made by the Seminaries to the Minister of Public Instruction, from which the number of such Irish Students, if any, may be ascertained? Is there an Irish College at Vienna?

## PAPER O (4).—SPECIAL QUESTIONS for the KINGDOM of PRUSSIA.

Paper O (4).  
Special Questions  
for the Kingdom of  
Prussia.

1. Is the education of the secular clergy of the Roman Catholic Church conducted in Seminaries exclusively, or partly in seminaries, and partly in schools and colleges open to the laity?

2. Is there a seminary in each diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

3. Are students destined for the clerical order exempted from the general law of the state in respect of their general education, or are they required to make their studies in letters and philosophy in the public schools and colleges in common with the laity, before commencing their special education?

4. Are such students required to graduate in theology in an university before entering a seminary?

5. Do students destined for the clerical order, whilst resident at the university, live together in *Convictoria*, or colleges set apart exclusively for such students; or how, if otherwise?

6. Are there any institutions in the Prussian dominions analogous to the "*Petits Séminaires*" in France? If so, what is their constitution?

7. Are the studies in the seminaries conducted according to rules and regulations emanating from or subject to the approval of the State?

8. Is it permitted to Irish students to live as pensioners in the Prussian seminaries? Are any returns made by the seminaries to the Minister of Public Instruction from which the number of such students, if any, may be ascertained?

9. Is the fabric of the seminaries maintained by the State? Are they in any way under the supervision of the Minister of Public Instruction?

## PAPER O (5).—SPECIAL QUESTIONS for the KINGDOM of BELGIUM.

Paper O (5).  
Special Questions  
for the Kingdom of  
Belgium.

1. Is the education of the secular clergy of the Roman Catholic Church conducted exclusively in seminaries, or partly in seminaries and partly in schools and colleges open to the laity?

2. Is there a seminary in every diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

3. Is the fabric of the seminaries maintained by the State? Are they in any way under the supervision of the Minister of the Interior?

4. Are students destined for the clerical order allowed to make their studies in letters or philosophy in schools or colleges open to the laity?

## APPENDIX, No. 7.

Papers of Questions.  
Paper O (5).  
Special Questions  
for the Kingdom of  
Belgium.

5. Do such students ever proceed to the universities, and there graduate in theology before entering a seminary? Does this frequently occur?
6. Is it permitted to Irish students to live as pensioners in Belgian seminaries? Are any returns made to the Minister of the Interior from which the number of such students, if any, may be ascertained?
7. Are institutions like those known in France by the name of "Petits Séminaires" established in Belgium? If so, what is their constitution?

Paper O (6).  
Special Questions  
for the Kingdom of  
Portugal.

## PAPER O (6).—SPECIAL QUESTIONS for the KINGDOM of PORTUGAL.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?
2. Is there a seminary in each diocese, and are the diocesan seminaries under the exclusive direction of the bishop?
3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Ecclesiastical Affairs? Is the fabric of the seminaries maintained by the State?
4. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools, or colleges, open to the laity?
5. Do such students ever proceed to the universities, and there graduate in theology before entering a seminary? Does this frequently occur?
6. Is it permitted to Irish students to live as pensioners in Portuguese seminaries, and are any returns made to the Minister of Ecclesiastical Affairs, from which the number of such students, if any, may be ascertained?
7. What is the condition of the Irish College in Lisbon? What number of students is there now therein? Does it receive any contribution from the state?
8. Do such students annually graduate in Theology in the University of Lisbon, or elsewhere?
9. Are institutions analogous to the "*Petits Séminaires*" in France established in Portugal? and if so, what is their Constitution?

Paper O (7).  
Special Questions  
for the Dominions of  
the Holy See.

## PAPER O (7).—SPECIAL QUESTIONS for the DOMINIONS of the HOLY SEE.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?
2. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools or colleges open to the laity?
3. Do such students ever proceed to the universities and there graduate in theology before entering a seminary? Does this frequently occur?
4. Is it permitted to Irish students to live as pensioners in Roman seminaries? Can the number of such students, if any, be ascertained from any returns made to the government of the Holy See?
5. What is the number of Irish students at present in the College of the Propaganda at Rome? Is any contribution made by the government of the Holy See to their support?
6. What is the condition of the Irish College at Rome, and what number of Irish students does it at present contain?
7. Are clergy destined for the Irish Mission educated in the College of the Propaganda? and if so, what is the annual number sent forth to the Irish Mission?
8. Are Irish students destined for the clerical order, or clergy destined for the Irish Mission, educated in the Collegio Romano? What is the average number of such Irish students or clergy?

## APPENDIX, No. 8.

## APPENDIX, No. 8.

## ANSWERS TO QUESTIONS ADDRESSED BY THE COMMISSIONERS TO THE SUPERIORS AND OFFICERS OF THE COLLEGE.

President's Answer  
to Paper A.

## ANSWERS of the Rev. L. F. RENEHAN, President, to the Questions in Paper A.

1. What was the income of Maynooth College, arising from parliamentary grant, land, houses, interest of money, burses, fees, or deposits from students, or other sources, in the financial years of 1844 and 1852, respectively?

The income of Maynooth College, arising from parliamentary grant and all other sources, in the financial years 1844 and 1852, respectively, was—

	In 1844.				In 1852.		
Parliamentary grant	£8,928	0	0	.	£26,360	0	0
Rent of land, &c.,	447	5	1	.	447	5	1
Interest of stock for burses,	548	15	3	.	597	18	1
Entrance fees of students,	535	3	3	.	533	7	6
Pensions of students,	2,659	5	6	.	—		
Total income,	£13,118	9	1	.	£27,938	10	8



2. What sums has the College received from bequests or private gifts since November 27, 1826?

APPENDIX, No. 8.

President's Answers to Paper A.

The principal bequests or gifts to the College since November 27, 1826, were, the library of the late Right Rev. Dr. Crotty, formerly President of the College, presented by his own order; and the Irish manuscripts (a collection of 100 volumes) and printed Irish books of the late Right Rev. Dr. Murphy, of Cork, presented by his brothers. The College received no bequest or gift in money, except the sums funded for burses, a statement of which, drawn up by the Bursar, is herewith transmitted.

3. How much, and what parts, respectively, of its annual income, derived from all sources, are legally applicable to the general purposes of the College, at the discretion of the Trustees or any other person; and how much can be lawfully applied to certain, and what specific objects?

The sum arising from the students' entrance fees, which annually varies, is the only portion of the College income legally applicable to the general purposes of the College, at the discretion of the Trustees or any other person. The income arising from burses can be applied only to the specific purposes for which such burses were founded—the education of students. The Dunboyne estate, though originally bequeathed without restriction or condition to the Trustees, and still, in mere law, at their disposal, may now be considered as practically applicable only to the “twenty senior students on the Dunboyne Establishment,” according to the 5th clause of the Act 8 and 9 Vic., c. 25. That act, too, leaves no part, however small, of the endowment it grants to the discretionary application of the Trustees for the general wants of the College, but appropriates a fixed maximum sum for the specific objects therein recited, to which alone these sums can be legally applied.

4. How, and by whom, is the annual expenditure of the College audited, and what is the nature of the control exercised by the Trustees over the details of such expenditure?

The accounts of the receipt and expenditure of the parliamentary grant have been forwarded annually, as the Act 8 and 9 Vic. c. 25, sec. 12, prescribes, to the Commissioners of Her Majesty's Treasury, and, on their reference, are annually audited by the Commissioners for Auditing Public Accounts. The Trustees examine the Bursar's accounts before they are thus forwarded to the auditors appointed by the Commissioners of the Treasury; and not only is the expenditure, in all its details, of the income at their own disposal regulated and directed by them, but no considerable sum, beyond the ordinary outlay for food and other such matters of necessity, can be expended in any department without the previous sanction or order of the Trustees.

5. Is any account of the annual expenditure of the College submitted to the Visitors at their annual visitation?

The accounts of the College have never been submitted to the Visitors, nor have they, who, of course, prescribe the order and proceedings of the visitation, ever intimated any disposition to examine these accounts, presuming, perhaps, that this task might be safely intrusted to the Commissioners for Auditing the Public Accounts.

6. State the expenditure of and for the College, out of all sources of income, in every year from the year 1844 to the year 1852, inclusive, under the several heads of outlay, distinguishing, as far as practicable, the expenditure out of funds supplied by the State from the expenditure out of the income from other sources, and the purposes to which the income last mentioned has been applied. 7. Give an account of the sums expended in the erection of new buildings at Maynooth College, since 1825, distinguishing the funds respectively furnished from the general resources of the College, and from specific parliamentary grants, or from the Board of Works. 8. What has been the amount expended by the College itself, year by year, since the year 1825, in the repairs or extension of their lecture-rooms, library, museums, and other buildings, respectively, and in the purchase of books, instruments, furniture, and other requirements for the same? From what sources are such funds procured; and are you of opinion that a sufficient proportion of the funds of the College is applied, or legally applicable, to such purposes? 9. State the names and salaries of the present President, Vice-President, professors, and other officers of the College; also what fees, allowance for commons, or collateral advantages are attached to the said offices. 10. State the number and salaries of the servants of the College, and the total expense incurred by the College for their services.

The several statements required have been drawn up by the Bursar, and accompany these answers. I entertain considerable doubts whether a sufficient proportion of the public funds of the College be legally applicable—I feel confident it is not applied—to the purposes enumerated in the query No. 8. How far the Maynooth Act of 1845 would warrant the application of any part of its grant to the repairs, or to furnishing even the public halls of the College, or the expenditure of a sum *sufficient* for constructing, fitting up, and, even on the most moderate scale, stocking a new museum (for there is none, as yet, in the College), or a sufficient annual sum for the purchase of books, instruments, and museum requisites, are legal questions on which I would desire a better opinion than my own.

The limited spaces vacant in the old library, the additional derangement of its order to which the introduction of large new purchases would tend, and, especially, the near approach of the time at which all the books of the old should be transferred to the new library, contributed to lessen the quantity of books that might otherwise with propriety have been purchased for the College the last two years.

11. How many students were on the books of the College on the 16th of April, 1844, and on the 16th of April, 1853, distinguishing them into Dunboyne students, and the seve-

APPENDIX, No. 8.  
President's Answers  
to Paper A.

ral classes of the other students, senior and junior, respectively, students holding burses or exhibitions, and pensioners, or students making annual or other payments to the College? A return of students on the books of the College, according to their several classes, &c., on April 16, 1844, and April 16, 1853:—

	April, 16, 1844.	April 16, 1853.
Dunboyne Students, . . . . .	12	19
Divinity Students of 4th year, 1st senior class, . . . . .	4	49
" " of 3rd year, 1st " " . . . . .	58	75
" " of 2nd year, 2nd " " . . . . .	72	78
" " of 1st year, 3rd " " . . . . .	80	76
Students in Class of Physics, &c., 1st junior class, . . . . .	64	59
" " of Logic, &c., 2nd " " . . . . .	79	76
" " of Rhetoric, &c., 3rd " " . . . . .	40	47
" " of Humanity, &c., 4th " " . . . . .	29	40
Total, . . . . .	438	519

The Bursar states that there were but 515 students actually *within* the College on the 16th of April, 1853: and informs me that in his books they are thus distinguished:—

	In 1844.	April, 1853.
Dunboyne Students, . . . . .	12	19
Students on full free places, . . . . .	183	491
" paying full pensions, . . . . .	100	—
" on half places, paying half pensions, . . . . .	116	—
" on burses, . . . . .	27	5
Total, . . . . .	438	515

12. How many students entered College in each of the years from 1844 to 1853, inclusive, respectively; and how many in each and the same years have obtained priests' orders?

A return of the number of students that entered College in each academical year from 1844 to 1853, inclusive, the academical year in this respect commencing on the 25th of August:—

In 1844, entered College, . . . . .	69
" 1845, " " . . . . .	142
" 1846, " " . . . . .	93
" 1847, " " . . . . .	90
" 1848, " " . . . . .	73
" 1849, " " . . . . .	105
" 1850, " " . . . . .	81
" 1851, " " . . . . .	93
" 1852, " " . . . . .	89
" 1853, " " . . . . .	85

The College register contains lists only of those who receive holy orders in the College chapel. Some few, however, of the students who become priests, receive no holy orders within the College, and very many of them do not there receive priests' orders; being called away from College by their respective bishops to be ordained elsewhere, and employed in the ministry. Of these latter ordinations no record is kept in College, because it very often has no authentic or official information when or where they take place. Lest, however, a return of the numbers on the College register, as annually ordained priests within the establishment, would not afford Her Majesty's Commissioners all the information sought by this question, I have, with much trouble, compiled a full return of the numbers also ordained outside the College, which I here subjoin in a separate column.

A return of the numbers of Maynooth students who have received priests' orders in each year (commencing on 1st January) from 1844 to 1853:—

Students ordained Priests.	In College.	Outside College.	Total.	Students ordained Priests.	In College.	Outside College.	Total.
In 1844	27	15	42	In 1849	29	40	69
1845	20	20	40	1850	19	41	60
1846	35	25	60	1851	36	34	70
1847	24	43	67	1852	34	34	68
1848	27	36	63	1853	38	30	68

13. How many have been expelled or otherwise removed from the College within the same period; and how many have left it from unwillingness to enter into holy orders, or from any other cause?

No student has been expelled from College, or rusticated, within the period from 1844 to 1853, inclusive. One student, however, was not allowed to re-enter College, and resume his place there. Of those who otherwise left the College without completing their studies, at times chosen by themselves, some retired only because they knew they were considered persons not likely to be ever well qualified for the sacred ministry, and because they were therefore advised to adopt some other state of life; others retired, not through want of intellectual or moral qualifications, but because they believed themselves not called by God to the priesthood. The motives of those that leave College are generally unknown, and never registered. All those, then, that left the College being distinguished into those deemed by others unworthy, or deemed by themselves uncalled, the numbers were—



	Of Unworthy.	Of Uncalled.		Of Unworthy.	Of Uncalled.
In 1844	4	8	In 1849	4	24
1845	6	4	1850	—	14
1846	5	12	1851	3	14
1847	7	17	1852	1	7
1848	3	12	1853	1	12

APPENDIX, No. 8.

President's Answers  
to Paper A.

14. How many students of the College have died, or been by ill health permanently disabled from prosecuting their studies within the same period in each year?

During the ten years from 1844 to 1853 inclusive, only five students died in the College. The first column of the following return shows the number of students who, while their names were still on the books, died either in the College or elsewhere; the second column gives the number of those whom sickness obliged permanently to relinquish their collegiate studies.

	Died.	Disabled by Sickness.		Died.	Disabled by Sickness.
In 1844	2	1	In 1849	4	2
1845	2	2	1850	2	2
1846	6	1	1851	5	4
1847	2	2	1852	4	5
1848	5	3	1853	5	2

15. State the number, names, and amounts of the different burses established in the College, and the conditions upon which they have been granted?

The statement of the number, names, and amounts of the different burses, &c., is furnished by the Bursar, who keeps the College accounts.

16. Are any, and which of the said burses held by students, enjoying any other, and what means of support from the College? Is there any case in which more than one burse is held by one person, or in which one burse is divided among two or more students?

No burse is held by a student who enjoys any other means of support from the College; and in no case is more than one burse held by any one person, or is a burse divided between two or more students.

17. In what manner is the income which arises from a burse during its vacancy disposed of? Is it applied to any special purpose, or to the general funds of the College?

The income arising from a burse during its vacancy since 1845 has been reinvested in Government 3½ per cent. stock, with the view of being applied *exclusively* to the special purpose for which that burse was founded, namely, the education, in Maynooth, of a candidate for the sacred ministry in some specified diocese or district in Ireland.

18. By whom is a student selected to receive a burse, and on what principle is such selection made from among the persons competent to receive it? Is it usually given to a student on his entrance into College, or at a more advanced period of his course, as a reward for distinguished merit, or upon what principle is the selection made?

The elector, or appointer to a burse is fixed by the founder, either under or without a defined principle of selection. The bishop is almost universally the elector, and his principle of selection is (except when some local or family interests of the founder claim attention), to provide the most meritorious candidate he can find for his clergy. Burses, being foundations for the education of ecclesiastical students beyond the number to which the parliamentary endowment extends, are given to students only on their entrance, and never as a reward of merit in College.

L. F. RENEHAN, President.

A RETURN of the NAMES of all the STUDENTS now on the BOOKS of MAYNOOTH COLLEGE, distinguishing the Dioceses from which they come, and the Classes in which they stand.

## DUNBOYNE ESTABLISHMENT.

Name.	Diocese.	Name.	Diocese.
Patrick Lavelle, . . .	Tuam.	Patrick O'Donnell, . . .	Cashel.
Michael O'Sullivan, . . .	Kerry.	Thomas Cahill, . . .	Kildare.
Charles Flanagan, . . .	Elphin.	Andrew Campbell, . . .	Derry.
Timothy Brosnan, . . .	Kerry.	Michael Cody, . . .	Ossory.
Michael O'Connor, . . .	Dublin.	Peter Foley, . . .	Killaloe.
James Carpenter, . . .	Kildare.	John Good, . . .	Galway.
Michael Malony, . . .	Clonfert.	Charles McAnley, . . .	Down.
John Flood, . . .	Meath.	John Rafferty, . . .	Armagh.
Edward Fagan, . . .	Ditto.		

## APPENDIX, No. 8.

President's Answers  
to Paper A.

## FOURTH YEAR'S DIVINES.

Name.	Diocese.	Name.	Diocese.
Colman Galvin, . . .	Clonfert.	John Quinn, . . .	Armagh.
Charles Flanagan, . . .	Derry.	James Monaghan, . . .	Kilmore.
Patrick Kearney, . . .	Ditto.	James Moran, . . .	Meath.
Patrick Crowe, . . .	Killaloe.	George Taaffe, . . .	Armagh.
Timothy Geoghegan, . . .	Kilmaeduaugh.	Thomas Mulkern, . . .	Clonfert.
James Flannelly, . . .	Tuam.	Edward O'Donnell, . . .	Derry.
Patrick Hurley, . . .	Killaloe.	Philip Connelly, . . .	Clogher.
Edward Griffen, . . .	Tuam.	James Germain, . . .	Dublin.
Daniel Slattery, . . .	Kerry.	John Ryan, . . .	Cashel.
Patrick O'Keeffe, . . .	Cloyne.	Pierce Power, . . .	Waterford.
James Barry, . . .	Ditto.	John Lonergan, . . .	Cashel.
Fintan Phelan, . . .	Ossory.	John O'Brien, . . .	Cloyne.
David Quinn, . . .	Limerick.	George M'Donough, . . .	Derry.
Thomas O'Malley, . . .	Tuam.	Robert Carberry, . . .	Cloyne.
James Geraghty, . . .	Ditto.	Augustin Kiusella, . . .	Kildare.
Daniel Lyden, . . .	Tuam.	William Maher, . . .	Cashel.
Daniel Cavanagh, . . .	Ossory.	Fintan Phelan, . . .	Kildare.
Joseph Flanagan, . . .	Dublin.	James Chadwick, . . .	Cashel.
James Connelly, . . .	Elphin.	Philip Scanlon, . . .	Ditto.
Andrew Hanrahan, . . .	Kilmaeduaugh.	Michael Hume, . . .	Kildare.
John M'Gann, . . .	Elphin.	John Clancy, . . .	Cashel.
Matthias Naghton, . . .	Ditto.	John Tuohy, . . .	Ditto.
Patrick Lowry, . . .	Ditto.	Robert Meyler, . . .	Dublin.
Patrick O'Regan, . . .	Cork.	John M'Ardle, . . .	Clogher.
James Murray, . . .	Elphin.	John Molumby, . . .	Cashel.
Richard Raftery, . . .	Clonfert.	John Meyers, . . .	Waterford.
Michael Guilfoyle, . . .	Meath.		

## THIRD YEAR'S DIVINES.

John Madden, . . .	Raphoe.	Michael Warren, . . .	Ferns.
Patrick Donaher, . . .	Elphin.	Michael Buckley, . . .	Cork.
Thomas Daly, . . .	Raphoe.	John Grogan, . . .	Meath.
John Madden, . . .	Kilmaeduaugh.	George Cummins, . . .	Waterford.
Richard Kean, . . .	Ditto.	John Walsh, . . .	Ferns.
Michael Kelly, . . .	Raphoe.	Patrick Sheridan, . . .	Ditto.
Andrew Phew, . . .	Galway.	Patrick M'Cartan, . . .	Down.
James O'Donnell, . . .	Kildare.	John Wood, . . .	Cashel.
John O'Brien, . . .	Raphoe.	Michael Gogerty, . . .	Meath.
William Ryan, . . .	Tuam.	Timothy O'Connell, . . .	Waterford.
Thomas Newell, . . .	Kilmaeduaugh.	William Cahill, . . .	Cashel.
Charles M'Nally, . . .	Clogher.	John Horan, . . .	Meath.
John M'Kenna, . . .	Ditto.	Michael Martin, . . .	Raphoe.
James Donegan, . . .	Ditto.	Michael Tracy, . . .	Derry.
Patrick Clifford, . . .	Ditto.	Richard Quinn, . . .	Cork.
Francis O'Beirne, . . .	Ardagh.	Andrew Phelan, . . .	Kildare.
Martin Brennan, . . .	Kilmaeduaugh.	Denis Dunlea, . . .	Cork.
Thomas Walsh, . . .	Clonfert.	John Conway, . . .	Limerick.
Terence Doherty, . . .	Achonry.	Patrick Ahern, . . .	Cloyne.
Patrick Brophy, . . .	Ossory.	Edward M'Loughlin, . . .	Clogher.
John M'Quaid, . . .	Clogher.	John Gribbin, . . .	Dromore.
Charles Weany, . . .	Armagh.	James Rooney, . . .	Dublin.
John Leonard, . . .	Dublin.	John Coleman, . . .	Cloyne.
Patrick M'Ginness, . . .	Kilmore.	John Phelan, . . .	Waterford.
Thomas Hammond, . . .	Limerick.	Edward Brown, . . .	Waterford.
John Hoare, . . .	Ferns.	William Ryan, . . .	Cashel.
David Clavin, . . .	Meath.	David M'Eniry, . . .	Waterford.
James Cavanagh, . . .	Ferns.	William Synnott, . . .	Ferns.
John Furlong, . . .	Ditto.	Charles Davis, . . .	Ross.
Jeremias M'Evily, . . .	Tuam.	Jeremiah Lowry, . . .	Kildare.
John M'Auley, . . .	Down.	Patrick Duane, . . .	Ditto.
Thomas Meade, . . .	Meath.	James Foran, . . .	Waterford.
William Shanahan, . . .	Waterford.	Daniel Casey, . . .	Ditto.
James O'Hara, . . .	Down.	Christopher Nolan, . . .	Dublin.
Laurence O'Meara, . . .	Waterford.	John Heany, . . .	Tuam.

## SECOND YEAR'S DIVINES.

Christopher Carroll, . . .	Kilmaeduaugh.	Francis Casey, . . .	Cork.
John Griffen, . . .	Killala.	Miles Tempony, . . .	Killala.



SECOND YEAR'S DIVINES—*continued.*

APPENDIX, No. 8.

President's Answers  
to Paper A.

Name.	Diocese.	Name.	Diocese.
Timothy Shanahan, . . .	Limerick.	William Close, . . .	Down.
Patrick Bambreck, . . .	Elphin.	Mark McGucken, . . .	Armagh.
John Kennedy, . . .	Waterford.	Patrick Galligan, . . .	Kilmore.
William Murphy, . . .	Cork.	Thomas Maher, . . .	Cashel.
Hugh Cullen, . . .	Raphoe.	Michael Waters, . . .	Meath.
Denis M'Grath, . . .	Killaloe.	Henry M'Kee, . . .	Armagh.
Michael Mullen, . . .	Clonfert.	John O'Reilly, . . .	Kilmore.
James Madden, . . .	Ditto.	Luke Farrelly, . . .	Meath.
John Sellers, . . .	Ditto.	John Doran, . . .	Ferns.
Patrick Clarke, . . .	Ditto.	Michael Tally, . . .	Armagh.
Timothy Murray, . . .	Cork.	Thomas Tynan, . . .	Kildare.
John Gorman, . . .	Dromore.	John Rooney, . . .	Meath.
Patrick Kearney, . . .	Ardagh.	Dominick Grogan, . . .	Armagh.
Barnabas Kelly, . . .	Dublin.	Peter Everard, . . .	Meath.
Alexander Kinsella, . . .	Ferns.	Michael Walsh, . . .	Limerick.
Thomas Bergan, . . .	Ossory.	Peter Molloy, . . .	Meath.
Peter Kellehan, . . .	Meath.	Edmond Maher, . . .	Cashel.
Edward Walsh, . . .	Ossory.	John Walsh, . . .	Ossory.
Gerald Molloy, . . .	Dublin.	Edward O'Shea, . . .	Ditto.
Michael Cavanagh, . . .	Ossory.	Michael Quillinan, . . .	Cashel.
Walter Brennan, . . .	Ditto.	Patrick M'Donnell, . . .	Kildare.
Richard Roehford, . . .	Ferns.	Andrew Walsh, . . .	Waterford.
Daniel O'Reilly, . . .	Kilmore.	John Ryan, . . .	Elphin.
Patrick Sheridan, . . .	Ardagh.	Bernard O'Hagan, . . .	Dromore.
John Skelly, . . .	Ditto.	William Wall, . . .	Cashel.
Patrick Phillips, . . .	Ditto.	Edward Hayden, . . .	Ditto.
Thomas Morrin, . . .	Kildare.	Joseph Dunphy, . . .	Ditto.
Michael Caffrey, . . .	Meath.	Richard Devett, . . .	Killala.
Patrick Magee, . . .	Derry.	Joseph Delahunty, . . .	Down.
Denis Cleary, . . .	Killaloe.	Patrick Phelan, . . .	Ditto.
Michael Maher, . . .	Ditto.	William Martin, . . .	Ditto.
Morgan O'Brien, . . .	Armagh.	John Landy, . . .	Ditto.
Richard Marner, . . .	Down.	John Denief, . . .	Ossory.

## FIRST YEAR'S DIVINES.

Thomas O'Connor, . . .	Elphin.	Edward McKenna, . . .	Derry.
Bernard O'Reilly, . . .	Ditto.	Patrick Kelly, . . .	Elphin.
William M'Namara, . . .	Tuam.	Edward O'Brien, . . .	Derry.
Ulie Burke, . . .	Ditto.	Patrick Parker, . . .	Ferns.
Thomas M'Walters, . . .	Ditto.	John Smith, . . .	Kilmore.
Patrick Featly, . . .	Ditto.	Laurence O'Reilly, . . .	Ditto.
Peter Madden, . . .	Elphin.	Thomas O'Sullivan, . . .	Cork.
John Pine, . . .	Ditto.	John Galvin, . . .	Ditto.
Eugene O'Sullivan, . . .	Kerry.	James Meagher, . . .	Killaloe.
Cornelius Seully, . . .	Ditto.	James Magee, . . .	Armagh.
James Loftus, . . .	Tuam.	John Clancy, . . .	Kildare.
Thomas M'Donough, . . .	Ditto.	Paul Coyne, . . .	Ossory.
James M'Grorty, . . .	Raphoe.	Thomas M'Crystal, . . .	Armagh.
George Wood, . . .	Dublin.	John O'Hara, . . .	Kilmore.
James Hughes, . . .	Kildare.	Felix M'Keating, . . .	Down.
Patrick O'Donohoe, . . .	Tuam.	John M'Alinden, . . .	Ditto.
James Connefry, . . .	Ardagh.	Martin O'Connor, . . .	Galway.
Joseph Dawson, . . .	Ditto.	William Blaney, . . .	Down.
Thomas Lynam, . . .	Elphin.	Terence Carey, . . .	Cork.
James Davis, . . .	Tuam.	James O'Keefe, . . .	Ditto.
William Keon, . . .	Dublin.	Nicholas Fitzsimons, . . .	Down.
Thomas Stack, . . .	Limerick.	James Barry, . . .	Ferns.
Frederick Donovan, . . .	Dublin.	Patrick Cavanagh, . . .	Kildare.
Nicholas Walsh, . . .	Ditto.	Walter Morrin, . . .	Ditto.
James Daniel, . . .	Ditto.	Philip Cummins, . . .	Ditto.
James M'Devett, . . .	Raphoe.	Gerald Dillon, . . .	Clonfert.
William Dillon, . . .	Dublin.	Michael Cregan, . . .	Limerick.
James Bodkin, . . .	Clonfert.	Patrick Ryan, . . .	Cashel.
Patrick Fitzgerald, . . .	Ardagh.	Michael Delay, . . .	Cork.
Martin Waldron, . . .	Tuam.	Laurence Dempsey, . . .	Kildare.
James Reynolds, . . .	Ardagh.	John Boyle, . . .	Raphoe.
Mortimer Fitzgerald, . . .	Limerick.	Daniel Byrne, . . .	Kildare.
Patrick Neary, . . .	Ossory.		

## APPENDIX, No. 8.

## PHYSICIANS.

President's Answers  
to Paper A.

Name.	Diocese.	Name.	Diocese.
Timothy O'Sullivan, . . .	Kerry.	John Behan, . . .	Dublin.
Timothy Halpin, . . .	Limerick.	George Carroll, . . .	Ditto.
Laurence Ansbros, . . .	Tuam.	Matthias Leonard, . . .	Achonry.
Thomas Carmody, . . .	Kerry.	John Smith, . . .	Kilmore.
Patrick Flynn, . . .	Elphin.	Andrew O'Farrell, . . .	Ferns.
John Griffen, . . .	Tnam.	William Symmott, . . .	Ditto.
Robert Gallagher, . . .	Raphoe.	Mathew Russell, . . .	Dromore.
James Ronayne, . . .	Tnam.	Hugh Smith, . . .	Kilmore.
Daniel M'Carthy, . . .	Kerry.	John Wyer, . . .	Meath.
William Brennan, . . .	Ossory.	Peter Temlin, . . .	Killala.
Michael Connery, . . .	Limerick.	James Behan, . . .	Dublin.
Hugh Mooney, . . .	Dromore.	John Barry, . . .	Cork.
James Lowry, . . .	Ditto.	Martin Kelly, . . .	Ossory.
Patrick M'Donough, . . .	Kilmaedduagh.	Michael Shenkwin, . . .	Cork.
John Gibbons, . . .	Tnam.	Michael Mooney, . . .	Waterford.
Michael Rattigan, . . .	Elphin.	Simon Clarke, . . .	Meath.
Laurence Brown, . . .	Killaloe.	Philip O'Connell, . . .	Kilmore.
David Nolan, . . .	Killala.	Patrick Fennelly, . . .	Cashel.
James Crosby, . . .	Achonry.	Thomas Phelan, . . .	Killaloe.
Andrew Mooney, . . .	Waterford.	Matthew Ferguson, . . .	Kilmore.
Martin Healy, . . .	Killala.	Christopher Morgan, . . .	Meath.
Bernard Dennon, . . .	Dublin.	Thomas Monaghan, . . .	Ardagh.
Patrick Murray, . . .	Ardagh.	Thomas Brady, . . .	Kilmore.
Patrick Ryan, . . .	Tuam.	Richard Lynch, . . .	Meath.
Patrick O'Connor, . . .	Elphin.	John Lennon, . . .	Down.
Denis M'Carthy, . . .	Limerick.	Richard Kelly, . . .	Ferns.
Daniel Collins, . . .	Ross.	Michael Fox, . . .	Meath.
Michael O'Reilly, . . .	Kerry.	Francis O'Neill, . . .	Armagh.
John O'Neill, . . .	Cloyne.	John Crowley, . . .	Cork.
William M'Anley, . . .	Derry.	Bernard Kelly, . . .	Raphoe.
Cornelius Murphy, . . .	Kerry.	James Ryan, . . .	Waterford.
James Casey, . . .	Elphin.	James Tracy, . . .	Cork.
John M'Carthy, . . .	Down.	James Hanly, . . .	Down.
John O'Sullivan, . . .	Limerick.	Patrick Curtis, . . .	Armagh.
Peter Barrett, . . .	Kerry.	Thomas Murphy, . . .	Ditto.
Timothy Buckley, . . .	Cloyne.	John Green, . . .	Ditto.
Thomas Ferris, . . .	Ditto.	John Kinsella, . . .	Kildare.
James Geraghty, . . .	Elphin.	William Delany, . . .	Ditto.
James Walsh, . . .	Ferns.	Bartholomew Smyth, . . .	Elphin.

## LOGICIANS.

Myles Tobin, . . .	Dublin.	Patrick Lennon, . . .	Down.
Patrick O'Malley, . . .	Tuam.	John Lennon, . . .	Armagh.
John Concannon, . . .	Ditto.	Hugh M'Dermott, . . .	Achonry.
Martin Corbett, . . .	Kilmaedduagh.	Thomas Neville, . . .	Cloyne.
Thomas Judge, . . .	Elphin.	Michael Givney, . . .	Dublin.
James M'Cafferty, . . .	Derry.	James O'Connell, . . .	Kerry.
Patrick Daly, . . .	Killaloe.	Geoffrey M'Carthy, . . .	Ditto.
Philip Carberry, . . .	Dublin.	Callaghan Scully, . . .	Ditto.
Hugh Conway, . . .	Killala.	John Hanly, . . .	Cashel.
John Lawler, . . .	Kerry.	Patrick Fitzsimons, . . .	Kildare.
John Phelan, . . .	Killala.	John M'Keaghy, . . .	Armagh.
Patrick M'Dermott, . . .	Dublin.	Daniel Monaghan, . . .	Meath.
William M'Gowan, . . .	Ditto.	Thomas Martin, . . .	Ditto.
Andrew Dungan, . . .	Ditto.	Luke Hope, . . .	Ditto.
Thomas Munnelly, . . .	Kilmaedduagh.	Michael Gray, . . .	Ditto.
Gerald Hunt, . . .	Dublin.	Laurence Johnson, . . .	Armagh.
Richard Morris, . . .	Achonry.	John Burke, . . .	Achonry.
John Quinn, . . .	Limerick.	James Horgan, . . .	Cloyne.
John M'Dermott, . . .	Achonry.	Denis Ryan, . . .	Cashel.
Michael M'Grath, . . .	Killaloe.	Denis Forrest, . . .	Cork.
John Shannon, . . .	Limerick.	Patrick Kennedy, . . .	Waterford.
Edward Thomas, . . .	Tnam.	John Cleary, . . .	Ferns.
William Joyce, . . .	Ditto.	James Flood, . . .	Meath.
Thomas Murphy, . . .	Clogher.	Dominick M'Brein, . . .	Kilmore.
John Lawler, . . .	Kildare.	Hugh Farrelly, . . .	Meath.
John O'Brien, . . .	Elphin.	Terence Brennan, . . .	Kilmore.
Hugh Harron, . . .	Raphoe.	Hugh M'Cormack, . . .	Meath.
Patrick O'Mara, . . .	Killaloe.	Francis Kiernan, . . .	Ditto.
Thomas Fitzpatrick, . . .	Dublin.	Michael Higgins, . . .	Ditto.



LOGICIANS—*continued*.

APPENDIX, No. 8.

President's Answers  
to Paper A.

Name.	Diocese.	Name.	Diocese.
Richard Ahern, . . .	Cloyne.	James Maddick, . . .	Ferns.
Thomas Hardy, . . .	Armagh.	Edward Cavanagh, . . .	Ditto.
Andrew McKenna, . . .	Kilmore.	John O'Connor, . . .	Kilmore.
Hugh Murphy, . . .	Armagh.	Thomas Palmer, . . .	Cork.
Michael McGirr, . . .	Tuam.	James Mahon, . . .	Kildare.
Peter Murphy, . . .	Killaloe.	Mathew Garry, . . .	Ditto.
George Rickard, . . .	Ferns.	Bernard Murphy, . . .	Armagh.

## RHETORICIANS.

James Ennis, . . .	Dublin.	Andrew Mannion, . . .	Elphin.
John Moyes, . . .	Derry.	Peter O'Kane, . . .	Killala.
George O'Hanlon, . . .	Dublin.	Eugene Canning, . . .	Ditto.
Martin Darby, . . .	Ditto.	Richard Walsh, . . .	Limerick.
Thomas O'Reilly, . . .	Ditto.	Michael King, . . .	Dromore.
Peter McDevitt, . . .	Raphoe.	John Kelly, . . .	Clogher.
James O'Kane, . . .	Killaloe.	William Lees, . . .	Ditto.
Matthew Donovan, . . .	Ross.	Martin O'Gara, . . .	Achonry.
Timothy Goulding, . . .	Cloyne.	Thomas Rice, . . .	Cloyne.
Peter Donahoe, . . .	Achonry.	Patrick McCullagh, . . .	Clogher.
John McCormack, . . .	Killaloe.	Thomas Burke, . . .	Killala.
John Naghton, . . .	Limerick.	William O'Donnell, . . .	Raphoe.
Daniel McLeer, . . .	Derry.	William Coleman, . . .	Cloyne.
Patrick Feehan, . . .	Waterford.	John Coghlan, . . .	Cork.
Patrick Conway, . . .	Killaloe.	Edmond Barry, . . .	Cloyne.
John Kingston, . . .	Ditto.	Robert Murphy, . . .	Armagh.
Thomas Bennett, . . .	Dublin.	James O'Reilly, . . .	Ardagh.
Christopher Monaghan, . . .	Ditto.	Thomas Walsh, . . .	Tuam.
John Dowling, . . .	Limerick.	Patrick Boyle, . . .	Derry.
Martin Slattery, . . .	Ditto.	Michael O'Riordan, . . .	Cloyne.
James Smith, . . .	Ardagh.	James Quinn, . . .	Dublin.
John McManus, . . .	Clogher.	James McKenna, . . .	Clogher.
Thomas Davis, . . .	Kerry.	Joseph Hickey, . . .	Dublin.
Daniel Murray, . . .	Dromore.	John O'Hanlon, . . .	Ditto.
Hugh Murphy, . . .	Ditto.	Martin Soden, . . .	Achonry.
Patrick Guidera, . . .	Killaloe.		

## HUMANISTS.

Henry Hewson, . . .	Killala.	William Healy, . . .	Cloyne.
Peter O'Reilly, . . .	Ardagh.	Michael Davern, . . .	Galway.
John McNamee, . . .	Derry.	Timothy Monaghan, . . .	Kerry.
Thomas Kelly, . . .	Ossory.	James Maher, . . .	Killaloe.
Jeremiah Gallagher, . . .	Ross.	Daniel Fitzgerald, . . .	Limerick.
John Melvin, . . .	Killala.	John Fitzgerald, . . .	Ditto.
Michael Howley, . . .	Killaloe.	Arthur Fagan, . . .	Dromore.
William McCarthy, . . .	Kerry.	John Egan, . . .	Killaloe.
Martin Horan, . . .	Galway.	Patrick Clarke, . . .	Down.
Thomas Delahunty, . . .	Ossory.	Mark Cook, . . .	Achonry.
Patrick McDonnell, . . .	Ditto.	Patrick Davy, . . .	Ditto.
John Pelly, . . .	Clonfert.	Michael Walsh, . . .	Ossory.
James Staunton, . . .	Kilmore.	Francis O'Beirne, . . .	Ardagh.
Edward Coleman, . . .	Ditto.	James O'Doherty, . . .	Kerry.
William Savage, . . .	Kerry.	James Mooney, . . .	Clogher.
John Smith, . . .	Ardagh.	Francis Lennon, . . .	Ditto.
Thomas Healy, . . .	Killaloe.	Edmond Foran, . . .	Waterford.
Patrick White, . . .	Ditto.	Denis Hanly, . . .	Ditto.
Edmond Kealy, . . .	Ossory.	William Brady, . . .	Ardagh.
Michael Breen, . . .	Killaloe.		

L. F. RENEHAN, President.

## APPENDIX, No. 8.

## ANSWERS of the REV. THOMAS FARRELLY, Bursar, to the Questions in Paper A.

Bursar's Answers to  
Paper A.

1. What was the income of Maynooth College, arising from parliamentary grant, land, houses, interest of money, burses, fees or deposits from students, or other sources, in the financial years of 1844 and 1852, respectively?

The total income of Maynooth College for the financial year ended 31st March, 1844, was :—

	£	s.	d.
Parliamentary Grant, . . . . .	8,928	0	0
Rent of Dunboyne Estate, net, . . . . .	447	5	1
Interest of Funds for Burses, &c., . . . . .	548	15	3
Pensions from students, . . . . .	2,659	5	6
Entrance fees from do., . . . . .	535	3	3
	<hr/>		
	£13,118	9	1

Total income of the same for the financial year ended 31st March, 1852:—

	£	s.	d.
Parliamentary Grant, . . . . .	26,360	0	0
Rent of the Dunboyne Estate, net, . . . . .	447	5	1
Interest of Funds for Burses, &c., . . . . .	597	18	1
Entrance fees from students, . . . . .	533	7	6
	<hr/>		
	£27,938	10	8

2. What sums has the College received from bequests or private gifts since November 27, 1826?

The College does not appear to have received any bequests or private gifts since November 27, 1826. There have, however, been some foundations established for burses, &c., since that period, a list of which is annexed.

3. How much, and what parts, respectively, of its annual income, derived from all sources, are legally applicable to the general purposes of the College, at the discretion of the Trustees or any other person; and how much can be lawfully applied to certain, and what specific objects?

The annual income of the College may be classed under four heads, as derived—

First, from the Parliamentary Grant.

Secondly, from the rent of the Dunboyne estate.

Thirdly, from the foundations for burses; and,

Fourthly, from the “entrance fees” paid by the students on admission to the College.

First.—With reference to the parliamentary grant, the Act 8 and 9 Vict., cap. xxv., is very precise in defining the objects to which each portion is applicable. I am, therefore, of opinion, that the parliamentary grant can be legally applied to no other than the specific objects enumerated in the act itself.

Secondly.—The rent of the Dunboyne estate, though originally an *unconditional* bequest to the Trustees, cannot, under the present arrangement, be applied to any other than the specific object mentioned in the fifth section of the act—*i.e.*, as long as the Trustees receive from the public grant £40 per annum for each of the Dunboyne students, so long are they under the obligation of applying the proceeds of the Dunboyne estate to the use of the said Dunboyne students.

Thirdly.—The foundations for burses must, of course, be applied to the specific objects for which they were intended by the donors, namely, the maintenance of students in the College.

Fourthly.—The remaining source of the College revenues, arising from the “entrance fees” paid by students, would appear to me to be the only fund over which the Trustees can exercise the discretionary power of applying to the general purposes of the College as they may see fit. Of course, unconditional donations or bequests to the College, if any such were made, would be applicable to the general purposes of the College at the discretion of the Trustees.

4. How, and by whom, is the annual expenditure of the College audited, and what is the nature of the control exercised by the Trustees over the details of such expenditure?

The audit of the annual expenditure of the College is provided for by the twelfth section of the act. The auditors appointed by the Lords of the Treasury are the “Commissioners for auditing the Public Accounts,” to whom the College accounts, including that of the last financial year, ended 31st March, 1853, have been regularly forwarded, and the audit completed up to 31st March, 1852.

With reference to the Trustees, the Bursar is obliged to furnish each member of the Board with a copy of the abstract of the accounts of the College ten days previously to their meeting. This enables them to see beforehand the precise amount of expenditure under each head. At their June meeting, the details of such expenditure, with all the vouchers connected therewith, are submitted to them, and examined previously to receiving their approval, which it is necessary for the Bursar to obtain before he can transmit them to the audit office. An examination of the amounts charged under the different heads in the classified “abstract,” is always sure to direct attention to any excessive



outlay. A similar course is followed by the Trustees with reference to all the four sources of revenue enumerated in answer to query No. 3.

5. Is any account of the annual expenditure of the College submitted to the Visitors at their annual visitation?

No account of the annual expenditure of the College has been ever submitted to the Visitors of the College, or has ever been asked for by them. At the period when the visitation is usually held, the annual accounts of the College, with all their vouchers, are already in the hands of the "Commissioners of Audit."

6. State the expenditure of and for the College, out of all sources of income, in every year from the year 1844 to the year 1852, inclusive, under the several heads of outlay, distinguishing, as far as practicable, the expenditure out of funds supplied by the State from the expenditure out of the income from other sources, and the purposes to which the income last mentioned has been applied.

Classified abstracts of the College accounts for every year from 1844 to 1852, inclusive, are transmitted herewith. The "discharge" portion of these abstracts will show the expenditure under the several heads of outlay. The "charge" part will show what portions of such expenditure has been derived from the State, and what from other sources. From June, 1845, to March, 1852, the expenditure of monies issued under 8th and 9th Vict., cap. xxv. and those derived from other sources are given in *two distinct sets* of abstracts, so that from their inspection there can be no difficulty in ascertaining to what purpose funds supplied by the State, and those derived from other sources, have been respectively applied.

7. Give an account of the sums expended in the erection of new buildings at Maynooth College since 1825, distinguishing the funds respectively furnished from the general resources of the College, and from specific parliamentary grants, or from the Board of Works.

From the College accounts in my possession, it appears that the total sum expended on new buildings at Maynooth College since 1825 (exclusive of that year, when £6,500 appears to have been expended) is £23,737 8s. 10d. Of this sum £18,639 12s. 8d. was supplied out of the *general* resources of the College previously to the passing of the late act (June, 1845). Since the passing of that act £5,097 16s. 2d. have been expended on the new buildings lately erected, the sum of £30,000, granted for that purpose, being found totally inadequate to complete them. Of this £5,097 16s. 2d., the sum of £2,227 17s. 4d. was paid from an unexpended balance remaining to the credit of the late Trustees, on closing their final account to June, 1845; the remaining £2,869 18s. 10d. was supplied from the fund created by the "entrance fees" of students received since 30th June, 1845. For a further explanation the Commissioners are referred to the tabular statement annexed. No portion of the £26,360 per annum, issued under 8th and 9th Vict., has been at any time applied to the purpose of building. I am not aware that any specific parliamentary grant has been made for building since 1826. The Board of Works alone can supply information as to the sums expended by them in building and repairs at the College. I have written to their secretary on the subject, and am informed that such returns are in course of preparation, and shall be forwarded to the Commissioners of the Maynooth Inquiry.

8. What has been the amount expended by the College itself, year by year, since the year 1825, in the repairs or extension of their lecture-rooms, library, museum, and other buildings, respectively, and in the purchase of books, instruments, furniture, and other requirements for the same? From what sources are such funds procured; and are you of opinion that a sufficient proportion of the funds of the College is applied, or legally applicable, to such purposes?

Strange as it may appear, the College has no such appendage as a museum, a defect which, in my opinion, should be remedied as soon as possible. The College accounts in my possession do not distinguish between repairs done to, or furniture supplied for the use of the lecture-rooms, library, and other buildings—all repairs being under the general head of "repairs," and all furniture, for whatever portion of the College it may be required, being charged under the general head of "furniture." Hence it is altogether impossible for me to distinguish these heads of expenditure from one another previously to the date of my appointment (June, 1843). But being personally conversant with the matter since then, I am enabled to subjoin a general statement of the gross sums expended on "furniture" during that period, which may be taken as a very close approximation. The gross amount expended on "furniture," from March, 1843, to March, 1853, amounts to £8,036 19s. 2½d., and may be thus classified:—

	£	s.	d.
For the use of the refectory and kitchen, . . . . .	2,783	4	0
For the students' rooms, . . . . .	3,168	12	9
For the new prayer hall, . . . . .	108	8	3
For the chapel, about . . . . .	450	0	0
For the philosophy hall, . . . . .	350	0	0

Of this last sum, £250 was for new philosophical apparatus, the rest for current expenses,  
The remaining sum for the general use of the

College, . . . . . 1,176 14 2½

£8,036 19 2½

I

APPENDIX, No. 8.  
Bursar's Answers to  
Paper A.

The "repairs" of one portion cannot be easily separated from those of another, the same party being often engaged in repairs of various portions of the College at the same time. With reference to the entire period from 1825, I subjoin a statement of the sums expended in each year, under the heads of "furniture," "repairs," and "books."

From this statement, it appears, that during the period referred to, the gross expenditure was—for furniture, £11,743 18s. 5d.; repairs, £8,219 1s. 4d.; and for books, £11,153 1s. 5d. As regards the lecture-rooms, chapel, and old refectory, it must be observed, that very considerable improvements have been effected in them, in the way of flooring, wainscoting, painting, &c., by the Board of Public Works, the cost of which improvements are not included in the sums set down in the annexed table, but I suppose will be furnished to the Commissioners by the Board itself. The annexed statement will also show the sources from which such funds are procured.

I am certainly of opinion that a sufficient proportion of the funds of the College is legally applicable to the various purposes enumerated in the query, with the exception of "repairs," which the Act of 1845 seems to leave entirely in the hands of the "Board of Works."

It would therefore appear to me, that a sufficient proportion of the College funds is neither applied nor intended by the act of parliament to be applied to the "repairs" of the College. This taken in connexion with the late vote, refusing to the Board of Public Works the necessary means of upholding the College buildings, would seem to leave their preservation to mere chance. I am further of opinion that a sufficient proportion of the funds of the College is not applied to the purchase of books *for the library*—much of the sums for books in the annexed table being expended for books to be afterwards sold out of the library, or given in premiums, and not for modern publications or standard works *to be retained* therein.

9. State the names and salaries of the present President, Vice-President, Professors, and other officers of the College; also what fees, allowance for commons, or collateral advantages are attached to the said offices.

The names and salaries of the present President, Vice-President, officers, and professors are given in the annexed statement. There are no fees whatever attached to any of these offices. Out of the £6,000 per annum appropriated to them by the act, £30 per annum for each is allowed to meet the expense of commons, attendance, and other necessities for their use, under which are included rooms for their residence. They have no other collateral advantages.

10. State the number and salaries of the servants of the College, and the total expense incurred by the College for their services.

The total number of servants in the College is 63; their services cost the College about £1,586 per annum, as appears from the enclosed statement, to which, however, must be added £70 per annum, the salary of the house steward, who is charged with their inspection, and is responsible to the Bursar for the due performance of their several duties, making the whole expense incurred by the College for servants £1,656.

11. How many students were on the books of the College on the 16th of April, 1844, and on the 16th of April, 1853, distinguishing them into Dunboyne students, and the several classes of the other students, senior and junior, respectively, students holding bursas or exhibitions, and pensioners, or students making annual or other payments to the College? 12. How many students entered College in each of the years from 1844 to 1853, inclusive, respectively; and how many in each and the same years have obtained priest's orders? 13. How many have been expelled or otherwise removed from the College within the same period, and how many have left it from unwillingness to enter into holy orders, or from any other cause? 14. How many students of the College have died, or been by ill health permanently disabled from prosecuting their studies within the same period in each year?

Nos. 11, 12, 13, and 14 do not come within my province, with the exception of the latter part of No. 11, which regards the mode in which the students were supported. With reference to this latter portion of No. 11, on the 16th April, 1844, there were in the College—

Dunboyne students,	12
Students enjoying free places on the establishment,	183
Students partly on the establishment, and partly paying pensions,	116
Students on bursas,	27
Pensioners,	100
Total,	438

On the 16th of April, 1853—

Dunboyne students,	19
Students supported by the parliamentary grant,	491
Students on bursas,	5
Total,	515

There were no students paying pensions.

15. State the number, names, and amounts of the different bursas established in the College, and the conditions upon which they have been granted?

A statement of the number, names, and amount of the different bursas established in



the College is hereunto annexed. They are all in the Government  $3\frac{1}{4}$  per cents. From June, 1845, to September, 1852, no student has been admitted on any of these burses, but the interest has been regularly received half-yearly, and immediately invested again in the same  $3\frac{1}{4}$  per cent. Stock to the credit of the original fund. The annexed statement gives the number of burses annexed to each fund under the *old* system, the amount in *stock* of the *original* foundation, the annual interest on such original foundation, and the present increased interest on each (calculated to Oct., 1852); also, the present number of burses such interest is capable of providing for, at the rate of £28 per annum; and a column, headed "Residue of Interest," into which is transferred any annual interest that may remain, after allowing £28 per annum for one or more burses, according to the amount of the annual interest. Where the total interest of any foundation is inadequate for one burse, the interest is left in the column headed "Present increased interest." The conditions upon which these burses were founded are sufficiently obvious: they all have had for their object the education of Irish students for the ecclesiastical state. The only change since their foundation is, that they are not *now* sufficient to support so *large a number* of students, in consequence of the altered circumstances of the College; but this will be ultimately remedied by the several bishops having consented to reinvest the interest half-yearly, until the interest of each foundation shall amount to £28 per annum for each burse.

16. Are any, and which, of the said burses held by students enjoying any other, and what means of support from the College? Is there any case in which more than one burse is held by one person, or in which one burse is divided among two or more students?

There are no burses held by students enjoying any other means of support from the College. More than one burse is never held by one person; and under the present arrangement, no burse can be divided between two or more students. I say "under the present arrangement," because before 1845 this might have been done.

17. In what manner is the income which arises from a burse, during its vacancy, disposed of? Is it applied to any special purpose, or to the general funds of the College?

In 1845, the Trustees directed that the interest of the funds for all vacant burses should be half-yearly invested in the  $3\frac{1}{4}$  per cents., and added to the original foundation; that by thus accumulating, it might, in process of time, become adequate to the support of a student, at the rate of £28 per annum. This regulation has been strictly carried out, and is still in force, so that the income derived from a burse during its vacancy is not applied to the general purposes of the College, but to the special purpose of augmenting the original foundation.

18. By whom is a student selected to receive a burse, and on what principle is such selection made from among the persons competent to receive it? Is it usually given to a student on his entrance into College, or at a more advanced period of his course, as a reward for distinguished merit, or upon what principle is the selection made?

I apprehend the bishop of the diocese to which the burse belongs is the proper authority to select a person to receive it. I am not aware of any general principle by which they are all influenced in making such selections. A burse is generally given to a student on his entrance into College, but I do not see anything to prevent his receiving it at any other time during his collegiate course. A burse, under the present system of the College, when no pensioners are admitted, could scarcely be given as a reward for distinguished merit. A burse, being nothing else than a "fund or foundation for the support of a student during his collegiate course," it matters little to the student whether his means of support be derived from the parliamentary grant or from a burse, provided he have nothing to pay for his maintenance. The great reward for distinguished merit in the College, abstracting from the acquisition of premiums, and the consequent character which a student may bring from the College to his diocese, is appointment to the Dunboyne Establishment, to secure which, distinction in both conduct and studies is an essential requisite.

THOMAS FARRELLY, Bursar.

Maynooth College, October 8, 1853.

APPENDIX, No. 8.  
Bursar's Answers to  
Paper A.

PAPERS referred to by the Rev. THOMAS FARRELLY, Bursar, in his Answers to the Questions in Paper A.

RETURN referred to in Answer to Question 2.  
FOUNDATIONS for BURSERS since November 27, 1826.

		Principal.			Interest at 2½ per Cent.		
		£	s.	d.	£	s.	d.
For ARMAGH,	Rev. Mr. Levins's, . . . . .	587	8	4	19	1	10
For MEATH,	Mulligan's, . . . . .	612	8	11	19	18	1
For CONNOR,	M'Guinness', . . . . .	500	0	0	16	5	0
For DROMORE,	Cowan's, . . . . .	902	14	5	29	6	9
	Gilmor's, . . . . .	462	11	4	15	0	8
For RAPHOE,	Right Rev. Dr. M'Loughlin's, . . . . .	461	10	9	15	0	0
	Right Rev. Dr. M'Gettigan's, . . . . .	461	10	9	15	0	0
	Right Rev. Dr. M'Gettigan's, 2nd, . . . . .	571	10	0	18	11	5
For DERRY,	Right Rev. Dr. M'Loughlin's, . . . . .	1,000	0	4½	32	10	0
For DUBLIN,	Dr. Dunne's, . . . . .	544	2	0	17	13	8
	Dr. Russell's, . . . . .	500	0	0	16	5	0
	Dr. Kenrick's, . . . . .	586	7	0	19	1	1
		7,190	3	10½	233	13	6
FOUNDATIONS FOR OTHER PURPOSES.							
Dr. Dunne, for the Hebrew Premium, . . . . .		221	3	0	7	3	8
Do. for the purchase of an Organ, . . . . .		136	2	0	4	8	6

Maynooth College, October 5, 1853. THOMAS FARRELLY, Bursar.

RETURNS referred to in Answer to Question 6.  
ABSTRACT of ACCOUNTS of the TRUSTEES of MAYNOOTH COLLEGE, under the old Act, from  
31st March, 1843, to 30th June, 1845, when the new Act came into operation.  
FOR THE FINANCIAL YEAR ENDED 31ST MARCH, 1844.

The Charge.				The Discharge.			
				£	s.	d.	
Balance of last account, . . . . .	1,183	7	7	Meat, . . . . .	3,584	19	2
The Lords Commissioners of Her Majesty's Treasury, . . . . .	8,928	0	0	Fish, . . . . .	77	4	8
Rent of the Dunboyne Estate, to 1st May, 1843, one year, . . . . .	461	10	9	Bread, . . . . .	1,139	2	4
Rent of M'Cormack's farm, . . . . .	21	9	0	Potatoes, . . . . .	244	11	5
Pensions from students, . . . . .	2,659	5	6	Butter, . . . . .	399	10	6½
Fees of admission from do., . . . . .	535	3	3	Milk, . . . . .	673	4	11
Books sold, . . . . .	76	18	6	Beer, . . . . .	630	14	0
Fat, stuff, skins, hides, &c., . . . . .	1,164	8	1	Wine, . . . . .	63	13	3
Swine, . . . . .	139	8	10	Groceries, . . . . .	325	9	2½
Hay, . . . . .	21	9	6	Eggs, . . . . .	135	7	10
Interest of funded property, . . . . .	548	15	3	Fowl, . . . . .	54	6	7½
Bread, compensation, & restitution, . . . . .	14	17	11	Oatmeal, fruit, &c., . . . . .	187	11	9
				Coals, . . . . .	352	3	0
				Candles, . . . . .	160	15	1
				Oats and straw, . . . . .	42	6	2½
				Books and stationery, . . . . .	436	1	10½
				Rent and taxes, . . . . .	229	12	0¾
				Insurance, . . . . .	42	10	0
				Labour, manure, and seeds, . . . . .	77	19	7
				Furniture, . . . . .	245	4	0
				Repairs, . . . . .	311	12	7½
				Salaries and allowances, . . . . .	3,042	3	4½
				Wages, . . . . .	398	7	5½
				Washing, . . . . .	116	5	0½
				Premiums, . . . . .	18	11	2
				Contingencies, . . . . .	597	12	10
The Charge, . . . . .				The Discharge, . . . . .			
				13,587			
				0			
				15,754			
				14			
				2			
				Balance in favour of the public, 2,167			
				14			
				2			
				Add—Corrections of Audit Office, . . . . .			
				1			
				1			
				0			
				£2,168			
				15			
				2			



FOR THE FINANCIAL YEAR ENDED 31ST MARCH, 1845.

Bursar's Answers to  
Paper A.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account, . . .	2,168	15	2	Meat, . . . . .	3,774	3	5½
The Lords Commissioners of Her Majesty's Treasury, . . .	8,928	0	0	Fish, . . . . .	91	6	2
Rent of the Dunboyne estate, to 1st May, 1844, one year, . . .	461	10	9	Bread, . . . . .	1,194	12	7
Rent of McCormack's farm, received, . . .	16	2	0	Potatoes, . . . . .	336	14	6½
Pensions from students, . . .	2,522	15	11	Butter, . . . . .	455	2	6½
Fees of admission from do., . . .	488	13	11	Milk, . . . . .	676	4	3
Books sold, . . . . .	103	10	0	Beer, . . . . .	645	3	0
Fat, stuff, skins, hides, &c., . . .	1,228	15	7½	Wine, . . . . .	101	14	10
Swine, . . . . .	168	6	0	Groceries, . . . . .	343	7	7
Hay, . . . . .	152	17	8	Eggs, . . . . .	146	6	8
Interest of funded property, . . .	531	12	4	Fowl, . . . . .	62	17	1½
Oats, . . . . .	24	4	0	Oatmeal, fruit, &c., . . .	156	5	1
Bread, compensation, & restitution, . . .	13	7	11	Coals, . . . . .	336	11	9
				Candles, . . . . .	158	8	4½
				Oats and straw, . . . . .	36	6	11
				Books and stationery, . . .	367	12	7½
				Rent and taxes, . . . . .	224	8	0
				Insurance, . . . . .	42	10	0
				Labour, manure, and seeds, . . .	87	5	10½
				Furniture, . . . . .	137	8	4½
				Repairs, . . . . .	308	12	10½
				Salaries and allowances, . . .	3,119	14	2½
				Wages, . . . . .	417	13	0
				Washing, . . . . .	119	17	6½
				Premiums, . . . . .	18	11	2
				Contingencies, . . . . .	77	3	5
The Charge, . . . . .	£16,808	11	3½	The Discharge, . . . . .	13,436	1	11½
				The Charge, . . . . .	16,808	11	3½
				Balance in favour of the public, . . .	3,372	9	4
				Deduct—Corrections of Audit Office, . . . . .	2	6	9
					£3,370	2	7

FOR THE FINANCIAL QUARTER ENDED 30TH JUNE, 1845.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account, . . .	3,370	2	7	Meat, . . . . .	1,268	1	7½
The Lords Commissioners of Her Majesty's Treasury, . . .	2,232	0	0	Fish, . . . . .	17	3	5½
Rent of the Dunboyne Estate, half-year to November, 1844, . . .	230	15	4½	Bread, . . . . .	157	18	6
Pensions from students, . . .	515	10	10	Potatoes, . . . . .	45	1	4
Fees of admission from do., . . .	83	14	5	Butter, . . . . .	77	14	9
Fat, stuff, skins, hides, &c., . . .	367	18	9½	Milk, . . . . .	176	14	0
Swine, . . . . .	40	0	0	Beer, . . . . .	174	5	0
Hay, . . . . .	5	11	0	Groceries, . . . . .	94	0	9½
Interest of funded property, . . .	220	12	2	Eggs, . . . . .	29	4	9
Bread, compensation, & restitution, . . .	4	8	5	Fowl, . . . . .	15	19	3
				Oatmeal, fruit, &c., . . .	22	13	0½
				Candles, . . . . .	5	16	10
				Oats and straw, . . . . .	7	18	6
				Books and stationery, . . .	147	5	3
				Labour, manure, and seeds, . . .	21	12	3½
				Furniture, . . . . .	41	11	2½
				Repairs, . . . . .	25	1	2½
				Salaries and allowances, . . .	732	6	0
				Wages, . . . . .	109	13	3
				Washing, . . . . .	33	17	5½
				Premiums, . . . . .	18	11	2
				Contingencies, . . . . .	0	10	0
The Charge, . . . . .	£7,070	13	7	The Discharge, . . . . .	3,222	19	8
				The Charge, . . . . .	7,070	13	7
				Balance in favour of the public, . . .	£3,847	13	11

THOMAS FARRELLY, Bursar.

Maynooth College, October 5, 1853.

APPENDIX, No. 8.

Bursar's Answers to  
Paper A.

AN ABSTRACT of the FINAL ACCOUNT of the late TRUSTEES of MAYNOOTH COLLEGE, showing  
the several sums of money received and paid on their account from 30th June, 1845, to  
20th September, 1846.

*The Charge.*

	£	s.	d.
Balance of last account, . . . . .	3,847	13	11
Rent of Dunboyne estate, half-year, to 1st May, 1845, . . . . .	230	15	4½
Rent of M'Cormack's farm, in full, to same period, . . . . .	21	8	9½
Arrears of pensions due by students on 30th June, 1845, and since received, . . . . .	477	14	2
Arrears of fees of admission, . . . . . do., . . . . . do., . . . . .	111	3	3
Interest of funds, half-year's interest due on 10th April, 1845, and received since last account, viz.:—			
Sawey, for Down, Government 3¼ per cents., . . . . .	Principal. £854	19	8
Dr. Keenan, for Professor of the Irish Language, . . . . .			
in Government 3¼ per cents., . . . . .	182	1	2
Do., do., in Grand Canal Debentures, . . . . .	923	1	6
Do., do., in scrip, . . . . .	36	18	5
Dr. Dunne, for the Hebrew Premium, . . . . .	221	3	0
Do., for the purchase of an organ, . . . . .	136	2	0
Interest of funds, . . . . .			
			40 4 10
The Charge, . . . . .	£4,729	0	4

*The Discharge.*

	£	s.	d.	£	s.	d.
Meat, . . . . .	20	19	11			
Potatoes, . . . . .	7	19	7			
Butter, . . . . .	8	16	8½			
Groceries, . . . . .	2	7	4			
Oatmeal, fruit, &c., . . . . .	5	5	8½			
Provisions, . . . . .				45	9	3
Candles, . . . . .				1	1	11½
Oats and straw, . . . . .				8	2	4
Books and stationery, . . . . .				1,061	7	0
Rent and taxes, . . . . .				111	3	9
Furniture, . . . . .				52	13	3
Repairs, . . . . .				6	13	10½
Salaries, . . . . .				18	7	6

Contingencies:—

Pensions paid by students in advance, previous to 30th June, 1845, and since returned, . . . . .	£199	15	11
Interest on loans, . . . . .	255	17	11
Stamps to Garnett, . . . . .	0	8	0
Accountant-General's fees, . . . . .	0	6	2
Contingencies, . . . . .			
			456 8 0
The Discharge, . . . . .	1,761	6	11
The Charge, as above, . . . . .	4,729	0	4
Balance in favour of the public, . . . . .	2,967	13	5
Deduct—Corrections of Audit Office, . . . . .	0	15	8½
True balance, . . . . .	£2,966	17	8½

Disposal of the balance:—

1847, March 31, Transferred to credit of the new Trustees, by order of H. M. Treasury, . . . . .	£764	17	8½
1849, March 31, Do. . . . . do. . . . . do. . . . .	2,202	0	0
	£2,966	17	8½

THOMAS FARRELLY, Bursar.

Maynooth College, October 5, 1853.



ABSTRACTS of ACCOUNTS of the TRUSTEES of MAYNOOTH COLLEGE, under 8th and 9th Vic.,  
cap. 25, from 30th June, 1845, to 31st March, 1852.

FOR NINE MONTHS ENDING 31ST MARCH, 1846.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
The Lords Commissioners of Her Majesty's Treasury, . . .	19,745	0	0	President, officers, and professors' salaries, . . . . .	3,883	12	0
Rent of McCormack's farm received, . . .	6	10	3	<i>Dunboyne Establishment.</i>			
Fat, stuff, skins, heads, hides, &c., . . .	1,120	14	11	Stipends to senior students on Dunboyne Establishment, . . .	910	1	8
Hay, farm produce, &c., . . . . .	34	15	4½	<i>Three Senior Classes.</i>			
				Stipends to students of three senior classes, . . . . .	3,719	7	10
				Meat, . . . . .	£3,692	12	1½
				Fish, . . . . .	87	14	9
				Bread, . . . . .	1,299	7	2
				Potatoes, . . . . .	342	13	0½
				Butter, . . . . .	419	2	9
				Milk, . . . . .	547	10	5½
				Beer, . . . . .	495	16	0
				Wine, . . . . .	71	3	8
				Groceries, . . . . .	790	13	9½
				Eggs, . . . . .	130	1	5
				Fowl, . . . . .	80	9	3½
				Oatmeal, fruit, &c., . . . . .	151	8	1
				Coals, . . . . .	462	10	0
				Candles, oil, and lamps, . . . . .	239	10	8½
				Oats and straw, . . . . .	59	1	4½
				Books & stationery, . . . . .	228	6	3
				Rent and taxes, . . . . .	115	3	8½
				Insurance, . . . . .	42	10	0
				Labour, manure, and seeds, . . . . .	83	16	4½
				Furniture, . . . . .	1,591	10	6½
				Repairs, . . . . .	326	11	0½
				Medical attendance, . . . . .	269	6	6
				Miscellaneous allowances, . . . . .	88	16	9
				Wages, . . . . .	413	16	11
				Washing, . . . . .	313	17	7
				Contingencies, . . . . .	2	19	0
				Commons, attendance, &c., . . . . .	12,346	9	3½
The Charge, . . . . .	£20,907	0	6½	The Discharge, . . . . .	20,859	10	9½
				The Charge, . . . . .	20,907	0	6½
				Balance in favour of the public, . . . . .	£47	9	9

## APPENDIX, No. 8.

Bursar's Answers to  
Paper A.

## FOR TWELVE MONTHS ENDING 31ST MARCH, 1847.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account, . . . .	47	9	9	President, officers, and professors' salaries, . . . . .	5,342	0	0
The Lord Commissioners of Her Majesty's Treasury, . . . .	26,350	0	0	<i>Dunboyne Establishment.</i>			
Rent of Dunboyne estate, one year, to 1st May, 1846, . . . .	461	10	9	Stipends to senior students on Dunboyne Establishment, . .	1,234	13	4
Rent of M'Cormack's farm received, . . . .	22	8	0½	<i>Three Senior Classes.</i>			
Fat, stuff, skins, heads, hides, &c., . . . .	1,714	9	6½	Stipends to students of three senior classes, . . . . .	4,999	19	8
Hay, farm produce, &c., . . . .	202	3	2½	Meat, . . . . .	£5,449	7	0½
Balance from account of late Trustees, by order of Her Majesty's Treasury, 11th July, 1846, . .	764	17	8½	Fish, . . . . .	150	17	6
				Bread, . . . . .	2,109	14	1
				Potatoes, . . . . .	259	11	10½
				Butter, . . . . .	812	14	5½
				Milk, . . . . .	809	11	0
				Beer, . . . . .	805	14	0
				Wine, . . . . .	74	15	3½
				Groceries, . . . . .	1,351	14	5½
				Eggs, . . . . .	199	16	8
				Fowl, . . . . .	73	5	6½
				Oatmeal, fruit, &c., . . . .	314	3	0
				Coals, . . . . .	517	13	9
				Candles, oil, and lamps, . . . . .	296	0	8
				Oats and straw, . . . . .	86	10	6½
				Books and stationery, . . . .	253	1	4
				Rent and taxes, . . . . .	220	0	2
				Insurance, . . . . .	42	10	0
				Labour, manure, and seeds, . . . .	162	19	5
				Furniture, . . . . .	775	6	8
				Repairs, . . . . .	236	3	0½
				Medical attendance, . . . .	341	5	0
				Miscellaneous allowances, . . . .	88	9	0
				Wages, . . . . .	788	10	6½
				Washing, . . . . .	975	18	9
				Premiums, . . . . .	18	11	2
				Contingencies, . . . . .	32	15	6
				Commons, attendance, &c., . .	17,247	0	5½
The Charge, . . . . .	£29,562	19	0	The Discharge, . . . . .	28,823	13	5½
				The Charge, . . . . .	29,562	19	0
				Balance in favour of the public, £739	5	6½	



## FOR TWELVE MONTHS ENDING 31ST MARCH, 1848.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account, . . .	739	5	6½	President, officers, and professors' salaries, . . .	5,408	0	0
The Lords Commissioners of Her Majesty's Treasury, . . .	26,360	0	0	<i>Dunboyne Establishment.</i>			
Rent of Dunboyne estate, one year, to 1st May, 1847, . . .	461	10	9	Stipends to senior students on Dunboyne Establishment, .	1,179	12	2
Rent of McCormack's farm received, .	12	0	0	<i>Three Senior Classes.</i>			
Fat, stuff, skins, heads, hides, &c., .	1,705	6	1½	Stipends to students of three senior classes, . . .	4,997	15	9
Hay, farm produce, &c., . . .	134	6	0	Meat, . . .	£6,002	16	2
				Fish, . . .	91	7	1
				Bread, . . .	2,090	2	3
				Potatoes, . . .	305	11	1½
				Butter, . . .	1,077	4	9
				Milk, . . .	858	13	8½
				Beer, . . .	800	12	0
				Wine, . . .	95	0	8
				Groceries, . . .	1,286	3	7½
				Eggs, . . .	238	12	0
				Fowl, . . .	93	11	5
				Oatmeal, fruit, &c., .	235	13	9
				Coals, . . .	514	18	6
				Candles, oil, and lamps, . . .	290	19	4
				Oats and straw, . . .	79	12	3
				Books and stationery, . . .	179	1	6
				Rent and taxes, . . .	248	18	9
				Insurance, . . .	42	10	0
				Labour, manure, and seeds, . . .	140	2	7½
				Furniture, . . .	431	16	8
				Repairs, . . .	238	11	4
				Medical attendance, .	388	10	0
				Miscellaneous allowances, . . .	98	9	0
				Wages, . . .	796	6	4½
				Washing, . . .	1,013	9	0½
				Premiums, . . .	18	11	2
				Contingencies, . . .	47	0	11
				Commons, attendance, &c., .	17,704	6	0
The Charge, . . .	£29,412	8	5	The Discharge, . . .	29,289	13	11
				The Charge, . . .	29,412	8	5
				Balance in favour of the public, .	£122	14	6

## APPENDIX, No. 8.

Bursar's Answers to  
Paper A.

FOR TWELVE MONTHS ENDING 31ST MARCH, 1849.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account, . . .	122	14	6	President, officers, and professors' salaries, . . .	5,266	13	8
The Lords Commissioners of Her Majesty's Treasury, . . .	26,360	0	0	<i>Dunboyne Establishment.</i>			
Rent of Dunboyne estate, one year, to 1st May, 1848, . . .	461	10	9	Stipends to senior students on Dunboyne Establishment, . . .	990	12	4
Rent of M'Cormack's farm received, . . .	18	8	6	<i>Three Senior Classes.</i>			
Fat, stuff, skins, heads, hides, &c., . . .	1,613	11	11½	Stipends to students of three senior classes, . . .	5,000	0	0
Hay, farm produce, &c., . . .	81	10	8½	Meat, . . .	£5,486	5	4½
Transferred from account of late Trustees, by order of Her Majesty's Treasury, . . .	2,202	0	0	Fish, . . .	119	17	5
				Bread, . . .	1,891	6	6
				Potatoes, . . .	352	8	6
				Butter, . . .	990	8	4½
				Milk, . . .	772	5	11½
				Beer, . . .	851	2	0
				Wine, . . .	86	18	6
				Groceries, . . .	1,171	15	0½
				Eggs, . . .	227	9	1
				Fowl, . . .	100	3	9½
				Oatmeal, fruit, &c., . . .	240	13	1
				Coals, . . .	412	7	4½
				Candles, oil, and lamps, . . .	299	2	2
				Oats and straw, . . .	84	12	0
				Books and stationery, . . .	288	12	9
				Rent and taxes, . . .	221	0	10
				Insurance, . . .	42	10	0
				Labour, manure, and seeds, . . .	164	6	1½
				Furniture, . . .	367	1	5½
				Repairs, . . .	123	0	8½
				Medical attendance, . . .	426	6	0
				Miscellaneous allowances, . . .	118	9	0
				Wages, . . .	779	18	0
				Washing, . . .	974	7	3½
				Premiums, . . .	18	11	2
				Contingencies, . . .	68	13	2½
				Commons, attendance, &c., . . .	16,679	11	8½
The Charge, . . .	£30,859	16	5	The Discharge, . . .	27,936	17	8½
				The Charge, . . .	30,859	16	5
				Balance in favour of the public, £2,922	18	8	



## FOR TWELVE MONTHS ENDING 31ST MARCH, 1850.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account . . .	2,922	18	8	President, officers, and professors' salaries, . . .	5,593	6	4
The Lords Commissioners of Her Majesty's Treasury, . . .	26,360	0	0	<i>Dunboyne Establishment.</i>			
Rent of Dunboyne estate, one year, to 1st May, 1849, . . .	442	18	2	Stipends to senior students on Dunboyne Establishment, . . .	1,060	1	9
Fat, stuff, skins, heads, hides, &c., . . .	1,611	3	1½	<i>Three Senior Classes.</i>			
Hay, farm produce, &c., . . .	64	15	5	Stipends to students of three senior classes, . . .	5,000	0	0
				Meat, . . .	£5,662	16	2½
				Fish, . . .	120	15	10
				Bread, . . .	1,502	9	9
				Potatoes, . . .	272	10	5½
				Butter, . . .	925	10	5
				Milk, . . .	784	17	8
				Beer, . . .	933	6	0
				Wine, . . .	101	4	9
				Groceries, . . .	1,019	0	11
				Eggs, . . .	202	12	6
				Fowl, . . .	103	17	3
				Oatmeal, fruit, &c., . . .	254	8	3
				Coals, . . .	424	4	4½
				Candles, oil, and lamps, . . .	283	19	1
				Oats and straw, . . .	150	2	7½
				Books and stationery, . . .	242	11	2
				Rent and taxes, . . .	223	7	5
				Insurance, . . .	42	10	0
				Labour, manure, and seeds, . . .	216	1	7
				Furniture, . . .	1,508	16	11½
				Repairs, . . .	174	16	6½
				Medical attendance, . . .	372	15	0
				Miscellaneous allowances, . . .	108	9	0
				Wages, . . .	807	3	5½
				Washing, . . .	979	10	9
				Premiums, . . .	18	11	2
				Contingencies, . . .	242	16	2
				Commons, attendance, &c., . . .	17,679	5	3½
The Charge, . . .	£31,401	15	4½	The Discharge, . . .	29,332	13	4½
				The Charge, . . .	31,401	15	4½
				Balance in favour of the public, £2,069	2	0	

## APPENDIX, No. 8.

Bursar's Answers to  
Paper A.

FOR TWELVE MONTHS ENDING 31ST MARCH, 1851.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account, . . .	2,069	2	0	President, officers, and professors' salaries, . . .	5,384	0	6
The Lords Commissioners of Her Majesty's Treasury, . . .	26,360	0	0	<i>Dunboyne Establishment.</i>			
Rent of Dunboyne estate, one year, to 1st May, 1850, . . .	445	16	1	Stipends to senior students on Dunboyne Establishment, . . .	1,161	0	4
Fat, stuff, skins, heads, hides, &c., . . .	1,551	11	3½	<i>Three Senior Classes.</i>			
Hay, farm produce, &c., . . .	741	5	4	Stipends to students of three senior classes, . . .	4,998	16	11
Swine, . . .	122	2	0	Meat, . . .	5,332	1	0
Contingencies, . . .	113	3	4½	Fish, . . .	126	12	3½
				Bread, . . .	1,426	12	0
				Potatoes, . . .	475	9	4
				Butter, . . .	980	8	11½
				Milk, . . .	778	11	3
				Beer, . . .	957	2	0
				Wine, . . .	70	13	7
				Groceries, . . .	1,171	16	0
				Eggs, . . .	231	6	8½
				Fowl, . . .	100	15	7½
				Oatmeal, fruit, &c., . . .	277	5	7½
				Coals, . . .	399	12	9½
				Candles, oil, and lamps, . . .	256	1	0
				Oats and straw, . . .	123	12	7½
				Books & stationery, . . .	617	17	6½
				Rent and taxes, . . .	489	8	1
				Insurance, . . .	42	10	0
				Labour, manure, and seeds, . . .	244	12	3
				Furniture, . . .	486	13	6
				Repairs, . . .	284	19	5
				Medical attendance, . . .	375	18	0
				Miscellaneous allowances, . . .	127	4	0
				Wages, . . .	902	17	3
				Washing, . . .	972	13	0½
				Premiums, . . .	18	11	2
				Contingencies, . . .	2,111	3	0
				Commons, attendance, &c., . . .	19,382	8	0½
The Charge, . . .	£31,403	0	1	The Discharge, . . .	30,926	5	9½
				The Charge, . . .	31,403	0	1
				Balance in favour of the public, . . .	£476	14	3½



FOR TWELVE MONTHS ENDING 31ST MARCH, 1852.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account, . . .	476	14	3½	President, officers, and professors' salaries, . . .	5,368	7	10
The Lords Commissioners of Her Majesty's Treasury, . . .	26,360	0	0	<i>Dunboyne Establishment.</i>			
Rent of Dunboyne estate, one year, to 1st May, 1851, . . .	447	5	1	Stipends to senior students on Dunboyne Establishment, . . .	1,226	14	6
Fat, stuff, skins, heads, hides, &c., . . .	1,597	18	1½	<i>Three Senior Classes.</i>			
Hay, farm produce, &c., . . .	1,142	1	8	Stipends to students of three senior classes, . . .	5,000	0	0
Swine, . . .	146	9	0	Meat, . . .	5,502	17	8
Contingencies, . . .	8	16	3	Fish, . . .	148	2	6½
				Bread, . . .	1,273	6	9
				Potatoes, . . .	412	17	9
				Butter, . . .	996	9	5½
				Milk, . . .	696	7	2
				Beer, . . .	1,032	15	0
				Wine, . . .	82	16	9
				Groceries, . . .	1,035	5	6½
				Eggs, . . .	232	8	11
				Fowl, . . .	106	17	2½
				Oatmeal, fruit, &c., . . .	283	8	9½
				Coals, . . .	381	3	0½
				Candles, oil, and lamps, . . .	261	9	6½
				Oats and straw, . . .	130	14	8
				Books & stationery, . . .	324	14	3
				Rent and taxes, . . .	525	4	7½
				Insurance, . . .	84	12	6
				Labour, manure, and seeds, . . .	498	12	1½
				Furniture, . . .	427	3	11
				Repairs, . . .	520	16	9½
				Medical attendance, . . .	388	10	0
				Miscellaneous allowances, . . .	118	9	0
				Wages, . . .	896	11	0½
				Washing, . . .	998	15	4½
				Premiums, . . .	18	11	2
				Contingencies, . . .	37	10	2
				Commons, attendance, &c., . . .	17,416	11	9
The Charge, . . .	£30,179	4	5	The Discharge, . . .	29,011	14	1
				The Charge, . . .	30,179	4	5
				Balance in favour of the public, £1,167	10	4	

THOMAS FARRELLY, Bursar.

Maynooth College, September 24, 1853.

## APPENDIX, No. 8.

Bursar's Answers to  
Paper A.

ABSTRACTS of ACCOUNTS of the TRUSTEES of MAYNOOTH COLLEGE for all sums to their credit, not issued under 8th & 9th Vic., cap 25, from 30th June, 1845, to 31st March, 1852.

FOR TWELVE MONTHS ENDING 30TH JUNE, 1846.

<i>The Charge.</i>			<i>The Discharge.</i>		
	£	s. d.		£	s. d.
Fees of admission from students, .	1,409	5 0	Invested in Government $3\frac{1}{4}$ per cent. stock, to be added to foundation for Burses, .	358	6 5
Books sold, .	114	18 0			
Interest of funded property, .	481	9 2			
			Balance, favour of the public, £1,647	5	9
The Charge, .	£2,005	12 2			

FOR NINE MONTHS ENDING 31ST MARCH, 1847.

<i>The Charge.</i>			<i>The Discharge.</i>		
	£	s. d.		£	s. d.
Balance of last account, .	1,647	5 9	Invested in Government $3\frac{1}{4}$ per cent. stock, £236 1s. 6d., to be added to foundation for Burses, .	227	11 10
Fees of admission from students, .	719	14 2	Accountant-General's fees, .	0	18 9
Books sold, .	121	10 8			
Interest of funded property, .	307	0 6			
			The Discharge, .	228	10 7
The Charge, .	£2,795	11 1	The Charge, .	2,795	11 1
			Balance, favour of the public, £2,567	0	6

FOR TWELVE MONTHS ENDING 31ST MARCH, 1848.

<i>The Charge.</i>			<i>The Discharge.</i>		
	£	s. d.		£	s. d.
Balance of last account, .	2,567	0 6	Invested in Government $3\frac{1}{4}$ per cents., £683 9s. 6d. stock, .	582	1 4
Fees of admission from students, .	721	1 4	Furniture for students, .	312	2 0
Books sold, .	77	14 6	Books, printing Irish Catechisms, .	225	0 0
Interest of funded property, viz. :—			Legacy duty paid on Levin's foundation, .	77	16 0
£ s. d.			Overpayment of pensions returned to students, .	8	2 9
On original investments, .	521	14 0	Accountant-General's fees, .	0	12 6
On investments made since June, 1845, .	25	19 0			
		547 13 0			
Interest of Doyle's Grand Canal debentures, .		168 0 0			
The Charge, .	£4,081	9 4	The Discharge, .	1,205	14 7
			The Charge, .	4,081	9 4
			Balance, favour of the public, £2,875	14	9

FOR TWELVE MONTHS ENDING 31ST MARCH, 1849.

<i>The Charge.</i>			<i>The Discharge.</i>		
	£	s. d.		£	s. d.
Balance of last account, .	2,875	14 9	Invested in Government $3\frac{1}{4}$ per cents., £669 16s. 8d. stock, .	556	12 9
Fees of admission from students .	473	1 4	Furniture to students' rooms, .	436	5 0
Books sold, .	56	1 6	Books, printing Theology Tracts and Breviaries, .	350	16 0
Interest of funded property, viz. :—			Accountant-General's fees, .	0	12 6
£ s. d.					
On original investments, .	503	13 11			
On investments made since June, 1845, .	46	12 6			
		550 6 5			
The Charge, .	£3,955	4 0	The Discharge, .	1,344	6 3
			The Charge, .	3,955	4 0
			Balance, favour of the public, £2,610	17	9



FOR TWELVE MONTHS ENDING 31ST MARCH, 1850.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account,	2,610	17	8	Invested in Government 3 $\frac{1}{4}$ per cents., £588 10s. 5d. stock,	543	3	11
Fees of admission from students,	624	7	4	Books,	197	12	6
Books sold,	86	2	0	Rev. A. Quinn, representative of the late Rev. Michael Doyle, for interest on his Grand Canal debentures, since June, 1845,	420	0	0
Interest of funded property, viz.:—				Accountant-General's fees,	0	12	6
£     s.     d.							
On original invest- ments,	499	0	1				
On investments made since June, 1845,	68	0	1				
	<hr/>	567	0   2				
The Charge,	£3,888	7	2	The Discharge,	1,161	8	11
				The Charge,	3,888	7	2
				Balance, favour of the public,	2,726	18	3
				Deduct—Error in calculating in- terest in “Charge,”	0	1	10
				Balance,	£2,726	16	5

FOR TWELVE MONTHS ENDING 31ST MARCH, 1851.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account,	2,726	16	5	Invested in Government 3 $\frac{1}{4}$ per cents., £586 14s. 3d. stock,	574	11	11
Fees of admission from students,	623	6	0	Books,	50	0	0
Books sold,	53	12	8	Commissioners of Public Works for glazing the cloister windows, and staining the wood-work of new buildings,	<u>700</u>	<u>0</u>	<u>0</u>
Interest of funded property, viz.:— <div style="text-align: right;">£      s.      d.</div>							
On original investments,	488	2	11				
On investments made since June, 1845,	86	9	0				
	<u>          </u>		<u>574 11 11</u>				
The Charge,	£3,978	7	0	The Discharge,	1,324	11	11
				The Charge,	<u>3,978</u>	<u>7</u>	<u>0</u>
				Balance, favour of the public,	£2,653	15	1

FOR TWELVE MONTHS ENDING 31ST MARCH, 1852.

<i>The Charge.</i>				<i>The Discharge.</i>			
	£	s.	d.		£	s.	d.
Balance of last account,	2,653	15	1	Invested in Government 3 $\frac{1}{4}$ per cents., £601 7s. 0d. stock,	590	14	5
Fees of admission from students,	533	7	6	The Commissioners of Public Works for additional works at new buildings, viz., gutters, down-pipes, and sewers, per order of the Trustees,	1,000	0	0
Books sold,	65	7	6	Books,	8	7	6
Interest of funded property, viz.:—							
£ s. d.							
On original investments,	491	14	5				
On investments made since June, 1845,	106	3	8				
	<hr/>						
		597	18 1				
	<hr/>						
The Charge,	£3,850	8	2	The Discharge,	1,599	1	11
				The Charge,	3,850	8	2
					<hr/>		
				Balance, favour of the public,	£2,251	6	3

THOMAS FARRELLY, Bursar.

Maynooth College, October 5, 1853.

## APPENDIX, No. 8.

Bursar's Answers to  
Paper A.

TABULAR STATEMENT referred to in Answer to Question No. 7.

STATEMENT of the Sums expended in the Erection of New Buildings at Maynooth College since 1825, distinguishing the sources from which Funds were derived for erecting the same.

Year.	Amount.		Sources from which the Funds were derived.
	£ s. d.	£ s. d.	
1826	1,351 7 7½		
1827 }	1,120 10 4½		
1828 }			
1830	214 15 0		No. 1.—Amount, £18,639 12s. 8d.—From the general resources of the College between the years 1825 and 1837.
1831	5,842 4 0		
1832	452 16 8		
1833	6,573 13 10		
1834	380 7 10		No. 2.—Amount, £2,227 17s. 4d.—Out of an unexpended balance of £2,966 17s. 8½d. remaining to the credit of the late Trustees on closing their final Account to 30th June, 1845.
1835	1,527 13 8		
1836	1,176 3 8		
No. 1,		18,639 12 8	
1850	166 0 0		No. 3.—Amount, £2,869 18s. 10d.—From the fund created by the "Entrance Fees" paid by students on their admission to the College.
1851	2,061 17 4		
No. 2,		2,227 17 4	
1851	700 0 0		
1852	1,000 0 0		
1853	1,169 18 10		
No. 3,		2,869 18 10	
		23,737 8 10	{ Total Amount expended on New Buildings since 1825, exclusive of the expenditure made under the direction of the Board of Works.

Maynooth College, September 30, 1853.

THOMAS FARRELLY, Bursar.

TABULAR STATEMENT referred to in Answer to Question No. 8.

STATEMENT of the Amount expended by the College of Maynooth, year by year, since the year 1825, in the Repairs or Extension of the Lecture Rooms, Library, and other Buildings, respectively, and in the purchase of Books, Instruments, Furniture, and other requirements for same; together with the sources from which the Funds for such purposes were procured.

Year.	Furniture.	Repairs.	Books.	Sources from which Funds were derived.
	£ s. d.	£ s. d.	£ s. d.	
1826	158 6 0	214 0 4	651 15 10	
1827	173 8 8	273 8 5	674 7 8	
1828	166 1 7	257 1 6	101 10 2	
1829	218 16 6	256 17 6	687 2 0	
1830	106 6 2	147 16 7	2,012 11 3	
1831	200 14 0	223 5 11	101 6 7	From the general resources of the College in every case where some particular fund is not here specified.
1832	201 17 8	222 2 3	100 8 7	
1833	193 7 10	289 16 3	251 13 10	
1834	231 5 5	335 12 9	244 8 1	
1835	222 5 2	366 4 3	227 13 11	Of the sums expended for Furniture in 1848, . . . £312 2 0
1836	425 19 3	497 16 11	169 12 9	And in 1849, . . . 436 5 0
1837	232 3 6	582 13 4	107 0 2	
1838	309 15 6	415 10 9	136 11 3	
1839	280 0 3	228 0 2	111 2 1	Amount, . . . £748 7 0
1840	219 9 3	318 10 2	84 7 7	Was for students' rooms, and paid from the "Entrance Fees."
1841	139 4 9	279 19 0	142 8 10	
1842	165 15 1	206 6 10	78 19 5	
1843	62 2 7	190 19 10	85 5 2	Of the sums expended for Books—
1844	245 4 0	311 12 7	436 1 10	In 1848, . . . £225 0 0
1845	137 8 4	308 12 10	367 12 7	" 1849, . . . 350 16 0
1846	1,685 15 0	358 6 2	1,436 18 6	" 1850, . . . 197 12 0
1847	775 6 8	236 3 0	253 1 4	" 1851, . . . 50 0 0
1848	743 18 8	238 11 4	404 1 6	" 1852, . . . 8 7 6
1849	803 6 5	123 0 8	639 8 9	
1850	1,508 17 0	174 16 6	440 3 8	£831 15 6
1851	486 13 6	284 19 5	667 17 6	Was paid from the "Entrance Fees."
1852	427 3 11	520 16 9	333 1 9	
1853	1,223 5 9	355 19 4	206 8 10	
	11,743 18 5	8,219 1 4	11,153 1 5	

Maynooth College, October 5, 1853.

THOMAS FARRELLY, Bursar.



List referred to in Answer to Question No. 9.

Bursar's Answers to  
Paper A.A LIST of the names of the PRESIDENT, OFFICERS, and PROFESSORS of MAYNOOTH COLLEGE,  
with their ANNUAL SALARIES.

	£	s.	d.
Very Rev. L. F. Renihan, D.D., President, . . . . .	594	12	0
Rev. R. F. Whitehead, D.D., Vice-President, . . . . .	326	12	8
Rev. M. Gaffney, D.D., Senior Dean, . . . . .	264	12	8
Rev. W. Lee, D.D., Junior Dean, . . . . .	241	12	8
Rev. James O'Kane, do. . . . .	241	12	8
Rev. Richard Hackett, do. . . . .	241	12	8
Rev. J. O'Hanlon, D.D., Prefect of Dunboyne Establishment, and Librarian, . . . . .	308	12	8
Rev. Thomas Farrelly, Bursar, . . . . .	264	12	8
Rev. Laurence Gillic, Professor of Sacred Scriptures, &c., . . . . .	264	12	8
Rev. Patrick Murray, D.D., Professor of Theology, . . . . .	264	12	8
Rev. George Crolly, do. . . . .	264	12	8
Rev. Thomas Furlong, do. . . . .	264	12	8
Rev. Henry Neville, do. . . . .	264	12	8
Rev. C. W. Russell, D.D., Professor of Ecclesiastical History, . . . . .	264	12	8
Rev. Nicholas Callan, D.D., do. Natural Philosophy, . . . . .	241	12	8
Rev. William Jennings, do. Logics, Metaphysics, &c., . . . . .	241	12	8
Rev. Daniel McCarthy, do. Rhetoric, . . . . .	241	12	8
Rev. D. Gargan, do. Humanity, . . . . .	241	12	8
Rev. Matthew Kelly, do. English Rhetoric, &c., . . . . .	241	12	8
Rev. J. Tully, do. the Irish Language, . . . . .	241	12	8
Rev. Matthew Flanagan, D.D., Secretary to Trustees, . . . . .	150	0	0
	£5,671	12	8

THOMAS FARRELLY, Bursar.

Maynooth College, September 24, 1853.

STATEMENT referred to in Answer to Question No. 10.

STATEMENT of the Number and Salaries of the Servants of the College, and the Total  
Expense incurred by the College for their services.

	Salary each, per year.	Total Amount.
	£ s. d.	£ s. d.
1 Butcher, . . . . .	50 0 0	50 0 0
1 Cook, . . . . .	40 0 0	40 0 0
1 Gardener, . . . . .	12 12 0	12 12 0
1 Butler, . . . . .	24 0 0	24 0 0
1 Baker, . . . . .	18 0 0	18 0 0
1 Do., . . . . .	14 0 0	14 0 0
1 President's Servant, . . . . .	12 12 0	12 12 0
3 Professors' do., . . . . .	12 12 0	37 16 0
1 Hall Porter, . . . . .	12 12 0	12 12 0
1 Gate do., . . . . .	9 6 0	9 6 0
1 Dunboyne Servant, . . . . .	9 6 0	9 6 0
1 Laboratory do., . . . . .	9 6 0	9 6 0
1 Dublin Carter, . . . . .	9 6 0	9 6 0
1 House do., . . . . .	8 0 0	8 0 0
1 Pantry Servant, . . . . .	8 0 0	8 0 0
1 House Messenger, . . . . .	8 0 0	8 0 0
11 Refectory Servants, . . . . .	8 0 0	88 0 0
21 Servants attending Students' rooms, corridors, cleaning shoes, &c., . . . . .	8 0 0	168 0 0
5 Kitchen Servants, . . . . .	8 0 0	40 0 0
1 Lamplighter, . . . . .	8 0 0	8 0 0
1 Infirmary Servant, . . . . .	8 0 0	8 0 0
1 Stableman, . . . . .	8 0 0	8 0 0
1 Fireman, . . . . .	8 0 0	8 0 0
4 Nursetenders, . . . . .	6 6 0	25 4 0
63 Salaries, . . . . .	—	636 0 0
Commons of 62 Servants, estimated each at £15, . . . . .	930 0 0	} 950 0 0
Do. of House Steward, . . . . .	20 0 0	
		1,586 0 0

THOMAS FARRELLY, Bursar.

Maynooth College, October 5, 1853.

## APPENDIX, No. 8.

Bursar's Answers to  
Paper A.

TABULAR STATEMENT referred to in Answer to Question No. 15.

STATEMENT of the Number, Names, and Amounts of the different Burses established in the College, with the Dioceses to which they respectively belong, their Original Annual Interest, and their present Increased Annual Interest.

	Original No. of Burses.	Original Principal.	Original Annual Interest.	Present Increased Interest.	Present No. of Burses.	Residue of Interest.
ARMAGH.	2	£ s. d.	£ s. d.	£ s. d.		£ s. d.
Most Rev. Dr. O'Reilly's, .	—	516 18 5½	16 16 0	22 10 0	—	—
Rev. Mr. Levins's, .	—	587 8 4	19 1 10	21 8 0	—	—
MEATH.	1					
Mulligan's, . . . .	—	612 8 11	19 18 1	26 12 0	—	—
ARMAGH AND MEATH.	2					
Ivory's Fund, . . . .	—	969 4 7	31 10 0	42 4 0	1	14 4 0
DOWN AND CONNOR.	2½					
McGinness's, for Connor, .	—	500 0 0	16 5 0	} 58 1 0	2	2 1 0
Sawey's, for Down, . . .	—	854 19 8	26 13 3			
DROMORE.	2½					
Cowan's, . . . . .	—	902 14 5	29 6 9	} 59 9 0	2	3 9 0
Gilmor's, . . . . .	—	462 11 4	15 0 8			
RAPHOE.	3					
Right Rev. Dr. M'Loughlin's,	—	461 10 9	15 0 0	} 65 2 0	2	9 2 0
„ M'Gettigan's,	—	461 10 9	15 0 0			
„ Do., 2nd, . . . .	—	571 10 0	18 11 5			
DERRY.	2					
Right Rev. Dr. M'Loughlin's,	—	1,000 0 4½	32 10 0	43 11 0	1	15 11 0
DUBLIN.	3					
Dr. Dunn's, . . . . .	—	544 2 0	17 13 8	} 71 1 0	2	2 15 1
„ Russell's, . . . . .	—	500 0 0	16 5 0			
„ Kenrick's, . . . . .	—	586 7 0	19 1 1			
KERRY.	9					
O'Sullivan's Fund, . . .	—	4,899 15 7	159 4 10	213 9 0	7	17 9 0
	27	14,431 2 2	467 17 7	623 7 0	17	64 11 1

It is scarcely necessary to observe, that from the 10th October, 1854, the 3¼ per cents. shall be reduced to 3 per cent. per annum, which will reduce the above Annual Interest by ¼ per cent. per annum.

THOMAS FARRELLY, Bursar.

Maynooth College, October 5, 1853.

President's Answers  
to Paper C.

ANSWERS of the Rev. L. F. RENEHAN, to Questions in Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

Students usually enter the College of Maynooth at the age of eighteen or nineteen years, but some enter a few years older or younger. No candidate who has reached the age of twenty is admissible to examination for the class of humanity, or second class of Greek and Latin. But if he be qualified for rhetoric in classics, or for any of the higher classes, he may be received, notwithstanding his age. In the year 1808, the Trustees resolved not to admit any students under the age of seventeen. But the object and spirit of this resolution having been subsequently much better secured by a considerable enlargement of the entrance examination courses, its mere letter has not been rigidly enforced—nay, has been, in several instances, relaxed in favour of otherwise well-qualified candidates of special promise. In 1834, the Trustees themselves reduced the age required to sixteen years.

2. Has the average age increased or diminished since the year 1845?

The average age of candidates for admission to College has rather diminished than increased since the year 1845; but the change has not been very considerable. The average age of the 142 students matriculated in 1845 was twenty years; the average of those that entered in 1852 and 1853 did not exceed nineteen.

3. How, and by whom, are the 500 free students selected? Are any parties considered



to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The students are selected to fill the 500 free places by the Irish Catholic bishops, subject, however, to the condition of the candidates being, on examination, found qualified; and the selection is made, with very few, if any, exceptions, after an open public competition, previously notified, among all the candidates who wish to present themselves. No candidate can be admitted to College unless he be recommended by his own bishop. The Irish bishops are considered exclusively entitled to recommend, each to a definite number of free places. The statutes fix the distribution of places among the ecclesiastical provinces in the proportion of 150 each to Armagh and Cashel, 100 each to Dublin and Tuam. The number assigned by agreement for each diocese individually, is:—

36	free places for Dublin.
29	” for Meath.
28	” for Tuam.
24	” each for Kildare and Elphin.
22	” for Killaloe.
21	” for Armagh.
20	” each for Cashel, Cork, Ferns, Ossory, Kerry, Limerick, and Waterford with Lismore.
18	” for Cloyne.
17	” each for Ardagh and Kilmore.
16	” each for Clogher, and Down with Connor.
14	” each for Derry and Killala.
12	” each for Raphoe, Achonry, Clonfert and Kilfenora, with Kilmaedduagh.
8	” for Dromore.
4	” each for Galway and Ross.

No additional number of students beyond those on free places or burses is at present admissible to College, however recommended or well qualified the applicants may be, or however prepared to pay their own expenses.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

I am unable to state, with accuracy, the average preliminary expense incurred by a student previous to his entrance into Maynooth College, distinguishing his education, outfit, books, &c. The expense immediately previous to entrance, for outfit, books, travelling, &c., cannot very widely vary, and may, I think, be fairly estimated at £15 or £20, exclusive of the expense immediately after admission, which amounts to about £15 more. But the cost of education and of acquiring the necessary knowledge of classics and science must very much vary with circumstances and opportunities. Some have an excellent opportunity of learning Greek and Latin, &c., in their native towns, without exchanging the parental board; others can do so only by paying from £20 to £40 a-year at some boarding school or college: some qualify themselves only for the class of humanity; others prepare themselves by a long course for entering the class of logic, &c. If board be in every case taken into calculation, the expense of preparatory education alone would vary between a short course, costing about £60, and a full classical course at a seminary, which would cost about £250: and considering the large number of dioceses from which seminary pupils alone are selected for Maynooth, I would be disposed to estimate the *average* expense of preparatory education alone at about £150.

5. Is any, and what, entrance fee or other sum paid by each student to the College; and if so, at what times?

Each student is required to pay an entrance fee of eight guineas on his admission to College, and he pays at the same time nineteen shillings and six pence for some class books, a Bible, and some small books of religious instruction.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance examination course, in every book or subject of which the student requires to be prepared and is liable to be examined, varies in extent with the class to which the candidate aspires to be admitted. There are thus three entrance examination courses in Greek and Latin classics.

#### Entrance Course for admission to the Class of Humanity.

**LATIN.**—Cæsar's *Comm. de Bello Gall.*, 1st and 2nd Books; Virgil's *Eclogues*; 1st, 2nd, 3rd, and 4th Books of *Æneid*; Horace's *Epistles*; Sallust; Cicero's four *Orations* against Cataline.

**GREEK.**—Greek Grammar—Gospel of St. John; Lucian's *Dialogues*, 1st Book (Murphy's or Walker's); Xenophon's *Cyropædia*, 1st, 2nd, and 3rd Books.

Also Murray's *Abridgment of English Grammar*, a short system of *Geography*, and the elements of *Arithmetic*.

#### Entrance Course for admission to the Rhetoric Class.

The whole of the examination course for admission to Humanity, and besides—

**LATIN.**—Cicero's *Orations* on the Manilian Law, Archias, Milo, Marcellus, and Ligarius; Horace's *Odes* and *Satires*; Livy, three 1st Books; Virgil's *Æneid*, 5th, 6th, 7th, and 8th Books; Juvenal, 1st, 3rd, 4th, and 10th *Satires*.

**GREEK.**—*Enchiridion* of Epictetus; Xenophon's *Anabasis*, 1st and 2nd Books; Homer's *Iliad*, 1st, 2nd, 3rd, and 4th Books.

Also Grecian History, Roman History, and Algebra, as far as Quadratic Equations inclusive.

## APPENDIX, No. 8.

President's Answers  
to Paper C.

## Entrance Course for admission to the Class of Logic.

The whole of the two preceding examination courses, and, moreover—

LATIN.—Tacitus, first five Books of the Annals; Livy, 4th and 5th Books; Virgil's Georgics, and the four last Books of the Æneid; Horace's Art of Poetry.

GREEK.—Homer's Iliad, 5th, 6th, 7th, and 8th Books; Demosthenes' Philippics, and De Corona; Longinus de Sublimi.

Also English and Irish History; and Euclid, six books, or the whole of Darre's Geometry, including Surfaces and Solids.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The general entrance examinations annually commence on the 25th August, and are continued during nearly four hours each day until all the candidates present are examined. But candidates that present themselves at any time between the 25th August and the following Easter Sunday, are examined when they come, in the same form and by the same persons. The President, in either case, invites by public notice all the superiors and professors to attend the examination. All that do attend are equally examiners, with equal rights to interrogate and to judge. No examination can proceed without at least three examiners, and no candidate can be admitted without a majority in his favour of the votes of the examiners attending, whatever their number may be. Usually six or eight examiners attend; four, or at the least two, interrogate; all are attentive, and judge of the answering; but the principal part of the examination is conducted generally by the professor of the class to which the candidate aspires, or of the class immediately preceding, in the subject matter of which the candidate is examined.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates for entrance are examined, in my opinion, very carefully as to their knowledge of the Greek and Latin languages. They are required not merely to translate correctly the portion of whatever books on the entrance course may be put before them; but also to parse it satisfactorily, to account for the grammatical accidents (declensions, comparisons, tenses, conjugations, &c.) of almost every word in the passages they translate; and in proportion to the class for which a candidate stands, he is interrogated more or less strictly on the rules of Prosody, the history, geography, and mythology bearing upon his text, and is required to explain the argument, the meaning, or the beauties of his passage, and to compare its terms and phraseology with others synonymous, or of similar import. I cannot describe more minutely the degree of proficiency required for admission, nor the manner of testing it. I am under the impression that, at least, a higher degree is not required at any public college or university that I know. Of the students who were examined for admission to Maynooth, within a year after their matriculation in the London University, the greater number were judged at their examinations for entrance scarcely qualified for even the class of humanity; none was found qualified for the class of logic.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

Candidates for entrance are not examined in English composition. Their knowledge of the English language, and, to some extent, their powers or aptitude for composition, too, are tested by the exact observance of English concords and syntax, by the taste, accuracy and elegance, or the contrary, evinced in their translations of the Greek and Latin classics into English, and in their free, unbroken narrative of Grecian, Roman, or British history.

10. How many candidates have been rejected in each year since the year 1844, respectively, specifying the districts from which such candidates presented themselves?

The number of candidates rejected from the classes for which they offered themselves and were first examined, and the number totally rejected and refused admission into any class, in each of the academical years specified in the question, were respectively—

	Rejected from a higher to a lower class.	Totally rejected.		Rejected from a higher to a lower class.	Totally rejected.
In 1844,	Number not recorded.	4	In 1849,	48	11
1845,	55	11	1850,	39	8
1846,	46	6	1851,	36	6
1847,	39	7	1852,	41	4
1848,	41	9	1853,	35	5

Of those totally rejected, 18 presented themselves from Dublin, 8 from Meath, 7 each from Ardagh and Elphin, 5 from Kilmore, 4 from Achonry, 3 each from Limerick and Kilmaeduaugh, 2 each from Armagh, Cashel, Tuam, Down, Kildare, and Galway, and 1 each from Clogher, Dromore, Clonfert, and Ferns.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?



No instance, that I can remember or find recorded, has occurred since the year 1845, inclusive, in which any place was left unoccupied for one year or more. But I remember eight or ten instances (and there probably were more) in which places remained unoccupied for two, three, or four months, from the inability of the bishop to find candidates for the priesthood sufficiently advanced in the knowledge of Greek and Latin, and otherwise qualified for admission into the lowest class in Maynooth. I have no records or private entries from which I could answer with accuracy the latter part of this question; the Bursar may possibly be able to answer for some years. My impression is, that on an average of years, there were about three places vacant for about three weeks after the commencement of studies each year, besides the few instances of longer vacancy just specified.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

When a candidate is, upon examination, rejected from any class in the College, his bishop gets notice thereof without delay, in order that he may recommend another candidate, who may easily be in time to save the current year, if the rejection occur at the general examinations for entrance.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The general examination of candidates for entrance—and, in this one respect, the academical year—commences on the 25th August: for the students already received, and in all other respects, the academical year commences on the 1st of September.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes; and are you able to suggest how these causes could be removed?

Considering matters only in the abstract, I would think it desirable to raise the standard of attainments required for admission to Maynooth College; and if the country could afford a sufficient supply of better qualified candidates, I would think it desirable also in practice. But when I remember that the present standard bears so favourable a comparison with that adopted in more favoured institutions—that very great difficulty is experienced (particularly since the anger of the Lord, and emigration, have reduced the comfort and numbers of the people) in finding candidates qualified even according to the present standard—that sometimes that difficulty is found totally insuperable, and free places remain, in consequence, for months unoccupied, and that at this moment there are four places thus vacant, which the most advanced candidates to be found in the district, after publishing notices, invitations to competition, &c., will not be qualified to fill before next January—these reflections make me hesitate as to the prudence of just now raising the entrance standard, and thus depriving of the benefit of their places in Maynooth the very districts that stand in greatest need of additional clergymen, and are not the best able to procure them elsewhere. Could the condition of the country generally be improved, and the opportunity of a more extensive and polished education be diffused through many remote districts, where that blessing is at present generally unattainable, then I should unhesitatingly require higher attainments for entrance into College; but until then I would rather entirely confide in the wisdom and zeal of the Trustees, who are so much better acquainted with the capabilities and opportunities of every part of the country, and are so interested in having the young clergy educated as perfectly as possible, than venture an opinion of my own, or suggest apparent improvements, which might be very unwise or impracticable.

15. Of how many years does the complete course of collegiate study consist?

The complete course of collegiate study at Maynooth consists of eight years. The Dunboyne students read a second course which occupies three additional years.

16. Has any, and what change in this respect been made since the increased grant of 1845?

Until the grant was increased in 1845, the full course required but seven years for its completion; no change, however, was then made in the years of the Dunboyne course.

17. What number of the students, since 1845, have commenced their studies in College, in each several class?

A return of the number of students who annually, since 1845, commenced their studies in Maynooth, in each of the classes:—

—		1845.	1846	1847.	1848.	1849.	1850.	1851.	1852.	1853.	Total.
The number in	Humanity, . . .	46	40	34	30	37	30	25	40	39	321
„	Rhetoric, . . .	34	19	22	11	21	18	33	21	14	193
„	Logic, &c., . . .	36	15	22	17	28	17	13	20	22	190
„	Physics, . . .	4	8	6	4	11	5	8	3	5	54
„	Theology, 1st year,	18	6	4	5	7	9	11	5	4	69
„	Theology, 2nd year,	—	4	2	6	—	1	1	—	—	14
„	Theology, 3rd year,	4	1	—	—	1	1	2	—	1	10
„	Theology, 4th year,	—	—	—	—	—	—	—	—	—	—
Total, .		142	93	90	73	105	81	93	89	85	851

## APPENDIX, No. 8.

President's Answers  
to Paper C.

18. When a candidate, at his entrance, is desirous of being admitted to any class except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

When a candidate seeks to be admitted, at entrance, to any class above the lowest, he is examined in the subjects, at least, of the class—sometimes of the two classes—immediately below that to which he aspires. The entrance examination course for the class of logic includes the whole matter of examination for the class of humanity and the class of rhetoric. A candidate proposing to enter for the Divinity Class of the first year is examined in the subjects of both the Physics Class and the Logic Class.

19. Is any credit given to the candidate for entrance, either in respect of, or in addition to, his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

When a candidate comes for entrance to Maynooth from some other ecclesiastical college, he must bring with him a letter of recommendation from his bishop, who usually certifies therein in what college, how creditably, and how far the candidate had already proceeded in the higher studies (for unless he has read one year's philosophy the matter is seldom noticed at all), and the candidate commonly brings a similar certificate from the president of his former college; but, notwithstanding, credit is not given him for these studies, irrespective of the examination specified in the preceding answer, and which alone, whatever certificates he may produce, must decide into what class he should be admitted, or whether he should be totally rejected.

20. What is the subject and course of study for each year of the complete collegiate course?

The subject and course of study for each year of the complete collegiate course are:—The first year, the student applies himself to the study of Greek and Latin, also of algebra under the Professor of Humanity; of English elocution and composition under the Professor of English; and of the historical books of the Bible, and the Catechism, under the Vice-President. The second year, devoted chiefly to rhetoric, the student continues his study of Greek and Latin, chiefly from authors in those languages that deliver or illustrate the rules of rhetoric, and attends the instructions of the Professor of Rhetoric, also in the whole of Darre's Geometry; he also continues the study of English, the Bible, and the Catechism under the same instructors as in the preceding year. The third year is employed in the study of logic, metaphysics, and ethics, under one professor, and of French under another, and sometimes also of English. The fourth year, the student devotes himself to the study of mathematics and natural philosophy, and attends two lectures weekly in ecclesiastical history. In the fifth year, the student commences his course of sacred professional studies, attending this year to theology and ecclesiastical history, which are continued during the sixth, seventh, and eighth years of the course, together with the study of the Sacred Scriptures for three years, of the Irish language for one year, if he belong to a district where that language is much in use, and of the Hebrew language, at discretion, for either one or two years. I abstain from entering at greater length into the details of business in the several classes, because I doubt not their professors have explained their work and studies respectively with satisfactory minuteness.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

A student, however talented and industrious, cannot, by compressing the subjects of two years' courses into one year, shorten the duration of his College course. When the people are suffering from a deficiency of priests in his native diocese, the student is sometimes permitted, but only at the urgent request of his bishop, to shorten, somewhat, the full collegiate course.

22. How many examinations in each year, are held for the students of each class; and at what periods of the year do those examinations take place?

There are two examinations for all the students every year: the first commencing on the 2nd January, and continued to about the 14th of the same month, for every class but English; the second is held for every class without any exception, in the end of May, or early in June. After this second oral examination for all, there is a third examination in written composition, which is common to all in some classes, and in others is confined to about 60 per cent. of the most deserving of each class.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes are given to the students for distinguished abilities and proficiency in their studies, as evinced in their answerings at the classes or lectures during the year, and at the three examinations; but there are not separate prizes or premiums given for each examination. The premiums are given to the Dunboyne Class in money, to all the other classes in very well bound books.

24. What is the usual or average number and value of the premiums given at each examination?

The usual number of premiums is fifty-eight, which are distributed thus among the several classes:—In the Class of Sacred Scripture, nine; in English, five; in the Dunboyne, Rhetoric, and Humanity Classes, each four; in Hebrew, only two; and in all the other



classes, each three. The four Dunboyne premiums, given in cash, amount to £18 11s. 2d.; the two Hebrew premiums cost £7 3s. 8d.; the value of the other fifty-two premiums varies between £3 15s. and £1 10s. each. The average cost of all the premiums may be accurately enough set down at £130.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The President, superiors, and professors are all examiners. The present arrangement is, that four of these attend the examination of each class. The three classes of fourth year's theology, Sacred Scripture, and rhetoric, are examined each by the Vice-President and the professors of these classes conjointly; the third year's theology, ecclesiastical history, and humanity classes are examined by the Senior Dean and these three professors; the second year's theology, physics, and French classes are examined by a Junior Dean and their professors; and the first year's theology, logic, and Irish classes are to be examined each by the Prefect of the Dunboyne, and the professors of these three departments conjointly. The examination of each student in almost every class occupies ten minutes, and the whole examinations continue about eight days. Each Dunboyne student's examination lasts for half an hour together. Entertaining no doubt that the professors have fully and minutely explained all the matters to which this question refers, I abstain from a tedious repetition of the details concerning each class, as unnecessary and useless.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

If a student at his examination do not display such proficiency as might be expected from ordinary abilities and moderate industry, the statutes (cap. 9) thus prescribe the consequences:—"Eam rem Judex ad Socios Questionis referto. Hi, citato reo, causaque conjunctim recognita, si aut cuncti aut certe melior pars secundum delata judicaverint, Præses delinquentem conceptis verbis admoneto, magistris circumstantibus: hæc vero admonitio ad eam rem valebit, ut si judiciis proxime secuturis idem æque turpiter se gesserit, exemplo amoveatur." This statute is enforced regularly by the President whenever a case arises to which it is applicable. But when the want of proficiency arises without fault, from intellectual dulness, or other causes that cannot be removed, the student, if his deficiency amount to incompetence, is informed thereof, then seriously admonished of his unfitness for the sacred ministry, and strongly advised to choose some other state of life. It thus becomes generally unnecessary to have recourse to the more public and painful process warranted by the statutes.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

In such cases the President can, and occasionally does, compel the student to remain a second year in the same class. This course is more generally adopted when the deficiencies of the student do not amount to incompetence, and seem to arise rather from want of industry, than from any irremovable causes.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural Philosophy?

There exist no provisions to compel any student to apply himself to any studies of any kind but those which form the business of the class to which at the time he belongs: much less is there any provision to force students to withdraw too much of their time and attention from the higher to the lower studies, from those more sacred, important, and professionally necessary or indispensable, to others more worldly, and though more popular and attractive, yet much less indispensably necessary for the poor ministers of the Gospel among the poor people of poor Ireland. But though there be no compulsory provision, there are many inducements to move the students of the senior classes to retain and increase their knowledge of those studies which alone are duly appreciated in secular society. The love of knowledge, the value that is set upon what costs us much, and the eagerness one feels not to have his labour lost, and not to let slip from him the fruits of toil and industry; the very complacency which fallen nature feels in excelling others in learning, the duty in prospect of looking after schools and teachers, and of not dishonouring the sacred ministry by a culpable want of those portions of college learning which alone can appear or are valued in common life; all these must be of themselves strong inducements to students to keep up and improve the knowledge of Greek and Latin classics, and of natural philosophy, which they acquire with much labour during the years they devote to these studies. The pressing exhortations to this effect, usually addressed to the students when leaving the Rhetoric and Physics Classes, must also have some beneficial influence in directing their advertence to these considerations. The necessity, too, of learning logic, metaphysics, and ethics, as well as theology, from Latin textbooks and books of reference, and of speaking Latin fluently in order to display in their answering the knowledge they had acquired, necessarily preserves the students' acquaintance, nay increases their familiarity with the Latin language: and the necessity for success in the Scripture Class of studying the Testament from the Greek text, and sometimes of evincing a somewhat critical knowledge of that language in the interpretation of several passages, must influence, if not all the senior students, at least all those who expect distinction in the Class of Scripture, to keep alive and extend their knowledge also of Greek.

L. F. RENEHAN, President.

ANSWERS of the Rev. JOHN O'HANLON, D.D., Prefect of the DUNBOYNE Establishment, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

1. I hold the office of Prefect of the Dunboyne Establishment, and that of Librarian. 2. I have held the two offices since November 16, 1843. 3. As Librarian I have no salary, fees, or emoluments of any description. As Prefect of the Dunboyne Establishment my salary is £308 12s. 8d., without fees or emoluments, except an allowance for commons, of £30 per annum. 4. The office of Librarian was founded in the year 1800, that of Prefect of the Dunboyne Establishment in 1823.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

1. My duty, as professor, is to superintend the studies and public exercises of the Dunboyne students, in divinity, canon law, and ecclesiastical history. 2. Excepting the weeks which are included in the Christmas and Easter vacation I lecture four times a week, from the 18th of September to the end of the academical year. 3. I hold two examinations, one at Christmas, and the other at the close of the year. In addition to the two examinations, such of the Dunboyne students as are most distinguished for ability and proficiency in their studies, are required, at the end of the academical year, to defend, in the presence of the Trustees, and of the entire community, a "thesis," consisting of a certain number of propositions, extracted from the theological treatises which they read in the course of the year. 4. My lectures are partly catechetical, and partly in the form of prelections. 5. The books out of which I lecture in theology are, besides the class-books used by the other professors of theology, the works of St. Thomas of Aquin, Bellarmine, Suarez, Vasquez, Joannes de S. Thomas, Sylvius, Estius, De Lugo, and Arriaga. The books from which I collect matter for my lectures in canon law are, in addition to Cabassutius, the class-book appointed by the Trustees, the works of Reiffenstuel, Fagnan, Krimer, Schmalzgrueber, Giraldi à St. Cajetano, Devoti, Bingham, and Maschat. The works from which I prepare my lectures on ecclesiastical history are:—Natalis Alexander's "Historia Ecclesiastica," Biner's "Apparatus," "The Annals of Baronius," Mosheim's "Ecclesiastical History," Alzog's "Histoire de l'Eglise," Dupin's "Bibliothèque," &c., "Magdeburg Centuries," &c. 6. The subjects on which I lecture and examine are all the important questions which are to be found in an extensive course of moral and dogmatical theology, of canon law, and ecclesiastical history. 7. The Dunboyne students exclusively attend my lectures. 8. The number of students who attended my lectures, from the year 1845 to the end of the last academical year, has been ordinarily twenty. The number this year is reduced to seventeen. 9. Attendance on the part of the Dunboyne students is not voluntary, but compulsory. 10. No student pays any fees for attendance on my lectures or examinations, or for obtaining certificates of such attendance.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

1. I am unable to suggest any alterations on the several matters specified in the proposed question, which might advance the studies of the subjects connected with my professorship, and promote the general interests of the College.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

1. With respect to the library, it is far from being furnished with all the standard books connected with the studies of my department. It must, however, be acknowledged, that a large and valuable accession has been made, since 1845, to our works on divinity, canon law, and ecclesiastical history. 2. My lecture-hall is sufficiently commodious, and all the other material means of promoting the studies connected with my department are as effective as they can be in any ecclesiastical college. 3. The increased income has had the effect of exciting, among the students generally, and particularly among those most distinguished for talent, a great desire to obtain, at the expiration of their ordinary course, places in the Dunboyne Establishment. It, therefore, tends to stimulate their industry, to advance the general studies of the College, and to secure for the department with which I am connected a superior class of students. Previous to the year 1845 it was a matter of considerable difficulty to induce young men to become members of the Dunboyne Establishment, or to continue their connexion with it for more than a year; since that period there has been a general anxiety to be appointed to it, and instead of a desire, there has been a repugnance to leave it, even after the expiration of the full course of three years. I must



add, that the gentlemen who have belonged to the establishment since 1845 have, almost without exception, prosecuted their studies with great ardour and success.

APPENDIX, No. 8.

Rev. J. O'Hanlon's  
Answers to Paper B.

JOHN O'HANLON, D.D.,

Prefect of the Dunboyne Establishment, and Librarian.

ANSWERS of the Rev. JOHN O'HANLON, D.D., Prefect of the Dunboyne Establishment, and Librarian, to the Questions in Paper C.

Rev. J. O'Hanlon's  
Answers to Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The age at which students usually enter Maynooth College is, I should think, from seventeen to twenty. 2. By a regulation of the Trustees, in the year 1808, no student was admissible into the College, until he had completed his seventeenth year; but that regulation has long since fallen into disuse, and instances have occurred in which students of not more than fourteen years of age were permitted to enter the College.

2. Has the average age increased or diminished since the year 1845?

Judging from appearances, I should say that the average age has diminished considerably since 1845.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

1. The 500 free students are generally selected in consideration of their superior merit and abilities, which are easily ascertained in those dioceses in which there are preparatory seminaries. In a diocese where there is no seminary, the bishop usually holds a concursus, by means of which he is enabled to discover the relative merits of the young men who offer themselves as candidates for Maynooth. 2. The 500 free students are selected by the bishops. 3. The Irish Catholic Bishops and the Vicars Capitular, when episcopal sees are vacant, are the only parties considered to be entitled to recommend. 4. The bishops of the province of Armagh are entitled to recommend 150; the bishops of the province of Cashel the same number; the bishops of the province of Dublin, 100; and the bishops of the province of Tuam, 100. I cannot state exactly the number which each bishop is empowered to recommend. The President or Bursar will afford information on that point. 5. The bishop, previous to 1845, was acknowledged to have that right; and as he has not been deprived of it by any enactment since that period, I must conclude that he is still warranted to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified; provided, of course, that the College be able to afford them accommodation. In point of fact, however, this question has not been raised since 1845, and there has been no instance of a bishop recommending any student of the description referred to.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

1. In those dioceses which are provided with preparatory seminaries, such as Armagh, Meath, Clogher, Down and Connor, Derry, Dromore, Kilmore, Dublin, Ossory, Kildare, Ferns, Cashel, Waterford, Tuam, Clonfert, and Killala, the expense incurred by a student for his education alone, cannot, in my opinion, be less than £150 on an average. The student is ordinarily required to spend four or five years in the seminary, and I am inclined to think that the expense of each year cannot amount to less than from £30 to £40. In those parts of Ireland where there are no diocesan seminaries, the expense of a student's education is undoubtedly less; but when it is considered that the scarcity of good classical schools in those districts not unfrequently renders it necessary for the young man who intends to prepare for Maynooth to betake himself from his parent's residence to some distant locality, where he is obliged to pay for his board and lodging, as well as for his instruction, it will be perceived that the expense of their preliminary education incurred by students even of this description is not inconsiderable. 2. The outfit, books, travelling, and other expenses, cannot amount to less than £30 or £40.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and, if so, at what times?

Every student is obliged to pay an entrance fee of £8 8s. before his examination takes place. Should he happen to be rejected, the fee is immediately returned to him.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is the following:—

For Humanity.

LATIN.—Cæsar's Commentaries, 1st and 2nd Books de Bello Gallico; Virgil's Eclogues, 1st, 2nd, and 4th Books of Æneid; Horace's Epistles; Sallust; Cicero's four Orations against Cataline.

GREEK.—Greek Grammar; Gospel of St. John; Lucian's Dialogues, 1st book (Murphy's or Walker's); Xenophon's Cyropædia, 1st, 2nd, and 3rd Books.

For Rhetoric, besides the foregoing authors.

LATIN.—Cicero's Orations on the Manilian Law, for Archias, Milo, Marcellus, Ligarius; Horace's Odes and Satires; Livy, 1st, 2nd, and 3rd books; Virgil, 5th, 6th, 7th, and 8th books of Æneid; Juvenal, 1st, 3rd, 4th, and 10th Satires.



APPENDIX, No. 8.  
 Rev. J. O'Hanlon's  
 Answers to Paper C.

GREEK.—Enchiridion of Epictetus ; Xenophon's Anabasis, 1st and 2nd books ; Homer's Iliad, 1st, 2nd, 3rd, and 4th books.

For Logic, besides the authors contained in the two foregoing lists.

LATIN.—Tacitus, 1st, 2nd, 3rd, 4th, 5th books of the Annals ; Livy, 4th and 5th books ; Cicero's Offices ; Virgil's Georgics and four last books of the Æneid ; Horace's Art of Poetry.

GREEK.—Homer's Iliad, 5th, 6th, 7th, and 8th books ; Demosthenes' Philippics and De Corona ; Longinus de Sublimi.

By a resolution adopted by the Trustees in the year 1841, no student is admissible into the Humanity Class, who shall not be found capable of answering in Murray's Abridgement of English Grammar, a short system of Geography, and the elements of Arithmetic. By another resolution, the aforesaid elementary branches, together with Roman and Grecian history, and Algebra, as far as quadratic equations, inclusively, are declared to be necessary for entrance into Rhetoric ; and for admission into Logic, in addition to these two elementary courses, English or Irish history, and six books of Euclid, or Darre's Geometry, are required.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted ; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many ?

1. The general examination of students seeking admission into the College, commences on the 25th of August, and usually continues till the 1st of September. Whenever a vacancy occurs in the course of the academical year, a special examination of the student who has been appointed by his bishop to fill that vacancy, is held. 2. He is examined by the professors and other officers of the College ; the assistance of at least three of these gentlemen at every examination for entrance, is required by the statutes. 3. The student is usually examined by more than one of the professors. It happens frequently that he is examined by three or four.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course ? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested ?

The candidates for entrance into humanity, rhetoric, logic, and physics, are in all cases carefully examined as to their knowledge of the Greek and Latin languages. The examiners are never content with the mere translation of some portions of the books of the entrance course. The student is required to explain the meaning of the author, to parse the sentences he translates, and to point out the concord and government of the words. He is also examined in prosody. If his answering on these several matters be correct, his proficiency is considered to be sufficiently tested for his admission into the Humanity Class.

9. Are they examined in English composition, or as to their knowledge of the English language ; and by whom, and in whose presence, and in what manner, is that examination conducted ?

They are not examined in English composition, or as to their knowledge of the English language.

10. How many candidates have been rejected in each year since the year 1844, respectively, specifying the districts from which such candidates presented themselves ? 11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study ? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied ?

For answers to these two interrogatories I must refer the Commissioners to the President or Bursar, as they are the only parties who keep a record of those matters.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year ?

The Bishop does get an opportunity of proposing another candidate, who may be in time to save the current year.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected ?

The academical year commences on the 1st of September. The candidates for entrance are examined and selected, as has been already stated, during the six or seven last days of the month of August.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance ? What improvements do you consider desirable in that respect ? Is such improvement impracticable or difficult ? If so, from what causes, and are you able to suggest how these causes could be removed ?

If the resolutions of the Trustees, already referred to, were fully carried into effect, I am of opinion, that the standard of attainments for the candidates for entrance would be sufficiently high. A strict compliance with those resolutions appears to me to be neither impracticable nor difficult.

15. Of how many years does the complete course of collegiate study consist ?

The complete course of the great body of the students consists of eight years ; that of the Dunboyne students consists of three additional years.

16. Has any, and what change in this respect been made since the increased grant of 1845 ?



One year has been added to the ordinary course of the students.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

For an answer to this question I must again refer the Commissioners to the President.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

If the candidate be desirous of being admitted to the Rhetoric, Logic, or Physic Class, he is examined in the subjects of the classes which he passes over. If the candidate be desirous of being admitted to the Class of Theology, his examination is confined to the subjects of the Logic and Physic Classes.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

I have never given credit to the candidate for entrance, for the course of studies in which he had been engaged under former instructors. I am influenced solely by his answering at his entrance examination, and I am disposed to think the other professors act on the same principle.

20. What is the subject and course of study for each year of the complete collegiate course?

The Dunboyne course of study for each year, consists of a third part of the entire body of theology, canon law, and ecclesiastical history. The Commissioners will learn from the other professors their respective courses of study for each year.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

A student, in consideration of his superior ability or industry, is never permitted to compress the subjects of two years' courses into one year, nor is he ever promoted so as to shorten the duration of his College course.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

Two examinations in each year are held for the students of each class. One takes place at Christmas, and the other at the end of the academical year.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes consisting of books, and, in one instance, of money, are given to the students for distinguished answering at the examinations.

24. What is the usual or average number and value of the premiums given at each examination?

Four prizes of the value of £18 are given to the Dunboyne students—one for divinity, one for canon law, one for ecclesiastical history, and one for the best written essay on some interesting and comprehensive subject proposed to them by the Prefect. The Bursar will state precisely what is the usual or average number and value of the premiums awarded to the other classes.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The examiners of the Dunboyne Class are the Prefect, President, Vice-President, the four Professors of Theology, and the Professor of Sacred Scripture. The examiners of the first section of the first class of Theology, of the class of Sacred Scripture, and of the Rhetoric Class, are the Vice-President, and the professors of those three classes. The examiners of the second section of the first class of Theology, of the class of Ecclesiastical History, and of the Humanity Class, are the three professors of those classes and the Senior Dean. The examiners of the second class of Theology, of the Physic Class, and of the French Class, are the professors of those classes, and one of the junior deans. The examiners of the third class of Theology, of the Logic Class, and of the Irish Class, are the professors of those classes and the Prefect of the Dunboyne Establishment. 2. The usual duration of the Dunboyne examination is two days; that of each of the Theology Classes from two to three days. The examination of the Scripture Class occupies five, and that of each of the junior classes from two to three days. 3. In theology and logic the examiner usually commences by proposing a certain number of questions connected with the more important portions of the matter of examination. He then calls on the student to prove some one of the propositions laid down in the class-book, and requires from him the solution of such objections as he may think proper to urge either against the aforesaid proposition, or against the arguments by which the student endeavoured to establish it. The examinations in the other departments are conducted in the same manner as such examinations are conducted in Trinity College or Cambridge.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

If the examination be such as to afford strong and clear grounds for concluding that the student is deficient in ability, or that he has greatly misapplied his time, the President is



APPENDIX, No. 8.  
 Rev. J. O'Hanlon's  
 Answers to Paper C.

directed by the Statutes to announce to him, that he must be removed from the College, if his answering at the subsequent general examinations shall not be satisfactory.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class; or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

It has been always understood, that the Professor is empowered to compel a student to remain a second year in his class.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

There is no provision to compel the senior classes to retain or increase their knowledge of Greek, Mathematics, or natural Philosophy. But the senior students have a strong inducement to keep alive and improve their knowledge of Greek in particular, for they must be persuaded that their success in the Scripture Class depends, to a great extent, upon their knowledge of that language. Such of the senior students as aspire to a place on the Dunboyne Establishment, and subsequently to a professorship, either in Maynooth or in the Irish College in Paris, must obviously take an interest in preserving and enlarging their knowledge of the Mathematics and of natural Philosophy, as these two branches form an important portion of the matter of the concursus or examination to which candidates for a professorship are subjected. As young men are not unfrequently found to estimate their own abilities too highly, the students of this description are more numerous than might be imagined.

JOHN O'HANLON, D.D.,

Prefect of the Dunboyne Establishment, and Librarian.

Rev. P. Murray's  
 Answers to Paper B.

ANSWERS of the Rev. P. MURRAY, D.D., Professor of Theology, to the Questions in  
 Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

1. There are four classes of dogmatic and moral theology. I hold the professorship of the first of these classes. I first became professor in September, 1838, when I obtained the chair of English literature. I continued in that department for three years, until September, 1841, when I became professor of theology. I was appointed to both chairs after public concursus for each. The rule—a most reasonable rule—has always been, that when a higher chair of theology becomes vacant, the professors of the theological chairs below that are moved up, and the new professor is appointed to the lower chair. According to this rule I first became professor of the lower chair of theology, and, as vacancies occurred in the higher chairs, I gradually ascended to my present place. 2. My yearly salary is £264 12s. 8d., the same as that of the other professors of the senior classes—namely, the remaining three professors of theology, the professors of Scripture and ecclesiastical history. I receive no fees or emoluments whatsoever, except in such amount of “commons, attendance, and other necessities” as are supplied to me. Beside the salaries, the sum of £30 is allotted, out of the grant made in 1845 for the purpose, to cover the annual expense of those commons, &c., for each professor. We pay, just as before the increase of grant in 1845, for the groceries and wine used at our common table; and the price of these articles is deducted from our salaries. I omit further details on this matter at present, as, I take for granted, it will be inquired into under some other head. 3. Maynooth being a purely ecclesiastical College, the professional study of theology, of course, existed from the beginning. Until 1828, there were but two theological professors, one of dogmatic, the other of moral, each lecturing all the divinity students for one hour in the day. In that year a third chair was established, and the divinity students divided into three classes, each confined to one of the three professors for the whole year, and lectured by him in both dogmatic and moral theology. A number of students always remained in college, some for the whole, some for part, of one year after the termination of the three years' theological course, under regulations varying from time to time as to the particular class they might attend. In 1845, a fourth chair of theology was created. Since that year no student has remained in College after the term of his regular course, except those promoted to the Dunboyne Establishment.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical, or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

1. The summer vacation terminates on the first of September each year, and all the students are obliged to be in College on that day. The distribution and arrangement of rooms, the spiritual retreat of four days, and a variety of other preliminary details fill up the time between the 1st and 11th of September, on which latter day the classes open.



They continue, without any intermission worth naming till the 21st of December, on which day they close. The first half-yearly examinations commence on the 2nd of January, and continue so long as to allow seven or eight days vacant before the re-opening of class, which takes place on the 23rd of January. The final termination of class is not, and owing to the variation of the time in which Pentecost occurs, could not be fixed to any day or week: it is determined each year by the College Council. During the week following Pentecost Sunday, the public ordinations are held. The classes generally close before that day; sometimes a part, occasionally—when the festival occurs at a comparatively late period—the whole of the second half-yearly public examinations are gone through before Pentecost. But whether the classes close before or after Pentecost, the amount of work on the part of the students is the same. This latter point I may, perhaps, as well explain briefly here as farther on.

The occupation of the theological students is severe and incessant enough while the classes are going on: nine hours a day, and after Easter ten hours, between private compulsory study and attendance (also compulsory) at class, on every Monday, Tuesday, Thursday, and Friday; four and a-half hours every Wednesday; and about six hours every Saturday, all over and above their other duties. But it would be a great mistake to suppose that their labours are suspended with the suspension of class. The direct contrary is the case for at least a considerable portion of the time during which class is not held. Thus, 1st. There is the morning and evening study on every vacant day from the beginning to the end of the year, except on four non-class days at the end of Lent. 2nd. On those four days, attendance at the public ceremonies of the Church and other exercises of religion—considering the attention and concentration of mind required for the proper fulfilment of those sacred offices—fully equals the work of so many class days. 3rd. From the closing of class on the 21st of December till the January examinations are over for each student, he is engaged in much more intense study than while attending class; for he has to prepare, during those days, the whole matter of the classes he may have been attending for the preceding part of the academical year; he is similarly engaged during the days that intervene between the termination of class and the summer examination. 4th. After the summer examinations, all the students who expect to be named in what is called “first class,”\* study very closely until the day on which they are summoned to the written exercise of that “first class.” This is a voluntary study, but premiums, distinctions, and promotion to the Dunboyne Establishment may depend on it. The only *bona fide* vacant days which the students have, from the commencement of business in September till the termination thereof at the end of June, are those that intervene between the close of the January examinations and the 23rd of that month, and Easter week (during both of which periods they attend for an hour each day lectures on elocution, delivered by N. M. Stack, Esq., and have also the daily morning and evening study) the two days preceding Ash-Wednesday and a few other isolated vacant days.

I have stated in the preceding paragraph the periods of holding class before and after Christmas. During both periods I give eight lectures in the week, of an hour's length each, viz., two on every Monday, Tuesday, and Thursday, and one on every Friday and Saturday. The morning lecture is from half-past ten till half-past eleven; the afternoon lecture from two till three.

I hold each year the two public examinations already alluded to. The first examination commences on the 2nd of January with the Dunboyne Class, which is examined alone, and generally occupies two full days. Then come on the four Divinity Classes together: the Scripture, and the next in order succeed as these terminate. With the exception named, there are always four classes undergoing examination at the same time in their respective lecture-halls. The summer examinations commence four days after the closing of class, and proceed in the same order. The matter of the January examinations comprises all the business gone through in class from its opening in September: the matter of the summer examinations comprises all the business gone through from the 23rd of January. Formerly the summer examinations comprised the business of the whole year; but since the time of revision was reduced to four days, it has been justly thought by the professors too hard to exact so much. At the exercise of first class, however, the students called to it must be prepared to answer in any part of the whole year's course.

We examine for five hours each day. The students answer from a pulpit, into which they ascend one after the other, according to seniority. Ten minutes is the time regularly allowed to each, the time occupied by the professor (which is generally very brief) in putting questions, &c., included.

The mode in which we ordinarily conduct the examination in dogmatic theology is this: A proposition is given to the student to be proved by him (*e.g.*, the proposition which I happen just now to be lecturing on, in the treatise *de Religione*, or the Evidences of the Christian Religion, &c., *Possibilis atque Utilis est Revelatio Mysteriorum*). The student goes through the proof, in whole or in part, feebly or forcibly, according to the nature and extent of the subject, or his own knowledge and capabilities of thought and expression. One or more objections are then proposed (such as, *e.g.*, from the aforesaid matter, *Mysteriis repugnant principia rationis evidentia—Mysterium non potest intelligi, alioquin non esset mysterium*, &c.), generally in syllogistic form, and the remainder of the time is occupied in urging and answering the objection. Frequently one or two interrogatories are put at the commencement or close of the examination; sometimes the greater part of an examination

\* See below.



APPENDIX, No. 8.  
 Rev. P. Murray's  
 Answers to Paper B.

consists of them, according as the professor may think it necessary to test the general knowledge of a particular student. The examination in moral theology is chiefly in the catechetical form—the nature of the subject excluding long speculative reasonings in the way of proof or objection. These public examinations are always carried on in Latin, on the part of both examiner and student.

After the close of all the public summer examinations, at which the professors of theology attend as assessors, each of us makes up a list of those who, in our respective classes, have most distinguished themselves at the various *calls* during the year, and at the two public examinations: the number being limited to about one-third of the whole class. Their names are read publicly before all the students after morning prayer, and they are required to meet the professors at a certain hour in the lecture-halls. We then give them four or five questions, selected from different parts of the year's course, to write on. We give them from two to four hours for this exercise. They are not allowed to communicate with each other during this time, nor are they allowed to bring any treatise into the hall with them. I have always permitted a Bible to my class, for reference to texts which they may not accurately remember word for word—as the best informed person will sometimes forget the precise wording of a text. I know not what the other professors do in this respect. I bring those written compositions to my room, read, and re-read, and compare them; and then I form my judgment from them, and from the answering on all other occasions during the year,\* and draw up the list of premiums and distinctions accordingly. Persons called in to write in this way are said to be called to "First Class."

Our theological lectures are partly catechetical and partly in the form of prelections.† Confining myself now to dogmatic theology—in which we have a great deal more of formal lecture than in the moral—there are in nearly all, but especially in the more difficult and important questions, three things which I have to consider and explain, more or less, previously to interrogating or concurrently with it or after it:—1st. There are the terms and exact stating of the question: what is the exact point to be established? What is it we are not called, or do not undertake to establish? What is the common ground between us and our opponents? &c., &c. I attach great importance to this stating of the question; for I have found that, in theology as elsewhere, many discrepancies are reconciled and many difficulties vanish, when the disputants come to see precisely what they *are* and what they *are not* talking about. 2nd. There is the selection, arrangement, and evolution of the several arguments which are adduced as proofs of the proposition. 3rd. There are the opposite arguments, which actually have been or may be advanced against the proposition or against the proofs of the proposition.

On all difficult questions—and most leading theological questions are so—I explain, *before* I interrogate, the stating of the question, and give at least an outline of the proof. For the advanced class over which I now preside I do not think it necessary to give ample and detailed expositions on every question, previous to interrogation, as I thought it expedient to do when teaching in a lower class who were but commencing to learn theological science and the method of theological study. When I think the students able to make up their views and arguments from the class book or other easily accessible books, I prefer to stimulate and aid *their* research, rather than supersede the necessity of it by previously offering them the fruits of *my own*. I very rarely explain objections beforehand, I leave them to exercise the acumen of the students. But concurrently with the interrogation, or rather after the student has given his proof or his answer, whether satisfactory or not, I always explain myself fully, adding, correcting, enforcing, illustrating, &c., to such extent as the magnitude of the subject, the deficiency of the students' answering, or the poverty of the text or reference books may demand.

We interrogate the students at random until we go through the whole class—no student not already interrogated knowing when he may be called on. When I have exhausted the number of students in the class I recommence another round, carried on in the same way, and so on round after round until the end of the year. I generally keep each student on this examination (or *call* as it is termed here) for half an hour, sometimes for an hour, especially when I have to throw in a good deal of filling up matter myself. Sometimes I call two students in the hour, sometimes only one for half an hour, and lecture myself for the remaining half hour, sometimes I lecture for the whole hour, sometimes—but rarely—for two or three hours in succession. I do not insist near so strictly on the use of Latin at these *calls* as at the public examinations—especially in explaining the answers to objections. Whenever I find that a student has a difficulty of explaining himself on a particular point in Latin, I allow him to do so in English.

In moral theology the previous lecture is rarely given by me: but I have always a great deal to explain concurrently with the interrogation of the student.

Each divinity professor lectures on the whole course of dogmatic and moral theology read in this college. It is divided into four parts; we have each a different part every year until we go round the four year's *curriculum*. For example, I teach during the present academical year, the treatises *de Religione*, *de Trinitate* (dogmatic treatises, and read before Christmas); *de Actibus Humanis*, *de Conscientia*, *de Legibus*, *de Jure et Justitia*, *de Contractibus* (moral treatises, and read after Christmas). From the peculiar position of my class I have no selection as to the treatises I have to read: for there being just four

\* The Professors take notes of the answering of students on all occasions.

† They are, in fact, a union of the professorial and tutorial systems, if I rightly understand the meaning attached to those terms in the Universities of these countries.



divisions, three of which the students have passed through when they came into my hands, I have therefore to teach them the course which they have not hitherto read. I believe that next year I shall have the treatises *de Gratia, de Baptismo, de Confirmatione, de Extrema Unctione, de Ordine, de Obligationibus Statuum.* &c., as, I hear, this is the portion of the course which the present second class of theology has yet to read.

As to text-books, we are, and long have been, in a most painful and disgraceful condition with regard to them. On the greater portion of the dogmatic and some of the moral course we have treatises from the pen of Dr. Delahogue, a Frenchman and refugee of the first French Revolution. He was for many years Professor of Dogmatic Theology in this College. Most of his books are respectable, some of them very much so, and quite suited for any college. But others require great and substantial alterations in the way of addition, retrenchment, and substitution, to suit them to the present state of theological science especially in these countries: his treatise *de Ecclesia*\* is—though perhaps as good as most other *manuals* I know of on the subject—overloaded in some places, defective in others, not well arranged, sometimes not well reasoned. On the part of the course not treated of by Delahogue, that is, a part of the dogmatic and nearly all the moral theology, we had until recently the works of Bailly, another French divine, and also a refugee of the first Revolution in Switzerland. His treatises were in their method and arrangement very good, indeed excellent as mere text-books, but they require thorough revision and emendation throughout. For example, his pages are strown all over with references to old French laws that had been swept away upwards of 60 years ago, extracts from them, and reasonings about them. In all the modern French editions those old laws are expunged, and the new put in their place: but, to the immortal glory of Louis XIV., they held their place in the Maynooth reprints to the very last. Last year, however, Bailly's Theology was put on the *Index Librorum Prohibitorum* by the authorities at Rome, and the Trustees at the next meeting of the Board expunged it from our course. The moral theology of a living writer named Scavini has been substituted for the time being, with the exception of the subject *de Matrimonio*, on which we have no class-book as yet. Bailly having been the class-book in the whole of the moral course I shall have to teach after Christmas, I inquired of the students at the opening of class, the other week, whether they had been provided with Scavini: the answer was that they had not.

However, whatever may have been or may hereafter be our text-books, my system of instruction has always been to hold fast and firm by the defined doctrine of the Roman Catholic Church, and in matters of opinion to speculate myself and allow others to speculate with perfect freedom—adopting, however, in those cases wherein it is necessary or expedient to take some fixed conclusion, that side on which the weight of argument clearly preponderates.

I have already stated the class of students that attend my lectures—the divinity students in their last year.

It is not quite two years since I became professor of the first class of divinity. The number of students with me at the opening of class in September, 1852, was sixty-seven. About twenty-four were ordained priests, and called out to parochial duties between that time and the last summer examinations. The number of my present class is now fifty-five.

The attendance at my lectures is compulsory.—No fees for attendance. I give no certificates.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

I am very decidedly of opinion that changes, and most important changes, too, are demanded by the interests of the College in the theological department.

*First*—The Professors of Theology should have but one lecture in the day. 1. This is the system, so far as I have ascertained by diligent inquiry, in all the large colleges on the Continent. It is, and has always been, the system in every ecclesiastical college having funds enough to support a sufficient staff of Professors—Maynooth *alone* excepted: and it was, as already stated, the system in Maynooth till 1828. This fact—the universal prevalence of the system—is of itself a strong *a priori* argument in its favour.

2. The Professors of Theology are greatly over-wrought. The mere work of the two lecture hours in the day is, of itself, heavy enough; but it is only a fragment of our actual labours. I say nothing of the attendance at the public examinations of our own classes, and of the other classes at which we assist as assessors, or the examination of the first class written exercises. It is the private preparatory study for the daily lectures which presses so severely upon us; incessant reading, incessant wear and tear of the mind, working, like a mill, from uprising till bed-time, day after day, for such long, unbroken periods of the year. Theological science, I need not inform the learned Commissioners, abounds in wide and intricate questions, generally requiring extensive and varied reading and reference, always requiring prolonged and deep thought; at least in any one who wishes to know and teach like a master. I know that just so much theology as is neces-

\* It seems, however, to enjoy some reputation in France. It has been reprinted there, and is quoted with respect by Carriere and other French divines. A still better testimony in its favour is that Claris, a professor of theology in one of the French seminaries, published a treatise on the Church in 1848, almost every page of which is taken word for word, without the least acknowledgment, from Delahogue. There are certainly some things in his book very well executed, e. g., his *Annotationes Generales* on decrees of faith and discipline.



APPENDIX, No. 8.  
 Rev. P. Murray's  
 Answers to Paper B.

sary for the mass of ecclesiastical students to learn, may be taught with far less labour on the part of the professor, than I suppose. I know that theology was so taught by *some* worthy and able men in the good old times, when, partly from want of means to purchase them, and partly from the difficulty of procuring them at that time,\* even with means, hardly a single copy, if even a single copy, of Suarez, De Lugo, Vasquez, and many others of our great divines, existed in the public library or in any private library in the College; and when a professor would be thought particularly fortunate, if, in some years, he was able to extend his collection beyond a few common theological courses, for the most part compendious courses, too. But I think, and I have little doubt the Commissioners will unanimously agree with me, that the professors of such a college as Maynooth, especially those in the primary and professional departments of theological literature, should be men of eminent attainments, extending far beyond what is *essentially* required for a low and perfunctory manner of discharging the mere work of tuition. Now, as things are, it is absolutely impossible for the Professor of Theology to rise to this eminence, without an amount of sustained labour, to which, unless in a case of unavoidable necessity (which I shall show does not exist) no man ought to be subjected. To speak of oneself is generally disagreeable to reader or listener; but her Majesty's Commissioners have asked me for suggestions as to the improvement of the department with which I am immediately connected, and they have asked me to state my duties as professor, of which duties the private preparation for public lectures is, I conceive, a primary one. Every Wednesday is a non-class day with the Professors of Theology, the theological students attending either the class of Scripture or ecclesiastical history, together with an exercise in sacred music, on a portion of that day, and being, for another portion, engaged in recreation. Now, speaking of myself alone, and of myself merely as Professor of Theology, and with reference only to those studies of mine which bear on the matter of my lectures and instructions, this Wednesday, which is set apart as our one vacant day in every week, has always been for me, since I became Divinity Professor to the present, my great day of work. Of course, I turn an occasional Wednesday to its proper use in recreation; but I speak of my habitual employment on that day. The time of the lecture days is so broken up by the forenoon and afternoon classes, the necessity is so urgent of taking recreation after each lecture, on account of the labour of interrogating, objecting, explaining, to say nothing of the tension of mind required in shaping the form of my own thoughts and language, and in attending to the answering of the students; the constant succession of new matter—if not a new question, a new part or aspect of the question, at every succeeding lecture hour—all these things together render it impossible for me, at least on any of the days of two lectures, to sit down and grasp a great question in its entirety. It is only on Wednesdays and other vacant(?) days that I can venture on a task of this kind with any hope of success. Hence, there are questions which I have gone over a second, and a third, and a fourth time, and, from want of sufficient leisure, have not yet been able to get to the bottom of. I have hardly ever been able to take copious notes as I pass along; sometimes I have been able, but the utmost I can regularly do is to jot down references; even this is sometimes out of my power. Last year, in commencing to teach the treatise *de Gratia*, I set vigorously and determinedly about taking copious notes—for it is a matter the details of which it is very difficult for even a tenacious memory to retain. After about a week I had to give up; no constitution could stand it. Even on those questions on which I may have been able to take such notes, my labour, though considerably lessened, is still itself considerable. What has been written requires revision, remoulding, retouching, filling-up, addition. New books come out every day, for and against; old books that have not been read must be read; some that have been read must be read again. As the mind grows in knowledge and in power, new views come in, and old ones fall into new shapes. What was a prominent conviction a few years ago, recedes far into the background now, or, perhaps, before the glance of a more mature and piercing reason, vanishes into airy nothing. I have felt all this in my own self, over and over again. The materials of theological science are endless, and the study itself is an endless study. The more deeply one is versed therein, the more clearly will he see this; and if I were an able theologian, I am sure I would see it much more forcibly than I do. Then, though the defined doctrines are always the same, there is an immense mass undefined—probabilities, opinions, speculations floating loosely round those fixed points; and what is itself unchanged, and, as we believe, unchangeable, must be clothed in new outward forms, to suit times and places, as the human body, though the same, must put on a different raiment to suit diversity of climates and seasons. Theological study is, it is true, far easier to me now than it was in my first years as professor—easier, because of the facility which habit produces; but in many things I have more work, because I now see better the extent of work, which then lay beyond the range of my more limited vision. Then, what I am teaching now, I will not come to teach for four years more; meantime, I shall be travelling over entirely different ground every day, until, after those four years, I come round again to the

\* Within the last twenty or twenty-five years, a large number of very valuable theological works and commentaries, &c., on the Sacred Scriptures, of which it was extremely difficult to get a copy before, have been reprinted in France, Belgium, and other continental countries, and generally in pretty cheap forms. The dissolution of so many religious houses in Spain, within that period, and the consequent scattering of so many richly stored theological libraries, threw on the world an immense collection of the more voluminous works, too expensive to reprint. The avidity, however, with which many of those works were bought up by the Oxford scholars, &c., during the ferment of the Tractarian movement, raised the price of them far beyond what it would otherwise have been.



point of the *curriculum* in which I am at present. I am sorry that I have had to say so much of my own private labours, but the nature of the case compelled me to do so, and I am glad that it is over.

3. The new system would tend to the improvement of theological study among the students themselves. Whatever improves the professor, *cæteris paribus*, improves the students under his charge; that such system would be beneficial to the professor I think I have sufficiently proved. Three important changes for the better would be brought about. First, a professor having but one hour's lecture in the day, having fair work—not overwrought, as we are now—would address himself to his lecture with infinitely more relish, more elasticity and vigour of mind. The labour would not be felt, as it now is, an oppressive and almost intolerable burden. It would be a labour of love—as some one said of the service of God, *Aut non laboratur, aut si laboratur, labor amatur*. Even the removal of the forenoon lecture on Friday from the divinity professors of the three first classes to the Professor of Ecclesiastical History has had a most beneficial effect upon us for that day, as I have felt myself and have often heard from the two other professors. What removes the dullness and languor that are the natural effects of over-labour necessarily tends to improve the professor's manner; and every one conversant with the subject knows how much effective teaching depends on the manner of the teacher. Secondly, I need add nothing to what I have said as to the immense improvement that would ensue from the professor's having so much more time for private study—for digesting as well as collecting his materials—and also from his having only one-half of his present annual course to go through. Thirdly, under the proposed system, the professors would be able to take copious notes—not, certainly, the full lectures as they would be delivered to the class, but the substance of them; so that nothing—at least nothing of importance—would be left, as it now, of course, is, to the frail custody of memory. From this would follow much, very much greater precision and order in the actual lecture. “Reading,” says Bacon, in a passage known to every schoolboy, “reading maketh a full man, conference, a ready man, and writing, an exact man.” In the few cases in which I have been able to take notes of the kind I am speaking of, and lecture from them, I have not only found this effect in myself, but *I have found a corresponding exactness and method in the answering of the students at their private calls and public examinations*. As the type is, so is the impression it makes.

4. The students would, in the proposed system, attend exactly the same number of lectures each day as they now do. It is proposed that Professor Crolly's class and mine should be thrown into one, and Professor Furlong's and Professor Neville's classes into another. The four senior classes, so far as attending at lectures, would be combined into two, the first consisting of the divines of the fourth and third year, the second of the divines of the second and first year. There would be two professors over each of the (then but) two classes: one of these professors would teach the dogmatic part of the year's course, the other the moral, for the whole year: the students of each of those two classes would attend their own professor of dogma at the forenoon lecture, and of moral at the afternoon lecture, for one week; the professor of moral at the forenoon lecture, and of dogma at the afternoon lecture, for the succeeding week, and so on alternately. This was the system before 1828, and therefore, at the time of the last inquiry into Maynooth, which took place in 1826—the difference being in this very important point, that all the divinity students then constituted but one class, and had but one professor of dogma and one of moral, whereas now that there are four Divinity Professors, they would form two classes and have two professors of dogma and two of moral.

The *only* objection worth notice I have ever heard to this plan—*i.e.* to the plan itself (for objections from party feeling are not answered by reasoning) is this:—The students would not be interrogated so often under the proposed system as they are under the present, as there would be a larger number in each of the two classes than are now in any one of the present four.

To this I answer, first, granting the truth of this statement—they would not be interrogated so often, but they might be interrogated *often enough*. There are inconveniences in either system (as in all human systems), but those of the present are positive evils, substantial, permanent, intolerable: that of the proposed one is of a negative character, admitting of a corrective in the number of interrogations that *can* be given under that system, and in the two public examinations and the written examination of first class, which would remain just as they are.

I answer, secondly, the apprehended evil admits of a remedy, at once easy and complete. The present period for interrogation—at least half an hour—is too long, much too long: the knowledge and abilities of the student could be tested sufficiently in half the time. I know this from *actual and repeated experiment*. It has happened sometimes that in the last round of calls, sufficient time was not left to give each student half an hour, and so I was obliged to call more than two in the hour. Now I invariably found that such calls answered their purpose quite well: things went on more briskly, there was no time lost, no loose talking. In the interrogations on moral theology an abridgment of the time would be particularly easy to accomplish, and a decided improvement.

There are other ways of meeting the difficulty, but I have said quite enough on this first suggestion of improvement.

*Second.*—The four Theological Classes should not be undergoing public examination together: not more than two should proceed concurrently. Since the present system was introduced, some years ago, the public examinations have lost entirely the solemnity that

APPENDIX, No. 8.  
 Rev. P. Murray's  
 Answers to Paper B.

formerly surrounded them, and, of course, very much of their utility. The first class of theology is peculiarly fortunate in having a respectable number of examiners assisting the professor, and in constant attendance; and I, therefore, have no ground of complaint on this score, as I had previously to my becoming professor of this class, and as the other professors still have. But the interest which the students used to take in the examinations is, if we are to judge by their attendance, greatly diminished. Formerly the halls were always pretty well filled during the whole examinations: this is not the case now; and often, hour after hour rolls wearily on with an audience of three, or four, or half a dozen of students, scattered over a row of otherwise empty benches. This will continue to be the state of affairs so long as the four classes are undergoing examination together. To have but one class going on at a time would protract the examinations too far, and render them, especially towards the close, quite a dull and dismal proceeding. There should be, in my humble opinion, two classes under examination at once, and *but* two. Whether even a revival of this custom would be now accompanied by a revival of the interest of former times, I should not venture to determine. A return to an old system is not necessarily a return to the old feelings and habits that existed under it, even where they had been generated by it.

*Third.*—The period allotted for private revision before the summer examinations, *i.e.*, the time that elapses between the closing of class and the commencement of examinations, is too short. At Christmas there are ten clear days (exclusive of Christmas day), at summer there are but four days allowed! Nor let it be said that some of those ten days may be considered as holidays—days of pure relaxation. They may be *called* by any name, but revision days—days of hard work—they notoriously *are*, and always *have been*. When I was a student, there was about a fortnight allowed for revision before the summer examinations. We then had time to go over all the preceding half-year's course, to elaborate our proofs of the various propositions, to discuss difficult points with each other, the weaker students receiving help from the stronger: in short, we were able to bring back the half-year's course in all its parts and proportions fully and freshly before our minds. Under the present system this cannot be done. This time of preparation for the public examinations is that in which the students are thrown on their own resources: during the rest of the *study* seasons of the year, they are under the professor's guidance as listeners and learners, taking in whatever they can get, and storing it up in their memory, or in short notes, or in both together. Though by no means purely passive recipients, they partake much more of that character during class time than during revision time. After the course has been gone through with the professor, they are now able, and left to themselves they are, by the prospect of the impending public examination, *compelled* to work more by themselves, to bring the active powers of the mind into freer operation, and thereby to invigorate those powers. This I conceive to be a most important exercise, and I have always thought that the opportunity which the system of instruction pursued in the Dunboyne Establishment so largely affords for it, is one of the greatest, if not the greatest, of the advantages of that Establishment. Of course, there are persons incapable of thus exercising their minds in a high degree, and others incapable in almost any degree. Hence, on the other hand, so far as my observation enabled me to judge, I never knew a genuine blockhead to get into the Dunboyne Class who did not leave it a greater blockhead than he entered. Of course men must first acquire learning as humble disciples, if they are unable to acquire it by independent private study, before they can set their minds to work on it in this way. This is exactly what I propose. The students are mere learners under a master from January till the end of class: give them, then, at least ten or twelve days to their own thinking over what they have learned. They have been for some months filling the mind with knowledge; give them sufficient time to digest that knowledge, and assimilate it with the mind. A student who goes through his course always merely learning under another's teaching, always under the operation of mere cramming, will, in the end, resemble a lean glutton; he has an overloaded stomach, but a thin body. I have no doubt that the abbreviation of the time for revision has had an unfavourable effect on the theological studies of the College.

*Fourth.*—With the exception of those treatises of Delahogue, which I have already alluded to, as sufficiently suited to their object, at least after revision and partial improvement—we should have an entirely new set of theological treatises composed by the professors of the College. Most, if not all large, and some small colleges on the Continent, have their own theological courses, written by their own professors. It is not creditable that a college like that of Maynooth should have to borrow second-rate compilations from some little diocesan seminary in Italy, or France, or Belgium. Besides, there is not one of those foreign courses exactly adapted to the requirements of our theological schools. Some are full of antiquated discussions, some full of foreign laws, foreign customs, and foreign ideas; some are too long, some too short, some imperfect; some contain moral decisions, *e.g.*, on equivocation and mental reservation, which, however applicable they may or may not be in other countries, would be intolerable in this. Then, it would be so absurd to have a kind of patched-up course, composed of different works by different foreign writers—resembling a beggarman's coat, and exhibiting to the world a standing sign of the intellectual poverty of Maynooth. I have been repeatedly asked the question—"Why do you (the Professors of Theology) not write a course of your own, as they do in every other large college?" The answer is, that with our two lectures in the day we are an exception to every such college; and, while this system lasts, the thing is simply impossible. Moreover, I must say, and I



am very sorry to have to say, that encouragement is not given, but rather very much the reverse, by some of those from whom we should expect it.

*Fifth.*—The students should have occasionally, during the heavy-work portions of the year, *bona fide* recreation days. The old usage of the College was this. Now and then, during the time of (otherwise) unbroken study, an entire vacant day and public walk, especially if a fine day occurred after a week or two of dull or inclement weather—were given by the President to the students, they asking. The same indulgence was invariably granted on the appointment of a new professor: so also very often when a bishop visited the College for the first time. Those pleasant days, flashing so unexpectedly, and therefore the more joyously through our settled and protracted toils, are among the very happiest and still fresh recollections of my early college life. The sound of the little old bell—(it went to pieces not long after the change of system)—breaking in on the half hour's study before the morning lecture, to announce a holiday, infused a buoyancy into many a heart that remained for days after. We studied all the more for it; we were in many ways the better and in none the worse for it. Dr. Montague, soon after he became President, about nineteen years ago, procured a rule to be enacted by the Board of Trustees, depriving him of the power of granting those indulgences, and so things have since remained. I am very far, indeed, from wishing to recommend a substantial change—or, indeed, anything that might be called a change at all—in the system of discipline so necessary to form the habits and the character of a priest; but I believe, and indeed I know, that the present iron system of drill—drill—work—work has not tended to augment the trustful and affectionate as well as reverential feelings which it is, for many reasons, so important to cultivate in the breasts of ecclesiastical students towards those that are placed over them, whether in the professorial department or in that of discipline. The morning and evening study should be, undoubtedly, continued as it is now, on every day whether otherwise vacant or not; but between those two periods of morning and evening study the students have not in reality a single entire vacant day from the opening of class in September, till the close of their respective examinations in January. There is a public walk—weather permitting—on every Wednesday: but all the theological and mathematical students, besides the half hour at sacred music, have to attend an hour and a-half's lecture and interrogation, one portion of them in Scripture, and the other in ecclesiastical history. They attend two lectures on every other day of the week, Sunday excepted: and on Sunday there are, besides the common morning and evening occupations, mass at 8 o'clock, nearly three quarters of an hour; solemn high mass at 10, generally upwards of an hour; sermon at 12, half an hour; vespers at 2, about one hour. The first of November, and the day preceding and following, are non-class days. But the first is a sacred holiday of obligation, being the Feast of All Saints, and is spent exactly like Sunday, the day preceding it is a day of confession for all the students; and the professors and other priests of the College are engaged, some of them for several hours, in hearing those confessions. The morning of the day following is occupied in the solemn service, performed through the whole Catholic Church on that day, for the souls of all the faithful departed. Last year the greater part of those three days was occupied in the forty hours' adoration—one of the most awful and absorbing acts of religion in which, according to our faith, a created being can be engaged. I would not abridge those sacred functions by one tittle, either in number or length—if I made any suggestion regarding them, it would be to have them increased, at least in number; but I would give the students now and then a *bona fide* and entire day of relaxation, just to promote the two sacred works of religious and intellectual culture. I have already described their occupation from the closing of class till that of the public examinations. It has been an old custom of the College that when two successive Wednesdays are so wet that the public walk cannot be taken on either of them, the latter half of next dry day—*i.e.*, after the first lecture, and from twelve o'clock—is given for the purpose. I would give this indulgence on the first fine day after *every* wet Wednesday.

Other suggestions occur to me: but I have, I fear, trespassed too far on the patience of Her Majesty's Commissioners.

4. What is the state of the College, with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

1. I very rarely enter the public library. I do not think that I have studied twelve hours there for the last twelve years. I am so accustomed to study in my own apartments that I cannot study with comfort elsewhere. If I want a book to read or refer to, I generally buy it, or borrow it, or do without it; but I am told by other professors, who do go to the library from time to time, that the books there are in a disorderly condition, and that silence is not sufficiently observed. There is, I believe, no library in the junior portion of the College (which is confined to the students of the Logic and the two Greek and Latin Classes). I think there should be a little library there, of philosophical, classical, English literary, French, and other works—such, I of course suppose, as are fit reading for young ecclesiastics. The professors of the logic, classical, and English rhetoric departments, who are those that lecture in that quarter of the College, should have the principal share in selecting the books for such a library.

2. The Commissioners have visited and inspected our lecture-halls. They are constructed in the Gothic style, and not well lighted; but, I doubt not, the Goths would have been

APPENDIX, No. 8.

Rev. P. Murray's  
Answers to Paper B.

APPENDIX, No. 8.  
 Rev. P. Murray's  
 Answers to Paper B.

greatly pleased at them. It is a very decided improvement, which we owe to the increased grant, to have lecture-halls distinct from the study halls.

3. The increased income of the College has had considerable effects for the better on the theological studies and the theological students. 1st—A new chair of theology has been established, and thus we are enabled to include in the regular course the treatise *de Gratia*, and other important treatises, formerly excluded from it. 2nd—The annual stipend of £20 to each of 250 theological students, about which I had at first a good deal of apprehension, has had, in my opinion, and at least hitherto, salutary effects on them. They, and, indeed, all the students, dress much more decently, and are every way much more respectable in their whole appearance—though with exceptions, which must always exist in so large a community, drawn from all parts of the kingdom. Their bearing is much more gentlemanly, and has been, in this respect, gradually improving since 1845. Relieving all the students from the necessity of any menial offices for themselves—such as sweeping out their rooms, cleaning their shoes, &c.—has had, I have no doubt, a great share in bringing about this very pleasing result, the importance of which, not only in itself, but still more in its relation to higher purposes, it would be difficult to overrate. 3rd—The application of the students to their business was never greater at any former period within my memory : it is so great, that I would not desire to see it greater. Still, the character of their answering, at calls and examinations, is not improved; on the contrary, the appearances of the clever students on those occasions are more—often a good deal more—crude, and less masterly and full than they used to be in older times. The zeal, the application, the attention, are as great—for the body of the students, perhaps, greater—but the fruits are stunted by the operation of the causes which I have already pointed out.

P. MURRAY,  
 Professor of the First Class of Theology.

Rev. P. Murray's  
 Answers to Paper C.

ANSWERS of the Rev. P. MURRAY, Professor of Theology, to the Questions in  
 Paper C.

Several of the questions in this paper I am unable to answer : others will, no doubt, be answered by those who are more immediately conversant with the matter of them : some I have anticipated, wholly or in part, in the answers to the Paper B. As to the rest—

2. Has the average age of the students entering College increased or diminished since the year 1845?

I have observed, before as well as since, but much more since 1845, that the number of students entering College at too advanced an age (I mean too advanced for *students*) was gradually diminishing. I think that very few, if any, now enter, at least for the junior classes, at that rather mature age which was common enough upwards of twenty years ago, and, I believe, still more common at an earlier period of the College. This is, for obvious reasons, a very manifest improvement.

7. When, and by whom, and in whose presence, and in what manner, is the entrance examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

All the professors, and other heads of the College, are authorized to assist at the entrance examination, to examine and to vote on the admissibility of the candidates. The statute requires the presence of at least three examiners; but the number is hardly ever confined to this, and is in general considerably beyond it. Some one professor ordinarily undertakes the office of principal examiner—one for one student, another for the next; the classical professors, however, when present at the classical examination, very properly taking the chief part; but, generally, questions are put by one or more of the other examiners, according as they deem it necessary to test further the candidate's knowledge and capacity.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The examinations in classics at which I have been present, have certainly been conducted with a good deal of care. The candidate is always required not merely to translate the given passage in Latin and Greek, but also to account for its grammatical construction; and a gross deficiency in either would be a sure bar to his admittance. The existing standard, so far as it goes, is strictly enforced; and, owing to the imperfection, in many places, of the preparatory training, I doubt whether, if a higher standard were required, a sufficient number of qualified candidates would be found. There is, especially among those who enter the Logic Class, a considerable number whose classical attainments are respectable—some highly so—but the majority, especially among those who enter either of the two Latin and Greek classes, come under the denomination of *middling*.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

English composition forms no part of the entrance examination. I think it would be inexpedient to require at that examination a proficiency in English literature or English composition, as to style, at least in the higher conception of the term. First, because the



study of phrase and sentence making is, I apprehend, a dangerous exercise for boys until they have got materials to work upon. It is apt to generate a tendency to look after words before things. I know that this danger does not exist, or exists in a much less degree, with regard to *clever* boys, who have materials in the natural fecundity of their own minds; but it must not be forgotten that these are the *few*. Again, there are persons clever, in their own way, to a degree, but who are utterly and naturally deficient in literary taste. It would be hard to establish an entrance test for them in a matter that lies so entirely within the province of taste. Finally, the imperfection of preparatory training, to which I have just alluded, in the classical department, exists to a much greater degree in this. It is well known, that previously to the establishment of the National System of education, provision, such as Roman Catholics could conscientiously accept, for English literary training was, to say the least, very scanty in many parts of Ireland. I rather think that very few, if any, of our students have frequented the National Schools. This, however, I say conjecturally and hesitatingly.

But I am of opinion that, without aiming so high, an important improvement might be made in this direction. It is not necessary, nor is it possible for all the young candidates for admission to write *well*: this they will learn to do—or rather, as things are, *begin* to learn—after they have become students of the College, under the direction of the Professor of English Literature. But it is both possible and expedient that they should know how to spell correctly, how to use ordinary words and phrases, how to put them together grammatically on a plain, every-day topic; that they should be able to write a letter after this manner on subjects that have engaged their minds, such as those they write about to their former teachers or former companions. There would be, of course, a good deal of the schoolboy in the cast of thought and expression: but only gross misspelling or gross violations of grammar, especially if constantly recurring, or a gross want of sense—*e.g.*, if a composition were a tissue of mere nonsense from beginning to end—only such faults should be taken into serious account.

The present entrance examination in history might as well be dropped. It is a mere matter of form, and will, I have no doubt, continue to be so. No one who answers well in classics is rejected, or, in my humble opinion, should be rejected because of his ignorance of history. A short written exercise in English, of the kind I have just described, might be usefully substituted. Even the mere writing of a sentence or two from dictation, as a test of good spelling, would be an improvement not contemptible. But the test should be a real and practical one; so that a candidate exhibiting at least *great* deficiency should be rejected.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The regular annual entrance examination commences on the 25th of August, and continues for two, or three, or more days, until all the candidates then presenting themselves are examined. But any candidate provided with the requisite documents will be examined at any time till the following Easter: and many students are thus examined and admitted every academical year, at least until after the opening of the classes in January. There is one serious inconvenience—to say nothing of others—in this custom. A student who has never been in an ecclesiastical college before, enters upon his ecclesiastical training, commences a life so new to him, without the light and aid which the public spiritual retreat would impart. There is one case in which it might be inconvenient to abolish the present usage, *viz.*, when a place becomes vacant in the early part of the year by the death of a student, or his ordination for parochial duties, or his renunciation of the ecclesiastical state. In such case, if a fresh candidate were not allowed to enter, the place should remain vacant till the end of the year; and this might be inconvenient, especially if the place belonged to a diocese not having an abundant supply of parochial clergy.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes; and are you able to suggest how these causes could be removed?

I have already stated what I think regarding the utility of an entrance examination in English. I have also pretty clearly intimated my opinion that the classical attainments of a large proportion of the students do not come up to that point which it would be desirable for all to reach. And I have stated what I conceive to be *one* of the causes of this, namely, the imperfect preparatory training previously to entering college. In some dioceses there is a diocesan seminary, in others there is none, and the young candidates are left to pick up a knowledge of the classics at schools, which, in most places out of the large towns, are thinly scattered, and therefore not easily accessible, and very often conducted by incompetent teachers. Some of the seminaries have excellent classical teachers, but the state of others is, in this respect, very unsatisfactory. It sometimes happens that a young clergyman, of but average abilities and attainments, is, at the termination of his college course, set to teach classics in one of those seminaries. For the five or six years previous he has been employed in the study of philosophy, theology, Scripture, &c., and perhaps has not opened a Greek or Latin classic during all that time. At the best, his classical attainments were probably of an ordinary description; but even in a case where they had been above the ordinary, they must have suffered not a little in the long, laborious, and absorbing journey of so many years, through syllogisms and mathematical diagrams and voluminous Scripture commentaries, and still more voluminous treatises of

APPENDIX, No. 8.  
Rev. P. Murray's  
Answers to Paper C.

dogmatic and moral theology, with their technical phraseology and thoroughly scholastic Latinity. A remedy—a very efficient remedy—for this occurred to me, not to-day or yesterday, but long before a Maynooth Inquiry was thought of: but as it appears to me, at least at the present time, quite impracticable, I abstain from proposing it.

24. What is the usual or average number and value of the premiums given at each examination?

The number of premiums in each of the Divinity Classes is three. The number of students called to each premium is ordinarily three; that is, nine in all. Sometimes only two are called to the same premium, *e.g.*, when there is a marked superiority on the part of those two above any of those who come next in order. Sometimes, for an opposite reason, four are called to the same premium: but both these cases are exceptional, and occur but occasionally. After the premiums come the distinctions. The best way, perhaps, of giving the Commissioners an exact idea of this business would be by transcribing a list of the premiums and distinctions in the class which passed through my hands last academical year:—

In Theologia Dogmatica et Morali; in Prima Classe. Primum præmium ex æquo meriti et consequuti sunt—

Carolus McAuley, Dunensis.  
Andreas Campbell, Derriensis.  
Jacobus O'Reilly, Kilmorensis.

Jacobus Brennan, Cloynensis.  
Petrus Nolan, Alladensis.  
Johannes Condon, Waterfordiensis.

Secundum, &c.

Proxime accesserunt.

Johannes Rafferty, Armacanus.  
Petrus Foley, Laonensis.  
Thomas Cahill, Kildarensis.

Carolus O'Donnell, Raphotensis.  
Patricius Quinn, Armacanus.  
Johannes Goode, Galviensis.  
Patricius Cullen, Galviensis.  
Michael Cody, Ossoriensis.  
Johannes Timlin, Alladensis.  
Richardus Dufficy, Elphinensis.

Tertium, &c.

Jacobus O'Neill, Cloynensis.

The students called to the same premium cast lots for the premium books: the successful individual carries off the books, the other two or three get each a small volume; sometimes a little trumpery book, not worth the binding. In this way it may happen that a student who holds the third or second place in any premium list may have the premium books each year, while he who holds the first may be put off year after year with the "little book." I think that at least those who are called to the first premium should each be sure of substantial premium books—certainly the student who is called first to the first premium should be sure. As to the value of the premiums, I can offer no opinion: I have never been consulted in the selection of premium books for my own or any other class.

25. Who are the examiners of each class? and what is the usual duration of each examination, and how are the same conducted?

This question I have already, for the most part, anticipated. It is only necessary for me to add here, that, according to the present system, with the four Divinity Classes undergoing examination together, *no Professor of Theology can be present at the examination of any Theological Class except his own.*

P. MURRAY.

Rev. George Crolly's ANSWERS of the REV. GEORGE CROLLY, Professor of Theology, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I am Professor of Theology. I was appointed to this office in January, 1844. My salary is £264 12s. 8d. per annum. I am also allowed £30 per annum for commons; but because this sum is said to be insufficient, I am obliged to pay from £12 to £15 per annum additional for tea at breakfast and wine at dinner. The professorship which I hold existed since the foundation of the College.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical, or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations, and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory? and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

There are four Professors of Theology. Their rank in relation to each other is determined by seniority—that is, the person who has been longest a member of the Theological Faculty is the first Professor of Theology, and so with regard to the others. The theological course occupies four years, but not exclusively, as during the first of these four years, the theological students study ecclesiastical history, and, during the remaining three, Sacred Scripture. It is, moreover, after they have entered on the study of divinity that the students are instructed in the Irish language; and such of them as have distinguished themselves in the



early part of their theological studies may enter the Hebrew Class—a privilege of which, I regret to say, but few of them have hitherto availed themselves. Every student who completes his College course attends the lectures of each of the four Professors of Theology for one academical year, beginning with the junior professor, and ending with the senior. Necessity, however, often compels the bishops to ordain students who have only read two or three years' divinity. I am now the second Professor of Theology, but, of course, I commenced my lectures in the lowest chair of the faculty, to which, after a public competition, which lasted for four days, I was elected all but unanimously. Every student who attends my lectures must have completed his classical and philosophical studies; he must also have gone through a course of ecclesiastical history, and have spent one year in the Scripture Class. Our academical year occupies from the 1st of September until very near the end of June. It is divided into two parts, at the end of each of which all the theological students are subjected to a public examination. The lectures for the first half of the academical year do not commence until the 11th of September, the early part of the month being devoted to the religious training of the students, in which the professors, as well as the other heads of the College, are then engaged. The lectures continue—with the interruption of only two days, which are devoted to the discharge of laborious duties—until the 21st of December. During this time it is my duty to lecture the students who have reached their third year's divinity eight times in the week—twice on Monday, Tuesday, and Thursday, and once on Friday and Saturday. When the lectures close, on the 21st of December, the studies are not relaxed, but intensified, as the students are obliged to collect the scattered knowledge which they have acquired during the entire term, so as to be ready to answer at the public examinations, which commence on the 2nd of January. The examinations continue until about the 15th or 16th, and the lectures recommence on the 23rd of the same month. From this period the lectures are continued, with the exception of a short interruption at Easter, until the end of May or beginning of June. The number of lectures in the week is the same as in the first part of the academical year. The second public examinations commence on the 6th of June, or as near it as convenient, and are succeeded shortly afterwards by what is called First Class. This consists of a selection, made by the professor of each class, of such students as have particularly distinguished themselves by the superiority of their answering during the academical year. He calls these together in their lecture-hall, and gives them a number of questions connected with the studies of the previous academical year, and requires them to write answers in Latin, in his own presence, without any communication with each other. This composition generally occupies from three to four hours. The object of the exercise is to enable the professor to select the persons to whom he shall award premiums and distinctions. The reading and comparing of these compositions fully occupy the professor until the meeting of the Trustees of the College, in whose presence the premiums are distributed, some time about the 25th of June. It is my duty to assist in examining the students of the Dunboyne Establishment. As soon as this business is concluded, the four classes of theology come on in a heap. Each class assembles in its own lecture-hall, and is presided over by its own professor. Certain other persons—professors and deans—are supposed to sit with each of the professors, to relieve him of some part of the labour of examination, and to act as assessors. But the truth is, that the professor often presides alone over his own class during a great part of the time that it is under examination. This necessarily deprives the examinations of all solemnity. There is an established order in each class, so that the same individual is permanently first, another permanently second, and so on. This order has nothing to do with merit. It is established for convenience when students enter as freshmen, and is preserved during the entire course. In theology the examination is conducted in Latin. The examiner first interrogates the student; he then asks him to prove some point in the study of which he has been engaged during the past year—as, for instance, the utility of revelation, the resurrection of our Saviour—and finally proposes some objections to his proof, which he is required to solve. The time allowed for examination in the Theology Classes is ten minutes for each student. The examination commences with the first in order; he is succeeded by the second, and so on until the end of the class. All the examinations are compulsory; nothing but physical inability will excuse a student from presenting himself for examination. Each student knows the time at which he will be called up for examination, and as he is not obliged to be present at any other examination, and moreover, as he often knows that the only examiner he will meet will be his own professor, who is already acquainted with his abilities and acquirements, he generally comes to the hall barely in time for his own examination, and leaves as soon as it has concluded. Thus, a public examination is often far less solemn than an interrogation during the ordinary lecture, because all the students of the class are obliged to be present at every lecture, and the student is thus obliged to answer in presence of from sixty to eighty persons; whereas the examination is frequently conducted between the professor and his own pupil with an audience which does not amount to half a dozen. Now this intolerable abuse will never be remedied until the number of classes whose examinations shall take place simultaneously shall be reduced to two. By the present miserable arrangement no one professor of theology can ever have the assistance of another professor of his own department at his examinations. It is no answer to say that there are twenty superiors in College, which would allow four assistants to each of the four professors; for, in the first place, the Deans and Bursar are otherwise employed—some have been exempted from attendance at the examinations by the Board of Trustees, some are absent, and some prevented from assist-

APPENDIX, No. 8.

Rev. George Crolly's  
Answers to Paper B.



APPENDIX, No. 8.  
 Rev. George Crolly's  
 Answers to Paper B.

ing on these occasions by bad health and other causes. But there is no use in arguing where facts speak so plainly. Since the introduction of this system of examining four classes at the same time, I have myself (and others can say the same thing), been left alone in one of the highest classes in the College during almost the entire time of my examinations. When I entered College, each class was examined singly, and in succession, from the highest to the lowest. The halls were then crowded with students, and the bench with professors. The examinations were then a very serious matter, and the lectures were concluded at a much earlier period than at present, in order to allow the students to digest their knowledge, and to prepare for them. But in order to allow the lectures to be continued for a longer period, a rule was obtained from the Board of Trustees, without the knowledge and against the wish of the professors, that three classes should be examined simultaneously; and from that moment the solemnity and importance of the examinations have rapidly declined. I think the transition from one examination to three at once, took place without any intermediate stage: the reason for fixing this number being, I presume, that all the theological students might conclude their examinations as nearly as possible at the same time.

After the endowment of Maynooth College by Sir Robert Peel's Act, a fourth chair of theology was established; and at the end of the following academical year—I think it was 1846—the President brought a verbal message from the Board of Trustees, that the number of examinations which should go on simultaneously, should be four instead of three. I and others strongly objected to this rule, which had not even been committed to writing—which even the professors, who were members of the Council, had never before heard of—which, it was foreseen, would utterly ruin the examinations, and which was a clear violation of the Statute, cap. IX., s. 2, which gives the Council of the College power to divide the judges of the examinations at Christmas, but requires them all to be present at every examination at the end of the academical year. This remonstrance was entirely disregarded. The examinations of the four classes of theology commence at the same time: as soon as the smallest of these classes finishes, the Scripture examinations commence; the next smallest is succeeded by ecclesiastical history; the next by mathematics and natural philosophy, and the next by logic and metaphysics: so that the examinations of four distinct classes are constantly kept up at the same time. Indeed I have been told that as many as five examinations sometimes take place at once in five of the lecture-halls. On one occasion the examinations of six classes went on at the same time.

In dogmatic theology, which I teach during the first half of each academical year, my lectures partake, in a great measure, of the nature of prelections. I always deliver one or more lectures on a subject before calling on a student to explain it. The number of students attending my lectures is about 70: it is sometimes larger, but the present number may, I think, be taken as a fair average. All students on the class roll are obliged to attend every lecture. In dogmatic theology I always lecture on a subject myself, in the first instance, and afterwards interrogate the students upon it. In the moral theology course I also frequently explain the subject before calling on a student to respond; but in this part of the course I often require the students to answer without previous explanation. The interrogatories are not confined, either in form or in substance, to those contained in the class-book. I prepare myself as carefully to interrogate as to lecture, and of the two I consider lecturing the easier duty. I prepare myself carefully, by study and reflection, to propose such questions as will best explain or illustrate the question. Every student knows that he must support his answering by arguments from reason, or revelation, or authority, and that it will be no defence of a false principle to say that he found it in the class-book. Even when I believe the answer given by the student to be correct, I almost invariably explain and illustrate it; and when I think it wrong I impugn it, and deliver my own opinion, which I endeavour to sustain by arguments drawn from reason and revelation.

The class-books, until last year, consisted of the treatises composed by Dr. Delahogue, whilst Professor of Theology in Maynooth College, and of part of the course of theology written by Mr. Bailly. The works of the latter, having been put upon the Roman Index, were ordered by the Board of Trustees to be discontinued as class-books in Maynooth. The part of the course which I taught last year, being contained in Dr. Delahogue's treatise, I made no change in my class-books, nor were any new class-books prescribed during the past academical year. It was agreed in last June that, for this year only, the moral treatises of an author called Scavini should be substituted for those of Bailly. This act did not imply the slightest approbation of the peculiar opinions of this author: I even publicly objected to some part of his teaching. Of course, in this work as well as in every other, I not only do not follow, but reprobate what I believe to be false. The professors of theology could not, in fact, find any one compendious work which they could recommend as a permanent class-book for the students. They represented to the Board of Trustees, when they met in Maynooth, last June, that they did not know any compendious treatise on theology which they could recommend as a class-book: that the opinions put forward in some were objectionable—that others were filled with the civil laws of the countries in which they were written—that their moral decisions in matters of justice and contracts were often founded on these laws, which were thus calculated to embarrass and even to mislead our students. The professors of theology, therefore, proposed to the Board of Trustees to write a course of theology for the use of the students, if their condition were made the same as it was when Dr. Delahogue composed his "Tracts," and as it still is in every large college in the world. They represented the impossibility of writing tracts whilst they had



to lecture twice during the same day. They wished the divinity students to be divided into two instead of four classes, which would allow two professors to each class, one of whom would lecture from half-past 10 until half-past 11, A.M., and the other from two until three, P.M. They represented that this would not make either of the theology classes so large as the classes of Scripture and history, each of which is presided over by a single professor—that it would be advantageous to the students, because it would enable the professors to prepare their lectures more maturely—that it would permit them to endeavour, at least, to remove the charge of incapacity which was preferred against them in consequence of their silence—and that it would enable them to tell the public what they really taught, instead of being made scapegoats for the sins of Dens and Bailly. This proposal was neither admitted nor rejected, but deferred until October.

The subject on which I am at present lecturing is the Evidences of Christianity. Dr. Delahogue has written on this subject, and his treatise is my class-book. I can assure the Commissioners that it is not for ostentation, but simply to illustrate the kind of reading by which I prepare myself for my lectures, that I set down some of the books which I find upon my table, and which I am in the habit of consulting very extensively:—Hooke *De Vera Religione*; Valsecchi *Specimen Historiæ Religionis, et hostium et bellorum adversus eam*; Idem *De Fontibus Impietatis*; Idem *De Possibilitate et Necessitate Revelationis*; Theologia Rotomagensis, *Prejudiciæ adversus Incredulitatem*; *De Notis Revelationis et de Religione Primitiva*; Keith *Scriptura Sacra contra incredulos propugnata*; William Carpenter's *Natural History of the Scriptures*; Lardner's *Credibility of the Gospel History*; *Traité Historique et Dogmatique de la vraie religion* par M. l'Abbé Bergier; Chalmers on the Miraculous and Internal Evidences of the Christian Revelation; Leland's *View of the principal Deistical Writers*; Watson's *Apology for Christianity and for the Bible*; Paley's *Works*; Jenyn's *View of the Internal Evidences of the Christian Religion*; Leslie's *Truth of Christianity Demonstrated*, and his *Short and Easy Method with the Deists and the Jews*; Chandler's *Plain Reasons for being a Christian*; Murray on Miracles; Campbell's *Dissertation on Miracles*; Cardinal Wiseman's *Connexion between Science and Revealed Religion*; Jahn's *Archæologia Biblica* and *Hebrew Commonwealth*; Buckland's *Bridgewater Treatises*; Pye Smith's *Relation between the Holy Scriptures and some parts of Geological Science*; *Bulletin des Réponses Critiques à plusieurs difficultés proposées par les nouveaux incrédules*; Sherlock's *Trial of the Witnesses, with the Sequel to the Trial*; Hay on Miracles; Marchini *de Divinitate et Canonicitate SS. Bibliorum*; Alen—Fr. Barbié du Bage *Dictionnaire Géographique de la Bible*; Calmet's *Commentaries and Dissertations, &c., &c.* I also think it my duty to make myself acquainted with the views of the Rationalists, which are propounded by Wegscheider, Fiethe, Koppen, Strauss, and in Kinnoc's *Commentary Novi Testamenti libri Historici Græce, Textui recepto appositæ sunt lectiones Griesbachianæ, cum commentariis, &c.*

I beg to say, that I am chiefly engaged in the study and exposition of Sacred Scriptures. I often devote many consecutive lectures to the exposition of considerable portions of the Bible; I think I never go into class without quoting and illustrating some portions of it; and I constantly impress upon the students the necessity, not only of committing accurately to memory the texts which they adduce to prove any proposition, but also of not taking them at second hand out of profane works. I constantly urge them to refer to the inspired volume, and to read the entire passage in which the texts quoted by them occur, so that they may be able, from its whole drift and bearing, to ascertain their true meaning. I practise this method in my own lectures. I frequently take up the sacred volume, and read the entire context of the passages in which the verses to which I refer occur; and even when time will not permit me to act in this manner, I repeat the context from memory, and afterwards interrogate the student upon it. He will seldom be able to answer accurately, unless he has in the meantime had recourse to his Bible.

The students pay no fees for attendance on my lectures or examinations. I am never asked for any certificate of attendance; every student who passes through his curriculum of studies being obliged to attend my lectures during one academical year—the third of his divinity course.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the college?

It must be obvious, from my previous answers, that I think great alterations should be made in the theological department. I do not think that any change should be made in the number of professors; but for the reasons already stated, I think that the four classes of theology should be divided into two, and that each professor should be obliged to give only one lecture in the day. When there were only two professors of theology in the College, all the theologians formed but one class, and each of the professors was only required to deliver one lecture in any one day. All the divinity students could not be put into one class, but they are not at all too numerous for two; and it seems monstrous that when there are four professors of theology, each of them should be required to deliver two lectures on the same day, whereas, when there were only two professors, they never gave more than one lecture. I may remark that, in addition to the Professors of Theology, there are three other senior professors, the Prefect of the Dunboyne Establishment, the Professor of Scripture, and the Professor of Ecclesiastical History, one of whom gives four, and the other two three lectures each in the week. I need not say that none of them ever lectures twice on the

## APPENDIX, No. 8.

Rev. George Crolly's  
Answers to Paper B.

same day. For these, and other more important reasons already stated, I think that the change which I have ventured to recommend should be made at once. If this reform, which is very much required, for its own sake, were effected, it would necessarily involve another of equal importance; because, if there were only two theology classes, only two examinations could go on at the same time. For instance, as the students of the first class would then read dogmatic theology under one professor, and moral under another, it is obvious that they should be examined first in dogmatic, and afterwards in moral theology; for the same individual could not be in two places at once. The examinations of the two classes of dogmatic would be succeeded by those of the two classes of moral theology. The classes of Scripture and ecclesiastical history would come after the theology, and these would be followed by the two philosophy classes. This method should be followed throughout, so that, on no pretext whatever, should more than two public examinations be allowed to be held at the same time. The professors, and other examiners, should be equally divided, so that one half of them should constantly attend every examination. I think this should be made an imperative duty, so that none of the judges should be permitted, on any pretext whatever, to absent himself from the examinations of the classes to which he shall have been appointed. It is obvious that this division should be made by the Council of the College, which, being thoroughly acquainted with the individuals, would be able to appoint each person to the department in which he would be most useful. To make a permanent appointment of two or three individuals to assist a professor in his examinations is a mere mockery; for one may be absent, another sick, and a third incapacitated from some other cause. On the day on which lectures cease, previous to the Christmas examinations, a meeting of the Council should take place, at which *bona fide* examiners should be appointed to assist the professor of each class. It would be absurd to divide the examiners into two batches, and then to assign an equal number of classes to each; for in this way individuals would be necessarily excluded from examinations at which their presence would be most advantageous. A particular set of examiners should be assigned to each class, and this arrangement should be in force for one academical year; that is, the examiners appointed as I have mentioned, should assist at the examinations of the same classes, both at Christmas and at June. They should take notes during the examinations, so as to be able to assist the professors of the classes at whose examinations they preside, in the distribution of prizes at the end of the year.

I think it would be very desirable that all the divinity students should be obliged to devote a portion of their time to the study of Biblical Greek, and that such of them as exhibit superior abilities should apply themselves to Hebrew. I am frequently obliged, in the course of my lectures, to refer to the Greek and Hebrew texts, and I cannot but feel that this cannot be done at present with as much advantage as if these languages were made a part of the studies of the divinity students. For my own part, I would be willing, if necessary, to take part in teaching these languages.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The College library is in a very miserable condition. The books are so scattered in all directions, that I have gone to Trinity College library to consult a book which I knew to be in our own, but which I in vain endeavoured to find. The room in which the books are kept at present is also quite unsuited to the purpose. I, therefore, think that the new library should be fitted up without delay. The books should be catalogued, and placed as in Trinity College; and a system should be adopted by which any person not returning a book to the place from which he took it, should be excluded from the library. It would be much better, for obvious reasons, that the tables for study should be placed in the centre of the library than in the recesses. A certain sum should be expended on books annually. The selection of books to be purchased should be entrusted to a committee, consisting of the President, Librarian, and two professors. I think this arrangement quite essential.

There have been two additional professorships established for the benefit of the divinity students since 1845. One of these is a professorship of divinity, and the other of ecclesiastical history. I have already pointed out other necessary improvements, to effect which I am quite powerless. The changes which I have ventured to suggest appear to me to be highly advantageous to the College; and I think every effort should be made now to effect such reforms, as if they are not made now, it is probable that they will not be made at all.

GEORGE CROLLY.

Rev. George Crolly's  
Answers to Paper C.

ANSWERS of the REV. GEORGE CROLLY, Professor of Theology, to the Questions in Paper C.

1. What is the age at which students, usually enter the College of Maynooth, and is there any limitation of age?

I do not know; I entered myself as a student at the age of 16; there is a limitation which I shall not weary the Commissioners by explaining, as it will, I am sure, be mentioned by the President.

2. Has the average age increased or diminished since the year 1845?



I do not know; every student must produce a certificate of baptism at his entrance, from which his age is known, but the President takes charge of it.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The 500 free places are distributed among all the Roman Catholic bishops of Ireland; the number for each is regulated by the extent of the dioceses; each bishop sends up students as vacancies occur in his places; they are examined, and if qualified, immediately enter on the vacant places. If a bishop should not require all his places, he will generally lend them to another; formerly all bishops were allowed to send students to college, who paid their own expenses; they were called pensioners; but when the free places were increased to 500, there was barely room for these in the College, until the opening of the new part of the College, which only took place last year.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

I do not know; I entered College as a pensioner, and my expenses for the first two years amounted to about £100; I presume, that as the opening of the new square affords abundance of room, the old rule of admitting pensioners will be re-established.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

The entrance fee is, I believe, £8 8s.; when I entered it was, I think, £11.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is printed in Coyne's Directory every year; it will, of course, be explained by the President.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The usual time for admitting freshmen is from the 25th of August until the 1st of September, but as vacancies occur during the academical year, they are received until Easter; the mode of examination will, I presume, be explained by the President; but if any further explanation be required from me, I shall be most happy to give it.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates for philosophy are usually examined in Longinus and the Annals of Tacitus; for rhetoric, in Homer and Livy; and for humanity, in Cicero's Orations and Lucien's Dialogues. They are allowed a few minutes (ten or fifteen) to look over the passages, without a dictionary or translation; they are examined on the parsing and grammar with considerable minuteness; the proficiency required for rhetoric, and especially for logic, is very considerable. I think it would be desirable to examine on more books.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

They are not at all examined in English composition, or as to their knowledge of the English language. I consider this to be a gross defect; a subject should be given to them on which they should be obliged to write a brief composition, which would at once test their knowledge of spelling and of grammar.

10. How many candidates have been rejected in each year since the year 1844, respectively, specifying the districts from which such candidates presented themselves?

I do not know.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

I do not know.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

When a candidate is rejected the bishop can send another as soon as he pleases; students are admitted until very near the end of the academical year. The candidate is put into the class for which he is thought to be qualified, considering the time at which he enters, and in that class he goes through his entire course.

13. What is the commencement of the academical year? and at what time are the candidates for entrance examined and selected?

The first day of September is the commencement of the academical year. I have already explained the time at which candidates are admitted in reply to No. 7.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

## APPENDIX, No. 8.

Rev. George Crolly's  
Answers to Paper C.

I think a knowledge of geography, of English composition, and of English, Irish, Greek, and Roman history, should, if possible, form a *bona fide* part of the entrance examination. I also think it very desirable that students before entering should, if possible, acquire a sufficient knowledge of classics to enable them to enter one of the higher classes; because, I think that the professorial system—that is, the system of mere lectures—is not well calculated to teach young men the rudiments of Greek and Latin.

15. Of how many years does the complete course of collegiate study consist?

The number of years required to complete the course varies according to the class the student enters on coming to College. Some bishops require the students sent by them to pass for logic: for these the course is six years. A good many enter for rhetoric, whose course is seven years. A smaller number enter the lowest class, and these require eight years for their complete course.

16. Has any, and what change in this respect been made since the increased grant of 1845?

An additional year has been added to the course, in consequence of the appointment of a fourth year's theology, and of the chair of ecclesiastical history.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

I cannot tell this; the President can.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

He is not; and this is a very great defect. Suppose a student coming from another college, as frequently happens, proposes for the second class of theology, he is only examined on the business of the first; and if he pass on this, he is admitted into the class for which he proposes without any examination in either classics or philosophy.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

There is no credit given for any course of studies in which the candidate may have been previously engaged.

20. What is the subject and course of study for each year of the complete collegiate course?

First year, classics, algebra, English; second year, classics, geometry, English; third year, logics, metaphysics, ethics, French, and for freshmen, English; fourth year, natural philosophy, mathematics, ecclesiastical history; fifth year, theology, ecclesiastical history; sixth year, theology, Scripture, Irish; seventh and eighth years, theology and Sacred Scripture. A few students also study Hebrew.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No student is ever permitted to compress the subjects of two years' courses into one, nor is he ever promoted so as to shorten the duration of his course.

22. How many examinations in each year are held for the students of each class? and at what periods of the year do those examinations take place?

There are two examinations in each year for all the classes in College, with the exception of the Senior Class of Ecclesiastical History, and, I believe, the English Class, which, as far as my memory serves me, has only one examination in the year; the examinations for the first half of the academical year commence on the 2nd of January, and those for the entire year about the 6th of June. I have explained this matter at length in reply to the questions proposed in "Paper B."

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

There are premiums given in each class at the end of the academical year; but as the books are selected without any regard to the wishes of the students, a vast number of copies of a work but little thought of being often purchased at once, the prizes are much less valuable than they might be. As many as two or three hundred, and sometimes even a thousand copies of a work have been purchased at once for premiums.

24. What is the usual or average number and value of the premiums given at each examination?

Not more than fifteen or sixteen copies of these works was ever given as premiums in one year, so that, in fact, the mere interest of the money would give more valuable prizes than those actually distributed.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

There are nominally examiners for each class, but, in fact, the ordinary professor is often the only person present. I have explained this matter fully in reply to the questions proposed in "Paper B."

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?



By Statute he should be admonished on the first occasion, and removed from College on the second; but, in fact, the only consequence is, that the Professor of his class may report him to the President as unfit for orders, or even may recommend his removal from the College.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Formerly students who failed in their public, were obliged to undergo a private examination before the President and professors, the result of which sometimes was, that they were obliged to remain at least a part of a second year in the same class. But no instance of this kind has occurred since I became professor, which is now nearly ten years.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

There is no inducement for a divinity student to keep up his knowledge of mathematics or natural philosophy, unless he intends to offer himself as a candidate for a chair in the College. Greek is often quoted in the lectures both on theology and Scripture, but I doubt very much if this induces the students to turn their attention to that language. Indeed, I am sure it does not. I think that the study of Biblical Greek, as well as of Hebrew, should accompany the theological teaching; and I have elsewhere expressed my willingness to take part, if necessary, in this instruction. I think that the Dunboyne students could render great assistance in promoting the study of Greek, Hebrew, and modern languages in our College. I have thought of a plan by which I think their services could be rendered most advantageous, both to themselves and the College, and I am prepared to develop it when called upon by the Commissioners.

GEORGE CROLLY.

APPENDIX, No. 8.

Rev. George Croll's  
Answers to Paper C.

ANSWERS of the Rev. THOMAS FURLONG, Professor of Theology, to the Questions in  
Paper B.

Rev. T. Furlong's  
Answers to Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I am professor of the class of second year's divinity. I have filled that situation since the commencement of the year 1852. I may refer the foundation of this chair to the year 1828. Its annual salary is £264 12s. 8d., with an allowance of £30 for commons. It has no fees or additional emoluments.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

My duties as professor consist in giving lectures, in conducting the examination of my own class, and assisting at the examination of others. The course of lectures commences on the 11th of September, and extends through a period of nine months. I give eight lectures each week during that period, excepting the time of Christmas examinations, which occupy about a fortnight—excepting also six or seven days which are devoted to private study, previously to the examinations—also the time of Christmas vacation, which lasts for seven or eight days, and a short interval of cessation from class business at Easter. The summer examinations, which are of the same duration with those at Christmas, succeed the course of lectures after an interval of four days. In my class the greater number of lectures are catechetical; I occasionally give previous explanatory lectures—frequently recapitulate matter previously treated in class—and very often, during catechetical lectures, dwell on some point that requires fuller development or greater elucidation. The subject matter of lecture is contained in those treatises of dogmatic and moral theology which, according to the regular rotation of treatises observed in the Divinity Classes, fall to my lot, and which, in four successive years, comprise nearly the whole range of dogmatic and moral theology. I follow the order, and, as far as possible, the views and opinions of the text-books, which are, in dogmatic theology, the treatises compiled for the use of the College by the late Dr. Delahogue; in moral theology, at present, the compilation of Scavini. I consult other theologians, such as St. Thomas Aquinas, Suarez, de Lugo, Bellarmine, the Salmanticenses, Benedict XIV., Liguori, Collet, Tournely, &c. I select from them what appears to me most accurate, solid, and useful, which I endeavour to communicate during lecture. My class is attended by the divines of the second year. The average number I would estimate at seventy-five. The attendance of the students is compulsory. No fees are paid on any account whatever.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes

APPENDIX, No. 8.  
 Rev. T. Furlong's  
 Answers to Paper B.

and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

A plan for the improvement of the studies in the Divinity Classes was adopted unanimously by the professors of that department, and submitted to the consideration of the Board of Trustees at their last meeting in the College: at present it awaits their decision. It recommended that the four classes of divinity should be formed into two, one consisting of the divines of the first and second years, the other of the divines of the third and fourth. Instead of devoting (as at present) one half the academic year to dogmatic, and the other half to moral theology, it was proposed that the lectures in dogmatic and moral theology should proceed together, *pari passu*; that two professors should take charge of each class, and divide between them the daily labour, which now devolves on each singly; so that one should lecture in the morning in dogmatic theology, the other in the afternoon in moral. It was next suggested that evening classes should be held, in which the students would be divided into groups or *circles*, and thus discuss amongst themselves, according to a prescribed method, and under the superintendence of a Dunbeyne student, the subjects previously treated during lecture in the early part of the day. The adoption of this plan appeared to the professors of theology very desirable: first, because it is conformable to the system adopted in foreign schools of theology; secondly, because it would afford the professors of that department more time for study and reflection; and finally, because, from the subdivision of the students into smaller groups, it would afford them constant exercise in theological discussion, the want of which is a serious defect in our present system. This arrangement the professors of theology are unanimous in regarding as most conducive to the advancement of the theological studies of the College.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

With regard to the library, I do not feel myself competent to give the Commissioners as satisfactory an answer as I could desire; as, having endeavoured to provide myself with nearly all the works which I require in my department, I rarely visit the library with the view of consulting writers on divinity. I am quite of opinion that it contains nearly all the theological works necessary for the use of the divinity students, as discursive reading would be by no means useful to those who are going through a course of elementary theological instruction; but I am at the same time aware that it is not furnished with theological works by any means as fully as the library of such an important ecclesiastical establishment ought to be. Several valuable works on theology have been added to its collection of late; but, as by the provisions of the increased grant to the College, no sum was specially appropriated to the purchase of books for the library, and therefore any expenditure of money for that purpose must be made from the allowance for the support of the members of the College, a deficiency of means must always prove an effectual obstacle to an adequate supply of books in any department of science or literature. My lecture-room appears to me sufficiently commodious: it has been provided with suitable furniture, with the exception of the pulpit, which, I believe, it is intended after some time to replace by a new one. The increased grant has enabled the Trustees to add another year to the course of theology, and thereby to make considerable progress towards a perfect system of theological instruction.

THOMAS FURLONG,  
 Professor of the Class of Second Year's Divinity.

Rev. T. Furlong's  
 Answers to Paper C.

ANSWERS of the Rev. THOMAS FURLONG, Professor of Divinity, to the Questions in Paper C.

[I beg leave to premise that there are several matters referred to in the queries contained in Paper C, of which, as not being immediately connected with my department or its duties, I do not pretend to have an accurate knowledge, and, therefore, cannot vouch for the entire correctness of the answers given to such queries.]

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

Students usually enter Maynooth College between sixteen and twenty-one years of age. There is no limitation of age, except in one case:—a candidate for admission who has completed his twenty-first year, is not admitted, unless he is qualified to enter the class of rhetoric, at least.

2. Has the average age increased or diminished since the year 1845?

I am under the impression that the average age of entrants has diminished since the year 1845.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

They are selected generally, I believe, by examination or concursus. The bishop of the diocese has the exclusive right to recommend to the free places that belong to it. The clergymen appointed by the bishop to examine the candidates communicate the



result to him, and recommend the most meritorious to his choice. No bishop has a right to send an additional number of students to the College, unless it is permitted by the Board of Trustees. Whether such a permission has been given since the time of the increase in the number of free places, I am not aware.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

To answer the question would require a *general* knowledge of the preliminary education of young candidates for the ministry, which I do not possess. I happen to know three or four schools where young lads are educated for Maynooth College, and I would say that the average expense of education in these schools is £150. The outfit of a young student preparing for entrance into College might cost from £12 to £15. The books indispensably necessary immediately on his entrance should not exceed in price £2 or £3. Travelling expenses must, it is clear, vary in amount with the distance of the young man's home from the College, and, in consequence of the increased facilities of travelling, are an item *generally* scarce worth calculation.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

An entrance fee of eight guineas is paid by each student before he is admitted into the College.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

A candidate for admission into the first class of divinity is examined in natural philosophy and mathematics; a candidate for admission into the latter class is examined in logic, metaphysics, and ethics. With regard to the classes of logic, &c., rhetoric, and humanity, the details of the preparatory courses would be a mere transcript of the entrance card, which, of course, the President will feel happy to furnish to the Commissioners.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The Statutes of the College require that at least three masters attend at the examination of each student at entrance; a greater number is usually present. The examination is conducted principally by the Professors of Rhetoric and Humanity, but each of the masters present may propose questions to the candidate, and they frequently do so. All the masters of the College are competent to attend, and to vote at the entrance examinations, but, for greater convenience, three are specially selected to conduct the examination in mathematics, for entrance into the two classes of logic and rhetoric.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates for entrance are required not only to translate correctly portions of a Greek and Latin book selected from the entrance course, but are also examined in the rudiments of both languages. Passages selected by chance are pointed out to each candidate, and a short interval of time allowed him to peruse them; he is then required to render the sense of the passages accurately, and examined also carefully in *parsing*.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

No.

10. How many candidates have been rejected, in each year, since the year 1844, respectively specifying the districts from which such candidates presented themselves?

I cannot inform the Commissioners, with any degree of accuracy, on these points.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

The President alone, it seems to me, could furnish to the Commissioners precise and correct information on these matters.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

Yes.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academical year commences in September. The entrance examinations are held on the 25th of August and following days, continuously, till the candidates are examined. Individual candidates present themselves occasionally during the course of the year, as free places become vacant, and are admitted until Easter.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

## APPENDIX, No. 8.

Rev. T. Furlong's  
Answers to Paper C.

The standard of classical education appears to me sufficiently high. I would deem it most desirable to adopt a higher test of proficiency in the knowledge and use of the English language than the mere translation of a Greek or Latin author affords, and also to require strictly the historical and geographical knowledge which the entrance course prescribes. How far this is practicable I am not prepared to state. Much has been done by the Roman Catholic prelates, in their respective dioceses, to raise the standard of preliminary education for the young candidates for the ministry, but they have had to contend with many difficulties and many counteracting influences, which have not allowed them to reap all the fruit that might be derived from their zealous exertions.

15. Of how many years does the complete course of collegiate study consist?

For those who commence their collegiate course with moral philosophy it consists of six years. Several, however, at entrance, are admitted into the classes of rhetoric or humanity, and thereby a year or two are added to their collegiate course.

16. Has any, and what change in this respect been made since the increased grant of 1845?

Since the increased grant, a fourth year has been added to the course of divinity.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

I cannot say.

18. When a candidate, at his entrance, is desirous of being admitted to any class except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

He is examined in the subjects appertaining to the class immediately preceding that for which he presents himself. If a candidate propose for admission in the Logic Class, he is liable to be examined in any of the authors named in the entrance course for admission, not only into that class, but also the classes of rhetoric and humanity. The same may be said of the Rhetoric Class, with regard to the entrance course specified for admission into the class of humanity.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to, his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

His merit or capabilities are, I may say, almost exclusively determined by the character of his examination.

20. What is the subject and course of study for each year of the complete collegiate course?

It is the President of the College who can furnish the Commissioners accurate information on that head.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

It has sometimes happened that students have been allowed to pass over the Rhetoric Class and the class of natural philosophy. The latter permission, as far as I know, is rarely conceded; the former more frequently, in consideration of superior merit, or, perhaps, a pressing demand for clergymen in the diocese to which the individual belongs.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

Two—one in the month of January, the other in the month of June.

23. Are any, and what, prizes or rewards given to the students for distinguished answering at such examinations?

Yes; books are given as prizes to the most distinguished students in each class. In one instance a sum of money is given, as a reward for the best essay written on a given subject. The competition for this prize is confined to the students on the Dunboyne Establishment. What the prizes generally given are, and their value, I am not able precisely to state.

24. What is the usual or average number and value of the premiums given at each examination?

I do not know.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The examinations are held at the same time in four different classes. The acting superiors and professors are apportioned in a certain order to each class. In the Divinity Classes ten minutes are allowed for the examination of each student. The matter of examination consists of the subjects that have been treated in the public lectures during the preceding portion of the academic year.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities and moderate industry?

The orders, to which he may be entitled by his position in the College, are withheld, and he may, in certain cases, be removed altogether from the College.

27. Is there any provision made, in such a case, to compel a student to remain a second year in the same class, or does each student, at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?



A student who has acquitted himself badly in any of his classes may be compelled by the President to remain in the same class a second year. It has been sometimes done.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

I am not aware of any provision made expressly for that purpose, but the use of the Latin language by almost all Catholic writers on divinity, in the classes of theology and moral philosophy, and in the liturgy of the Roman Catholic Church, ensure the retention of at least a competent knowledge of that language; whilst the frequent references made in the Theology and Scripture Classes to the Greek text of the New Testament, and also occasionally to the Septuagint version of the Old Testament, furnish an inducement to the divinity students to cultivate the knowledge once acquired of the Greek language.

THOMAS FURLONG,  
Professor of the Class of Second Year's Divinity.

APPENDIX, No. 8.

Rev. T. Furlong's  
Answers to Paper C.

ANSWERS of the Rev. HENRY NEVILLE, Professor of Theology, to the Questions in  
Paper B.

Rev. Henry Neville's  
Answers to Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the Professorship of First Year's Theology since January, 1852: my salary is £264 a year, and there are no fees. The theological professorships have been increased on two different occasions: a third chair was added to the two which previously existed, about six-and-twenty years ago: after the grant in 1845 their number was increased to four; of these I hold the junior professorship.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

My chief duty as professor is confined to the teaching of theology. I hold nine classes, each of an hour's duration, during every week of the academical year, and two examinations. My teaching is neither exclusively prelectionary nor catechetical. At each lecture one or two students are called upon to explain a portion of the treatise previously appointed. I correct any mistakes into which they may fall, and explain more fully the points not sufficiently dwelt upon by them. I also occasionally give explanatory lectures when the business happens to be more than ordinarily difficult, or when the treatise appears to me not sufficiently full or satisfactory. The house treatises are Delahogue's "Theologia Dogmatica," and Scavini's "Theologia Moralis." I, however, refer to other writers on dogmatic theology, such as Suarez, De Lugo, Becanus, Tournely—and recommend the study of St. Liguori's Moral Theology. The subjects of my lectures are the complete course of Dogmatic and Moral Theology. The average number of students in my class is about 70, and their attendance is of obligation. I receive no fees whatsoever.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

An alteration is now looked for by the Professors of Theology, which, I am convinced, would be attended with advantage to the studies, whilst it is absolutely necessary for the professors, in order to efficiently discharge their duties, without injury to their health. It is, that each of the Professors of Theology should give but one lecture daily. This arrangement is quite compatible with the present disposition of the theological course: for two of the present classes could be combined, and the two professors who lecture each of them twice in the day at present, might lecture them conjointly, one in the morning, the other in the mid-day. This would afford an opportunity of conducting the Moral and Dogmatic Classes distinctly, but *pari passu*, which appears to be the system prevailing in all other Catholic colleges.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon these studies generally.

Some improvements have been made in these matters since the increased grant of 1845, others are contemplated, but a good deal remains yet to be done.

HENRY NEVILLE,  
Professor of First Year's Divinity.

P

APPENDIX, No. 8.  
 Rev. Henry Neville's  
 Answers to Paper C.

ANSWERS of the Rev. HENRY NEVILLE, Professor of Theology, to the Questions in  
 Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The average age is, I think, about 17. There is no limitation of age observed.

2. Has the average age increased or diminished since the year 1845?

The Freshmen, as a body, are younger now than those of fifteen or twenty years since; I could not, however, fix the time when this change commenced—at the year 1845. I think it began earlier, and arose from the establishment of seminaries through the country.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified.

The 500 places have been divided between the Bishops in proportion to the wants of their dioceses. Each bishop exclusively appoints to his own places. I do not think a bishop can recommend extra students, even though they be willing to meet the expenses.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

It is very hard to set down an average, the facilities of education differ so in different parts of the country. The expenses are much the same as are incurred in the preliminary education of a student for the universities.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and, if so, at what times?

Eight pounds are paid as entrance fee.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

For answer to this I must refer the Commissioners to the entrance card, which I have been told, will be submitted to them by the College authorities.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The first part of this question will be answered under question 13. As to the second, all professors and officers of the house are entitled to examine. A quorum consists of three.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The examination is strict, and not confined to translation merely. I cannot better state my idea of the proficiency of the candidates than by saying that the successful ones are well made up in the books appointed for examination. As to the manner—each candidate is examined apart from the others, and is allowed about a quarter of an hour for preparation, without, however, the assistance of lexicon or grammar.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

No.

10. How many candidates have been rejected in each year since the year 1844, respectively specifying the districts from which such candidates presented themselves?

I am unable to answer this question.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied.

A few instances have occurred, but I cannot exactly state their number, or the length of time the places continued vacant.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

He does.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academic year commences on September 11. The entrance examinations are held on 25th August and following days.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

A higher standard of attainments does appear desirable. There is at present no exam-



ination to test the candidate's knowledge of the English language: this should be remedied. The examination in Algebra and Geometry might be made stricter—for instance, by requiring for entrance such knowledge of those branches as would render it unnecessary for them to form any part of the College course.

APPENDIX, No. 8.  
—  
Rev. Henry Neville's  
Answers to Paper C.

15. Of how many years does the complete course of collegiate study consist?

Of eight years.

16. Has any, and what change in this respect been made since the increased grant of 1845?

One year has been added to the course. The theological course, at present, extends over four years, before 1845 it was completed in three.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

This I am not informed on, and could discover only by application to the President's books, which I think unnecessary, as this question has been proposed to himself.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

For entrance to the Class of Rhetoric or Philosophy the candidate is examined in the subjects of the class or classes passed over: for entrance to the Class of Physics, he is examined in philosophy: for entrance into theology, in physics, unless he be prepared in at least a year's portion of the theological course.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

No.

20. What is the subject and course of study for each year of the complete collegiate course?

The first two years are occupied in the study of classics, algebra and geometry, and Belles Lettres. The course of first year's philosophy comprehends logic, metaphysics, and ethics. In this year French also is read. In the fourth year some science is read, together with natural philosophy. The students of this class commence the study of ecclesiastical history, and continue it to the end of their course. The four remaining years are devoted to the study of theology; to which is added, during the three last, the study of the Sacred Scripture.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No.

22. How many examinations in each year, are held for the students of each class, and at what periods of the year do those examinations take place?

Two, one at Christmas, the second in June, at the close of the academical year.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes are given publicly, at the end of the academical year, to those students whom the professors deem most deserving, regard being had not only to the two examinations, but also to the answering in class throughout the year.

24. What is the usual or average number and value of the premiums given at each examination?

Three premiums are awarded to each class: their average values are, of the first, about £2; of the second, £1 10s., and of the third, £1.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The principal examiner in each class is the professor of that class: one or two others sometimes attend, but he is frequently without any assistants.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

If a student at the end of a year's course should prove incompetent, he is excluded from orders, and in some cases obliged to read that year's business again.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Answered under question 26.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

No such provisions have hitherto been made.

N.B.—In answering these questions I have occasionally referred the Commissioners to

APPENDIX, No. 8.  
 Rev. Henry Neville's  
 Answers to Paper C.

other parties for information, presuming that I was expected to answer only those questions connected with my own department, or of which I had personal knowledge. This observation applies also to my answering of the questions in paper B.

HENRY NEVILLE,  
 Professor of First Year's Divinity.

Rev. S. Gillic's  
 Answers to Paper B.

ANSWERS of the Rev. S. GILLIC, Professor of Sacred Scripture and Hebrew, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the Professorship of Sacred Scripture and Hebrew. I received my appointment on the 18th of January last.\* My salary, as professor, is £264 a year, with £30 a year for commons, attendance, &c. I have no other emoluments, and receive no fees. The Professorship of Sacred Scripture was founded in 1795, the year in which the College was established; the class of Hebrew was assigned to the Professor of Sacred Scripture in the year 1818.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

My duties are to give four lectures a week: two in Sacred Scripture, and two in Hebrew, during the entire course of the academical year. These lectures are interrupted only during the periods at which the general examinations are held, a few days allowed the students to prepare for these examinations, a week in January, at Easter, and at Pentecost, and three days in November, and the beginning of Lent. I hold, annually, two public examinations of the Scripture Class, and two of each of the Hebrew Classes. These examinations are oral. Besides I hold two examinations in the Scripture Class, conducted in writing—one in the month of March, to which all the students in the class are subjected; and an examination for honors, which is held at the close of the academical year, and in which only the more distinguished students, about one-third of the whole, are allowed to compete. My lectures in Hebrew are entirely catechetical, those in Sacred Scripture are partly catechetical, and partly in the form of prelections. The Scripture lectures are given on Wednesday and Saturday. The Saturday lecture lasts an hour, and that on Wednesday an hour and a-half. The hour on Saturday, and the first hour on Wednesday, are devoted to the critical examination, the interpretation and exposition of the sacred text. I take the chapter appointed on the preceding class day, and call upon a student (without any previous notice given him) to comment upon a portion of the chapter. If there be different readings of the text, I interrogate him on them. I pass then to the meaning of the passage—the context—the general bearing of the chapter, &c. When any point of doctrine can be proved from a text, or is confirmed by it, I always direct attention to this, and dwell upon the text more particularly. Should the answering appear unsatisfactory, I explain the passage myself; I give my own opinion, and the reasons for it, on every doubtful or disputed text. I am obliged to call upon four students during every class, in order to have an opportunity of interrogating all before the close of the year. During the last half hour of Wednesday's class I deliver a prelection on the prolegomena of Scripture, general questions connected with the history, genuineness, divinity, &c., of the sacred writings. Thus I am at present engaged in a series of lectures on the nature and extent of inspiration. Last year I treated of the authors, language, style, &c., of the books of the Old Testament. I use in class the vulgate edition of the Scriptures, but references are constantly made to the original text and the different versions. The commentary of Menochius is the class-book appointed by the board; but this commentary being much too short and meagre, the students do not confine themselves to it. The works in general use among them are:—Cornelius a Lapide, Estius, Maldonatus, Jansenius, Bernardin de Pequigny, Mauduit, Calmet, Bonfrerius, &c., &c.

The divinity students of the second, third, and fourth years are obliged to attend the lectures and examinations in Sacred Scripture. I am not in a position to state the average number of students attending the Scripture Class. The number at present is 194.

The Hebrew lectures are open to members of the Scripture Class, but attendance on the part of these students is altogether voluntary. Students on the Dunboyne Establishment are obliged to two years' attendance, unless they have attended the class during their ordinary course. Last year there were, in the more advanced class, but two students; in the lower class, twelve. The numbers are now twelve and fourteen respectively.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and

\* Having been so recently appointed professor in the College, and having, therefore, very little experience in its actual management, my answers cannot be so full nor so satisfactory as I could wish.



arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

I conceive that considerable alterations are called for in my department, and that by such alterations the studies connected with my professorship would be materially advanced. The number of students who attend my Hebrew lectures, as may be seen from my answer to the second question, is very small. Students of the Divinity Classes, having nothing to make them interested in the study of the Hebrew language, attend in very small numbers. Hence the class is principally composed of the Dunboyne students, who thus commence the study after their promotion to that Establishment. When there are few in a class there can be but little emulation amongst its members, and the study of the rudiments of a language must be irksome and distasteful to those who have just completed a long course of theological studies. The result is, that the benefit of the Hebrew lectures is confined to few, and the study of the language is not prosecuted with that zeal and diligence which it requires. Again, three years must elapse between a student's leaving the classes in which Greek is taught, and his entering the class of Scripture. During this interval, occupied in severe study, it is natural to suppose that he must have forgotten a considerable portion of his previous knowledge. Hence he must find great difficulty in the critical study of the Greek Scriptures.

Now, I do not think it advisable to insist upon all divinity students learning the Hebrew language. Neither do I think it wise to enforce upon all a deep study of the Greek text. The study of theology is so arduous as to require students of but moderate abilities to devote to it all their energies. What I suggest, then, is this. I give at present, on every Thursday, two Hebrew lectures, of from half to three quarters of an hour each. I propose to give two lectures of an hour each. Of four lectures thus delivered, fortnightly, two would be, as at present, lectures on the Hebrew language; one on the application of the Hebrew language to the resolution of scriptural difficulties in the Old Testament, and one on Biblical Greek. I would make attendance on the Greek lectures during the second divinity year, and on the two ordinary Hebrew lectures during the third and fourth divinity years, a necessary qualification for students aspiring to the Dunboyne Establishment. The necessity of such a qualification would, I am confident, secure the attendance of at least one-third of each of the Divinity Classes. The remaining lecture I would have attended by the Dunboyne students during the first year of their Dunboyne course. The students of the second year Divinity Class would thus receive their knowledge of the Greek language, and would be initiated in the study of the Greek text, in the first year of their Scripture course. The knowledge thus gained would, I am sure, be kept up by them during the two remaining Scripture years. Students of the second and third divinity years would receive an hour's lecture, in Hebrew, every fortnight; and I am of opinion, that taking into account the increased length of the lecture, and the taste which the proposed arrangement would not fail to create for Hebrew studies generally, the students would make more progress than they do under the present system. The Dunboyne students would have acquired an intimate acquaintance with the language, and would profit greatly by the lectures which I propose they should attend.

I am of opinion that the public examinations are conducted in too summary a way, and without sufficient solemnity. But seven and a-half minutes are allowed for the examination of each student; and from the fact of four examinations going on at the same time, and other reasons as well, the number of examiners is small and precarious—sometimes the professor is left alone. This objection applies to all the examinations, except that of the Dunboyne students; but in the case of the Scripture Class it holds with peculiar force. From the number in the class I can interrogate each student but once during the year, and that for fifteen minutes only (although all are obliged to be prepared in the matter appointed for class)—the examination lasts but half that time; and yet this, with two compositions, are the only means I have of judging the comparative merits of students—means, I need not say, quite insufficient.

But four days are allowed the students, between the close of class and the commencement of the midsummer examinations, to revise the subjects they have been engaged in during the preceding half year. Four days are so plainly insufficient to go over the immense mass of theology, Scripture, and ecclesiastical history they have learned during the half year, that the mention of the fact shows the absolute necessity of change.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The library is open to all the members of my classes. My lecture-hall is spacious, and sufficiently ventilated. This hall has been enlarged since the year 1845.

S. GILLIE,  
Professor of Sacred Scripture and Hebrew.

APPENDIX, No. 8.

Rev. S. Gillie's  
Answers to Paper B.

ANSWERS of the Rev. S. GILLIC, Professor of Sacred Scripture and Hebrew, to Questions in Paper C.

I am not sufficiently informed on Questions 1, 2, 10, 11, 17.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

Candidates for entrance are recommended exclusively by their respective bishops. I cannot say whether bishops have a right to recommend pensioners.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

The expense of a student's previous preparation is different in different parts of the country. In Meath, the course of preparatory studies is usually pursued in the diocesan seminary, and lasts (in the case of candidates for the Logic Class) about five or six years—sometimes longer. The pension in the seminary is £20 or £25 a-year; other expenses amount, I should say, to £10 or £15 a-year additional.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

Each student, on entering the College, is obliged to pay an entrance fee of 8 guineas.

6. What is the entrance course, or in what books or subjects is each student required to be prepared, previous to his entrance?

The entrance course is set forth in the published card, which will be found elsewhere.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The manner in which the entrance examination is conducted is regulated by Statute. The rule is, "*Tum ingenii doctrinæque, quæ in candidato sit, judicium habetor a tribus saltem Magistris, publico edicto, nullâ multâ, à Præside convocatis; nec is recipitor, quin præsentium suffragiis vicerit videri se idoneum qui infimarum saltem classium in subscelliis versetur.*"—Statutes, cap. 8, par. 4.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

Each candidate is given a passage in one of the Latin, and another in one of the Greek books contained in the entrance course. He is required to translate these passages, to account for the construction of them, and to answer whatever questions may be put him in Latin and Greek grammar.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

Candidates are not examined in English composition, nor as to their knowledge of the English language.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

Yes.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academical year commences on the 1st of September. The general examinations for entrance are held every year, on the 25th of August and the following days. Candidates who present themselves during the course of the academical year are examined as they come.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I think it very desirable that a practically higher standard of mathematical knowledge should be required for entrance. If the students who enter the Logic Class were obliged to exhibit a thorough knowledge of algebra and geometry, and those who enter the Rhetoric and Humanity Classes such a proficiency as would insure a competent knowledge of these subjects before commencing the logic year, the Professor of Natural Philosophy would be relieved from the necessity of devoting six weeks to the teaching of these elementary branches, and would thus be enabled to extend considerably his course of experimental physics. I am of opinion, also, that the English language should form part of the entrance course. Such improvements I conceive to be neither impracticable nor difficult.

15. Of how many years does the complete course of collegiate study consist?

The complete course of studies extends over eight years. Students elected to the Dunboyne establishment devote, in addition, three years to the studies of the Dunboyne course.

16. Has any, and what, change in this respect been made since the increased grant of 1845?

The course has been lengthened by a year.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except



the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

Candidates who propose for the Class of Natural Philosophy are examined in Logic, Metaphysics, and Ethics, and are not required to answer in classics. Candidates desirous of entering the Theology Classes, if they have read any portion of theology before, are examined in theology alone; if not, they are examined in natural philosophy, and have usually a few questions put them in logic and metaphysics.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

Having been very recently appointed to a professorship in the College, I cannot say, from my own experience, whether such credit is given or not.

20. What is the subject and course of study for each year of the complete collegiate course?

The course of study for each year is as follows:—

First year—Latin, Greek, English literature, algebra, Bible history.

Second—Rhetoric, English literature, geometry, Bible history.

Third—Logic, metaphysics, ethics, French (those who have entered for logic read in class of English literature).

Fourth—Natural philosophy, ecclesiastical history.

Fifth—Theology, ecclesiastical history.

Sixth, Seventh, Eighth—Theology, Sacred Scripture, and ecclesiastical history. Students in the three senior classes of theology may enter the Hebrew Class.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No student is allowed to compress the subjects of two years' courses into one year. Sometimes—but very rarely, and for special reasons—a student is permitted to omit the study of natural philosophy, or the studies of the rhetoric year.

22. How many examinations in each year are held for the students of each class, and at what period of the year do those examinations take place?

Two examinations are annually held—one in the month of January, and another at the close of the academical year.

23. Are any, and what, prizes or rewards given to the students for distinguished answering at such examinations?

24. What is the usual or average number and value of the premiums given at each examination?

Distinguished answering at Examinations not being the sole test of merit, premiums are not awarded for such answering exclusively. Regard is also had to answering in class during the year, and to written compositions on subjects proposed by the professor. The average number of premiums given in each class is 3. I cannot state accurately their average value.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The examination of each class is conducted by the professor, and those of the other professors or officers of the College who may attend to assist him. Each student is called in his turn, and is interrogated by one of the examiners on the subjects read in class. The time allotted to each student is, in some classes, 10 minutes, in other classes  $7\frac{1}{2}$  minutes, in others still less. The examinations of four classes are proceeded with at the same time, so that all the classes in the College are examined in about fifteen days.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities and moderate industry?

27. Is there any provision made, in such a case, to compel a student to remain a second year in the same class; or does each student, at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Students in the lower classes, who do not display ordinary proficiency are usually obliged to remain in the class another year. Divinity students are punished by exclusion from Orders. Should a student be found incapable of acquiring such an amount of knowledge as the duties of the ecclesiastical state require, notice is given to his bishop, who usually withdraws the student from the College.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

No such provisions exist.

S. GILLIC,  
Professor of Sacred Scripture and Hebrew,  
Maynooth College.

APPENDIX, No. 8.

Rev. S. Gillic's  
Answers to Paper C.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the professorship of ecclesiastical history; I was appointed in June, 1845; my salary is £264 12s. 8d. per annum, with commons and apartments, but without any fees, or further emoluments; the professorship of ecclesiastical history was founded in June, 1845.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

I have charge of the studies in ecclesiastical history of the divinity students and the students of natural philosophy; I deliver three lectures (one of an hour and a half, the others, an hour, in duration) in each week, from the 11th September, till the commencement of the following June. These lectures are interrupted during the term occupied by the Christmas examination and recess (from December 21st till January 23rd), and during the Easter recess, from Wednesday in Holy Week, till Low Sunday; I have the charge of two classes, the lower of which comprises the divinity students of the first year, and the students of natural philosophy; the higher, the divinity students of the fourth, third, and second year. The former attend two lectures—one for an hour and a half, on Wednesday, the other for an hour, on Saturday; the latter attend one lecture each week, for an hour, on Friday. Thus each student attends lectures in ecclesiastical history during five years of his course.

I hold two examinations annually, in each of these classes. The examination of the junior class is oral; that of the senior class is in writing. In both cases the subject matter of the examination embraces the studies of the entire year. The students in both classes are also required on one day in the year (usually during the Lent, but appointed by the professor without previous notice), to write for an hour and a half on the subject fixed for the lecture of the day.

In the junior class the lectures are partly catechetical, partly in the form of prelections. Half an hour each week (on Wednesday) is set aside for prelection; occasionally the whole time is given to it; and even during the interrogation of the pupils, a considerable amount of lecture is introduced, partly by the very form of the interrogatories, partly in the shape of supplement, criticism, commentary, or explanation of the answers of the pupil. Each student is interrogated for a quarter of an hour. In the senior class the lectures are entirely in the form of prelections. The lectures in the junior class follow the chronological order of the history of the Church; those in the senior class are on special subjects, and the lectures of each year are arranged as a connected course;—for example, the subject of the present course is “The newly discovered Treatise against all Heresies, ascribed to St. Hippolytus.” Former courses have comprised “The Primacy during the first four centuries,” “The Greek Schism,” “The Council of Trent,” “The Liturgies of the Eastern and Western Church,” “The Inquisition,” and one or two other subjects.

In the junior class the text-book (chosen chiefly on account of its compendiousness and convenient arrangement for teaching) is a French translation (3 vols. 8vo.) of the “Universal Church History” (“Universal Kirchen-Geschichte,” Mainz, 1844), of Dr. Alzog, Professor in the Archiepiscopal Seminary of Posen. The students, however, in preparing for class, use some more comprehensive history, generally speaking, the “Histoire de l’Eglise” (9 vols., 12mo.) of M. l’Abbé Receveur, Professor in the Sorbonne, or Wouters’ “Historia Ecclesiastica” (3 vols., 8vo.); they also consult Henrion’s edition of the “Histoire de l’Eglise,” of Berault-Bereastel (13 vols., 8vo.); the “Historia Ecclesiastica” of Pere Graveson (3 vols., 4to.); or the “Historia Ecclesiastica Veteris Novique Testamenti,” of Natalis Alexander (20 vols., 4to.). Neither they nor the professor are supposed to be obliged to follow implicitly the opinions of any of these authors.

In the senior class the students make notes of the professor’s lecture; but in the commencement of each course they are directed, for private study, to the original sources of information; and (in addition to the authors above named and the more voluminous church historians), to whatever the professor may deem the best and safest special treatises on the subject of the course.

The number of pupils in the junior class, taking the average of seven years, has been 150; that of the senior class, for the same period, 200. The attendance on the part of the students is compulsory; it is quite regular. No fees are paid either for attendance or certificates of attendance.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

As the Statutes have not been remodelled since the foundation of this professorship, there is no notice whatever of it in the present code. It is desirable that this omission



should be supplied. I do not think, considering the other literary requirements of the College, that any increase of professors or lecturers in this department is necessary. The only suggestion I would offer is, that the number of premiums (only three in each class of 150 and 200 students respectively) is quite inadequate to render the emulation among the pupils as general as I consider desirable.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the college, since the year 1845, has had upon those studies generally.

The college library, although tolerably well supplied with the older standard authors in church history, is utterly unprovided in the modern literature of this department. The lecture-room accommodation, as regards space, is sufficiently satisfactory, but the furniture is far from being convenient or suitable. Many of the students are without desks or benches on which to write their notes of the professor's lecture.

The department of Church History has been introduced since the increased endowment of the college.

(Signed,)

C. W. RUSSELL, D.D.,  
Professor of Ecclesiastical History.

ANSWERS of the Rev. C. W. RUSSELL, D.D., Professor of Ecclesiastical History, to the Questions in Paper C.

Rev. C. W. Russell's  
Answers to Paper C.

[I wish to premise that, as there are several of the interrogatories in this paper, on which, as requiring reference to the College records, and in other ways relating to matters which do not come under my cognizance, I do not feel competent to offer satisfactory information, I must beg to refer the Commissioners on those points, to the answers of the President. Of this class are interrogatories 2, 3, 4, 5, 10, 11, 17, and 20.]

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The average age of admission I suppose to be about seventeen. Candidates rarely present themselves before the age of sixteen; but there are instances of admission at fourteen, and even at thirteen. The only limitation in point of age is, that no one is admitted to the Humanity Class above the age of twenty.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is detailed in the published card, which will be found elsewhere.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The principal entrance examination is held on the 25th August and following days, in the presence of the President, Vice-President, Deans, and Professors, any three of whom however, may form a quorum. Every one of those named is at liberty to examine; but the examination of each student is usually conducted by a single professor, although any of the others may interpose a question, should he deem it desirable. The candidates are admitted or rejected by a ballot, in which the President has a casting vote. The entrance examination in science is conducted by the Vice-President, and the Professors of Natural Philosophy and of Humanity.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The entrance examination is never confined to mere translation. It is further required of the candidate to explain the passages translated, and to render an account of their grammatical construction. A tolerable acquaintance with the rudiments of Greek and Latin is required for entrance into the lowest class. But, in consequence of the defective state of the schools in a large portion of the country, the standard is considerably lower than I should desire to see. The answering of the candidates in history is found especially deficient. Each candidate is also examined in the Catechism.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

Candidates are not examined in English composition, nor as to their knowledge of the English language. A rule was made in 1829, requiring, as a condition for admission, a competent knowledge of English grammar and geography. But, probably from the causes already alluded to, it had been disused before I was appointed Professor, and it has never been revived.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

The bishop, in such case, may send up a new candidate.

13. What is the commencement of the academical year? and at what time are the candidates for entrance examined and selected?

The academic year begins on September 1st. The principal entrance examination

APPENDIX, No. 8.  
 Rev. C. W. Russell's  
 Answers to Paper C.

is held, as I have already stated, on August 25th; but candidates are admitted to examination at any subsequent day, up to the Easter Recess. I think it desirable that certain periods should be fixed for entrance examinations, outside of which no candidate should be admitted to examination.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I am strongly of opinion that this would be most desirable. I think both that the standard of knowledge in the departments already required should be raised, and that, in addition, a competent knowledge of the ordinary branches of English education, and an acquaintance with the ordinary rules and practice of English composition—at least to the extent of exact orthography and correct grammatical construction—should be strictly required.

There will be great difficulty in carrying out these improvements to the extent which we should desire, owing to the defective provision for the education of the children of the middle class in a great part of Ireland. As regards candidates for Maynooth, something might be done towards remedying this (and, indeed, towards raising the general standard of knowledge), by offering exhibitions at entrance, as the reward of superior answering in these branches. But in order to do it effectually, the bishops should be enabled to establish really good schools, with an endowment for thoroughly efficient and *permanent* professors, on the plan of the *Petits Seminaires* in France. I remember to have heard that this formed a part of the general plan of education for Ireland, devised by the lamented Sir Robert Peel.

15. Of how many years does the complete course of collegiate study consist?

The complete collegiate course consists of eight years. The Dunboyne course extends to three years further.

16. Has any, and what change in this respect been made since the increased grant of 1845?

A fourth year of divinity has been added.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

In the case of the classes of rhetoric and logic, the ordinary usage is to examine the candidate in the books required for entrance to these classes; but candidates are not unfrequently examined also in the books of the lower course. In the case of the higher classes, as of natural philosophy and divinity, the practice is to examine in the subject of the studies of the year immediately preceding—as, a candidate for natural philosophy, in logic and metaphysics; a candidate for divinity, in natural philosophy. But there is an understood right to carry the examination back into the studies of previous years, which is occasionally enforced.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements, appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

No credit is given to a student for anything beyond what appears on his examination. It was once proposed to make the presentation of the certificates of certain colleges a title to the same *status* in the College of Maynooth. But the Trustees did not accede to the proposal.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No. The exigencies of some dioceses compel the bishops occasionally (with the consent of the President) to permit the students to drop a year altogether; but there is no instance of two years being compressed into one.

22. How many examinations in each year, are held for the students of each class? and at what periods of the year do those examinations take place?

Two; in January and in June.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Premiums are awarded at the end of the academical year, in consideration of the aggregate merit of the answering during the entire year, both at lecture and at the two examinations.

24. What is the usual or average number and value of the premiums given at each examination?

The usual number of premiums is three. In the Scripture Class, which comprises three classes of divines, the number is nine. In the History Class (which consists of the same pupils) it is but three. I am unable to state the precise value of the premiums. With the exception of those in the Dunboyne Class (which are in money), they all consist of books.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The examination of each class is conducted, in public, by the professor of the class, assisted by two other professors, who are assigned to him as assessors, according to a



scheme which, as it will probably be given by the President, I shall not needlessly repeat. The assessors in ecclesiastical history are the second Professor of Divinity and the Professor of Humanity; each examines in rotation. The examination of each student occupies about seven minutes.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

In such case the professor is required to report him, as deficient, to the President, who is to caution him in the presence of the professor and assessors. If, at the next examination, his answering should be equally unsatisfactory, he is to be removed from the College.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

There is such a power vested in the president. It is occasionally, but not often exercised.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

None whatever.

(Signed,)

C. W. RUSSELL, D.D.,  
Professor of Ecclesiastical History.

ANSWERS of the Rev. NICHOLAS CALLAN, Professor of Natural Philosophy, to the Questions in Paper B.

Rev. N. Callan's  
Answers to Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

1. I hold the Professorship of Natural Philosophy. 2. I have held it for twenty-seven years. 3. The salary of my professorship is £241 12s. 8d. a year, along with an allowance of £30 per annum for commons. 4. There are neither emoluments nor fees of any kind annexed to the professorship which I hold. 5. It was founded in 1795.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical, or in the form of prelections? Out of what books, and on what subjects do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

1. The duties which I perform as Professor of Natural Philosophy consist in giving nine lectures a week, each of an hour, for about thirty or thirty-two weeks in each academical year, and in holding two examinations. 2. My lectures are partly catechetical, and partly in the form of prelections: about two-thirds of them are catechetical. 3. The books out of which I lecture are, Wood's Algebra, Darré's Geometry, Plane and Spherical Trigonometry, Vinee's Conic Sections, Wood's Mechanics and Optics, Vinee's Astronomy, and a small Treatise on Electricity, published for the use of our students. The subjects of the lectures and examinations are those that are treated in these books, along with hydrostatics, hydraulics, pneumatics, and electro-magnetism. 4. The students who have finished their course of logic and metaphysics attend my lectures and examinations. The average number of attendants is about seventy. The number varies from sixty to eighty. 5. The attendance of the students at my lectures and examinations is compulsory. 6. No student pays fees for attending the lectures or examinations, or for obtaining certificates of such attendance.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

I am of opinion that no alteration in the number of professorships in my department, or in the duties connected therewith, is necessary. But I think that a resolution passed by the Trustees in June, 1847, should be rigorously enforced, viz: "That candidates for admission into the classes of logic and physics be examined in algebra and geometry, and that for admission into the class of humanity and rhetoric, after the opening of lectures, the knowledge of as much algebra and geometry as shall have been taught at that date in the class to which the candidate aspires, be required." Were this resolution strictly enforced, the students in the class of natural philosophy might begin plane trigonometry at the commencement of the academical year, and then the course of natural philosophy might be extended, and a course of chemistry sufficient for our students might be taught. It might also be advisable that the students in the Natural Philosophy Class should not attend the lectures in ecclesiastical history. They would then have more time for the study of natural philosophy. During the hour of lecture in ecclesiastical history, on Wednesday and Saturday, one of the Dunboyne students might be appointed to examine the students in the Natural Philosophy Class, on the subject of the professor's lectures during the two or three preceding days. This was done in the years 1827 and 1828, and with great advantage to the students.

## APPENDIX, No. 8.

Rev. N. Callan's  
Answers to Paper B.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

1. The students of my class are not admitted into the College library. 2. My lecture-room is a good deal out of repair. 3. About £250 were expended on philosophical instruments since 1845. The only effects which the increased income of the College have had on the studies connected with my department are those which might result from my having better means of showing experiments to my class, and of making experiments for private research.

NICHOLAS CALLAN,  
Professor of Natural Philosophy.

Rev. N. Callan's  
Answers to Paper C.

ANSWERS of the Rev. NICHOLAS CALLAN, Professor of Natural Philosophy, to the Questions in Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The President alone keeps the registry of the age of the students, and, therefore, he alone can tell the age at which they usually enter. I am not aware of any limitation of age.

2. Has the average age increased or diminished since the year 1845?

I am not able to say whether the average age has increased or diminished since 1845.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

1. The 500 free students are selected by the bishops. In some dioceses the selection is made by *concursus*; in others, I believe, on the recommendation of the parish priests.

2. Each bishop has the exclusive right to recommend the students of his own diocese. 3. I believe that the bishops do not at present send to the College any additional number of students who are willing to pay their expenses.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

I have not sufficient means of knowing the average preliminary expense incurred by a student before entrance.

5. Is any, and what, entrance fee or other sum paid by each student to the College, and, if so, at what times?

Each student pays an entrance fee of £8 8s., and no other.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is detailed in the published card.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The time for examinations for entrance commences on the 25th of August, and terminates on the day before Easter. These examinations are conducted by as many of the superiors and professors as wish to attend. No one can be admitted without an examination before three of the examiners. Candidates for admission are usually examined by the professor of the class for which they propose; but the other examiners frequently put questions.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested.

I am one of the examiners in mathematics, and, therefore, I have been very seldom present at the examinations in Greek and Latin.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

I believe the candidates for admission are not examined in English composition, or as to their knowledge of the English language.

10. How many candidates have been rejected in each year since the year 1844, respectively specifying the districts from which such candidates presented themselves? 11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

I believe the President and Bursar only can answer the tenth and eleventh questions.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?



When a student is rejected, his bishop can immediately send another in his place.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academical year commences on the first of September. The second part of the question is answered in Paper B.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I think the examination in Greek and Latin, and mathematics, should be stricter than it has been.

15. Of how many years does the complete course of collegiate study consist?

The complete course of collegiate study is eight years.

16. Has any, and what change in this respect been made since the increased grant of 1845?

In 1845, the course of divinity was extended from three to four years. This is the only change made in the duration of the course of studies.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

I am not able to state the number of students who commenced their studies in each class since 1845.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

I believe that students are sometimes admitted into divinity without an examination in the previous part of the course; and sometimes into logic, without being examined in the algebra and geometry taught in the class of rhetoric and humanity.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

1. I believe that credit is given to candidates for entrance for studies in which they have been previously engaged. 2. The fact of their having been previously engaged in these studies, is ascertained by the letter of their bishop, or of the superior of the College from which they came.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

1. A student is never allowed to compress the subjects of two years' courses into one. 2. Students are sometimes promoted to priesthood before the end of their College course, by their bishop, when he is in need of priests.

22. How many examinations in each year, are held for the students of each class, and at what periods of the year do those examinations take place?

1. There are two examinations each year for each class, except the class of English; for this there is but one. 2. One of the examinations is in January, and the other in June.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

There are, I believe, three prizes given in each class after the June examinations; and none after the examinations in January.

24. What is the usual or average number and value of the premiums given at each examination?

I don't know the value of the prizes. I believe their value is, to a great extent, determined by the President and Bursar.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

1. The examiners in each class are, the professor of the class, one of the superiors, and two or three of the other professors. 2. In general each student is examined for ten minutes, and, therefore, the duration of the examination depends on the number of students in the class. 3. In my class, the examiners propose as many questions as they please, from the subjects of the previous lectures, and generally require of the student to demonstrate a theorem or to solve a problem.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

When a student does not display such proficiency as might be expected from ordinary abilities and moderate industry, the professor of the class gives an account of his want of proficiency to the President, who excludes the student from the order or orders to which his standing in the College may entitle him, or punishes him in some other way.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

The President may, in such a case, compel a student to remain a second year in the same class; he can at least compel him to remain a second year in the class of logic, and of natural philosophy, and has sometimes done so.

APPENDIX, No. 8.  
 Rev. N. Callan's  
 Answers to Paper C.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

There are no provisions to compel or induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy.

NICHOLAS CALLAN,  
 Professor of Natural Philosophy.

Rev. W. Jennings'  
 Answers to Paper B.

ANSWERS of the Rev. WILLIAM JENNINGS, Professor of Logic, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the Professorship of Logic, Metaphysics, and Ethics. I have held it since June, 1852. My salary is £240 yearly. I receive no other fees or emoluments. This professorship has been established since the foundation of the College.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory? and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

My duties as professor are to give lectures in logic, metaphysics, and ethics. I give nine lectures each week during the year for a period of about thirty weeks, each lecture occupying an hour. I hold two general examinations, one in January, and another in June: all the students of my class are examined on both these occasions. In January each student is examined for ten minutes in any portion of the previous half-year's reading that I or any assistant examiner may choose to select. The June examination is conducted in the same way; but the subject matter comprises the reading of the whole year. I always explain (by a prelection) the particular subject under consideration, before interrogating the students in it. At an average—three classes each week are given to prelections, the remaining six classes to a catechetical examination of the students on the subject of these prelections. The text-book used in my class on logic is a portion of a work first published in France, called "*Philosophia Lugdunensis*." It was compiled by Joseph Valla, a priest, and published, by authority of the Archbishop of Lyons, in 1782. The treatises on metaphysics and ethics used in my class were compiled by F. Anglade, formerly a professor in Maynooth College.

My lectures and examinations are attended only by students of the logic class. The number of attendants last year was seventy-four; this year it is seventy-one. Their attendance on lectures and examinations is compulsory; and I do not receive fees from them on any title whatever.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

I am of opinion that students should be required to have learned French before being admitted to my class. A year given exclusively to the study of logic, metaphysics, and ethics, appears to be little enough, considering the extent and importance of these subjects. According to the existing arrangement, students are obliged to attend lectures in French for two hours in each week of the same year in which they make the course of logic, metaphysics, and ethics.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The students in my class have not, at present, access to any public library. The furniture of my lecture-room is in need of repair. The increased income of the College has had the effect of considerably enlarging the number of free students admitted to my class. It also has the effect of enabling a professor, at least in the first years of his professorship, to acquire and communicate to his class a much larger amount of philosophical knowledge than the same professor could, in the same time, have communicated or acquired under the old arrangement.

Rev. W. Jennings'  
 Answers to Paper C.

ANSWERS of the Rev. WILLIAM JENNINGS, Professor of Logic, to the Questions in Paper C.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop



the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The 500 free students are selected and recommended by the archbishops and bishops of Ireland: each of the four archbishops, and each bishop having an exclusive right to recommend a certain proportion of students from his own diocese. The Primate and bishops of the ecclesiastical province of Ulster have the right to recommend 150 students; 150 also may be recommended from the ecclesiastical province of Munster; and from each of the other two provinces 100 may be recommended.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

Students coming from the diocese with which I am best acquainted, generally pass three years in a preparatory College, at an average expense of about £30 yearly. I think that about £60 would cover the remaining preliminary expenses.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and, if so, at what times?

Each student is obliged to pay an entrance fee of eight guineas. By a rule of the Board made last June this fee must henceforth be paid before admission.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is set forth in detail on the card.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

Entrance examinations are held each day from the 25th of August to the 1st of September. At other periods they are held whenever a candidate, duly recommended, presents himself for entrance. After a few minutes given for revision, the candidate is examined in the presence of at least three superiors or professors. It is usual that candidates for entrance should be interrogated by more than one examiner; they are generally, as far as I have seen, interrogated by two or three. The admission of a candidate depends upon a majority of the votes of the examiners, but in all cases three votes *for* the admission of the candidate must be recorded.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

As far as my experience goes, more than a mere translation is required in all cases. A knowledge of grammar, more or less intimate, as the candidate proposes for a higher or lower class, is, moreover, insisted upon. But I am not aware that more than an average knowledge of the rules of syntax and prosody—such as a student of ordinary ability might acquire by reading in a good classical school for three years, is demanded in any case. This knowledge is tested by oral questions put by the examiners.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

I have never seen candidates examined in English composition.

12. In case of the rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

Yes; provided he avails himself of such opportunity before Easter. No candidate is received after Easter.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academical year commences on the 1st of September, and closes on the 29th of June following. Candidates for entrance are examined at the times stated above.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I think that it would not be advisable to insist upon a higher standard of attainments—at least for entrance to logic—than that fixed by the Board of Trustees. The rule of the Board might be more rigidly enforced; but in the present depressed condition of this country, and with the facilities for a good primary education unimproved, an exact and literal enforcement of the rule, I think, would be impracticable. I am unable to suggest any other means of obviating this inconvenience than the establishment of preparatory schools in the several dioceses, each school to be maintained wholly or partially by the Government, and placed under the control of the several bishops.

15. Of how many years does the complete course of collegiate study consist?

Of eight years. Students promoted to the Dunboyne Establishment read for three additional years.

16. Has any, and what change in this respect been made since the increased grant in 1845?

One year has been added.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addi-

APPENDIX, No. 8.  
 Rev. W. Jennings'  
 Answers to Paper C.

tion to his acquirements appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

Each candidate's proficiency, as appearing on his entrance examination, is alone attended to.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

Such permission is not given. Students are sometimes, but in very few cases, and always at the desire of the bishop by whom they have been recommended, allowed to pass from the second class of humanity to logic, or from logic to theology, but not on the ground of superior ability.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

There are two general examinations each year in each class—one in January, the second at midsummer.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Towards the close of each academical year, there are books given, in presence of the Board of Trustees for distinguished answering; but to obtain these premiums the answering must be distinguished throughout the year, as well as at the examination.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The Prefect of the Dunboyne Establishment, one of the deans, and one of the Professors of Divinity are examiners in the Logic Class. The examination of this class is completed in three days. Each student is examined in the manner stated above.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

Such student is not promoted to orders.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Such student may be compelled to remain a second year in the logic class.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

Abundant provision is made to compel all the students to retain their knowledge of Latin, this being the language used in the divinity classes. No express provision is made in the instances referred to.

WILLIAM JENNINGS.

Rev. D. McCarthy's  
 Answers to Paper B.

ANSWERS of the Rev. DANIEL M'CARTHY, Professor of Rhetoric, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I am Professor of Rhetoric. I was appointed in November, 1845. My salary is £241 12s. 8d. per annum. There are no fees of any kind. I believe the professorship I hold existed from the foundation of the college, 1795.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

I give lectures; I attend the entrance examination and the public examinations of the students in Sacred Scripture and theology. I give nine lectures each week during the academical year—about nine months, exclusive of examinations. The general examinations are held twice every year, and continue about a month, a fortnight each term, and about five hours each day. During that time, I examine in the classes of Sacred Scripture and theology, in the first place, and then in my own class. The lectures are chiefly the former; the latter, when necessary, once a week, on an average. As the selection of books is left entirely to the discretion of the professor, the Commissioners can form a fair estimate of the studies generally, from the course of last year. The text-books were:—

Editions recommended and used by myself.

Cicero (de Oratore)	.	.	.	.	Delphin, Greenwood.
Quintilian,	.	.	.	.	Rollin, Capperonier.
Virgil (Georgics),	.	.	.	.	Heyne, Forbiger.



Editions recommended and used by myself.

APPENDIX, No. 8.

Rev. D. M'Carthy's  
Answers to Paper B.

Tacitus (Agricola), . . . .	. . . .	Brotier, Delphin, Smith, (N. S.), Smith, (W.)
Longinus, . . . .	. . . .	Pearce, Weiske.
Aristotle (Rhetoric), . . . .	. . . .	Du Vall, Parsons, &c., &c.
Demosthenes (de Corona), . . . .	. . . .	Wolf, Brongham, Dobson, &c., &c.
Thucydides (2nd Book), . . . .	. . . .	Wasse, Arnold, Bloomfield, &c., &c.
Darre's Geometry, including Lines, Surfaces, and Solids.		

Particular attention is paid to the Greek and Latin grammars, and to composition in both languages. On Latin grammar I refer to Scheller, Port Royal, Grant, Ruddiman, Schmitz, Arnold, &c.; and on the Greek, to Matthiæ, Thiersch, Kuhnert, Port Royal, Buttman, Donaldson, Arnold, &c., &c. Prosody, Latin and Greek, is carefully studied; Alvary's rules are committed to memory, and explained by reference to some of the writers already named, Carey's Latin Prosody, &c.; on the elements of Greek prosody, too often neglected in the previous education, I consult Morell, Spitzner, Anthon, &c., &c. Some of the compositions, whether Greek or Latin, or written translations, a frequent exercise, are read always in class, the necessary corrections suggested, and the name of the writer announced publicly, if deserving of praise. When I am asked "out of what books I lecture," I feel it very difficult to answer the question directly. On antiquities I refer to Bojesen, Adams, Potter, and Smith; on history, to Rollin, Crevier, Niebuhr, Arnold, Milford, Thirlwall, Grote, &c.; on the precepts of rhetoric, among modern writers, to Blair, Campbell, Kames, Whately, &c.: so in general on every subject connected with my department, I trust I feel it my first duty to make myself acquainted with all the sources of information within my reach. The works I here name are rather more frequently consulted; they cannot be adduced as a list of the books out of which I lecture, nor of those I recommend for general use.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

I will suggest in another place the alterations I would recommend.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The students who attend my class are not permitted to enter the library. I cannot regret this, because the College library is intended for students of Sacred Scripture and theology; and though supplied with select authorities on these subjects, it contains very few modern classical works of any value or practical benefit to *young* students. It must be borne in mind, however, that, up to 1845, owing to the poverty of the college, the library was not well furnished with the indispensable aids for the prosecution of those studies for which it was even mainly intended; that, since then, great exertion has been made to remedy this defect; and that, hitherto, the new buildings not being available, though some improvement was always felt to be most desirable, no room could be conveniently provided. I am sure the collegiate body will take active measures, now that almost every difficulty has been removed, to adopt some means by which all the students may have free access to a collection of the best books connected with their different studies. There is a more pressing necessity for such a change with regard to the classical department, because the most valuable works on that subject, all recently published, are necessarily the most costly, and above the means of our students during their course, and, indeed, during their lives. The effects of the increased income are these:—the professor, having a larger salary, can procure the latest and best editions of the classics—a very important advantage, having regard to the deficiency just noticed; the number of students is increased; any means at their disposal, being now provided with free places, can be applied to the purchase of books; and the course of studies has been considerably extended. We cannot appreciate fully the benefits of the Act of 1845, without calling to mind the poverty of the country for the last few years, and comparing the improved condition of the College, not with what it was before, but with what it would have been ever since, had no change been then effected.

DANIEL M'CARTHY.

ANSWERS of the Rev. DANIEL M'CARTHY, Professor of Rhetoric, to the Questions in  
Paper C.

Rev. D. M'Carthy's  
Answers to Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The average age seems to be between eighteen and nineteen. A candidate over twenty years of age is not permitted to enter the College unless he is qualified by his classical examination to enter the Rhetoric Class. There is no other limit to age precisely that I know of.

2. Has the average age increased or diminished since the year 1845?

I have not noticed from my own observation any change.

3. How, and by whom, are the 500 free students selected? Are any parties considered

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APPENDIX, No. 8.  
 Rev. D. M. Carthy's  
 Answers to Paper C.

to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The selection of a fixed number, estimated according to the population, &c., is left to the discretion of the bishops of the respective dioceses. I believe the fairest test of merit, a public concursus, is that most usually applied. No bishop has a right to recommend a greater number of students, though they should be willing to pay £28 a year, the necessary expense since the year 1845; but, as a favour, I think the advantage would not be denied if suitable accommodation could be provided.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

It is very difficult to form an estimate of the average expense incurred by a student previous to his entrance. One has, let me suppose, an opportunity of attending a day-school, while living with his parents; another has no such opportunity, boards in a seminary, &c. In the former instance the expenses may not exceed £14 or £15 a year; in the latter, they will vary from £35 to £45, during a period of four years.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

There is a fee of eight guineas to be paid before the entrance examination.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

No candidate can be admitted into the classes of logic, rhetoric, and humanity, who is not capable of answering in the Greek and Latin authors prescribed for each class by a resolution of the Trustees. The entrance course is published annually in all the Irish directories. [Copies have been supplied to the Commissioners.] There is no rule with regard to candidates who propose to enter the other classes; but the invariable custom is to examine in logic and metaphysics for admission into the class of natural philosophy, and in both courses, or at least in the science itself, for admission into theology.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The general examinations for entrance commence on the 25th of August, and continue for about seven days, four hours each day. Should a place remain vacant, or a vacancy occur during the year, any candidate, duly recommended, can present himself for examination on any day before Easter Sunday. Any officer in the College may be present and vote for the admission of a student, and ask any question he thinks proper. The examinations in algebra and geometry are conducted by the Vice-President and the professors of natural philosophy and humanity. The candidates are elected by ballot, the President having a casting vote; and three votes, at least, must be recorded.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

For entrance into logic, the candidates are examined very carefully in the rudiments of the Greek and Latin languages. It is expected that they will translate accurately any passage of the authors named in the card; that they will explain the different forms of any verb; that they will, in Latin particularly, display an accurate knowledge of the rules of syntax and of prosody; and any obvious mistake on these subjects would disqualify them for that class. For the Rhetoric Class, the examination is not so strict nor so extensive; and for entrance into humanity, the degree of proficiency required is still more moderate. We expect from every candidate a correct translation of the authors prescribed, an extensive acquaintance with the rules of both grammars, and a good manner, indicating, at least, ordinary ability.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

There is no examination.

10. How many candidates have been rejected in each year since the year 1844, respectively specifying the districts from which such candidates presented themselves?

The President alone is competent to answer this question. It is his duty to examine the testimonials, age, diocese, &c. The professor will examine the literary qualifications of the candidate—nothing more. The rejection of candidates is often no proof of absolute deficiency. They may be excluded by restrictions imposed by their own bishop.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

I rather think no instance occurred, since 1845, in which a place has remained unoccupied during the entire year. At what period places became vacant, and how long they remained so, I cannot tell, as it is never part of my duty to make any inquiry on the subject.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate, who may be in time to save the current year?



I have stated already, that any student can be admitted who presents himself for examination before Easter Sunday.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

Answered, No. 7.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I would recommend a higher standard?

First.—Four or five standing examiners should be appointed. The standard of admission would then be more uniform, and the lectures of the professor, consequently more generally useful.

Second.—Certain days should be fixed for entrance during the year: the attendance of professors would be more regular. It is very hard to expect that a professor—devoting his whole time to class duties—will be ready at a moment's warning to assist whenever a candidate presents himself.

Third.—For admission into any class, even theology, every candidate should be examined in classics and in English composition.

15. Of how many years does the complete course of collegiate study consist?

The longest course—except for Dunboyne students, who can remain three additional years—consists of eight years.

16. Has any, and what change in this respect been made since the increased grant of 1845?

One additional year is devoted to the study of theology.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

The card of admission must be followed. I may think proper to extend the course of studies in my own class, or to alter it, the entrance course will be still the same—that already described.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

The examination is the only test, and no credit is given irrespective of it.

20. What is the subject and course of study for each year of the complete collegiate course?

I have given the best answer I could to this question, as it regards the Rhetoric Class. If the Commissioners desire to have a detailed account of my own studies in the College, I shall be most happy to give them the fullest information; and I have no doubt the professors of the different departments will explain, at length, their several duties.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No student, whatever may be his abilities, is ever permitted to compress the subjects of two years' courses into one. Some are allowed (very rarely) to shorten the duration of their College course, not for extraordinary merit, but by the special leave and intercession of their bishop.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

The general examinations are held twice every year, in January and in June. The English Class is examined in June only.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes are given, not for distinguished answering at examinations precisely, but for distinguished answering during the entire year, including the examinations. There are four premiums given in the Rhetoric Class—the first as a "solus" for the best original essay in Greek or Latin (alternately), on a subject proposed by the professor, and connected always with classical literature. I have selected, for instance, "the decline of Greece," "the influence of the Amphictyonic council;" and the compositions of the successful candidates would reflect credit on any college.

24. What is the usual or average number and value of the premiums given at each examination?

The pecuniary value of these premiums is very small indeed, yet they are much esteemed as honorary distinctions. Careful training in habits of study and piety, frequent public interrogation, and vigilant superintendence, are the most powerful incentives to study in this College. There are no prizes of any permanent value, and the prospect of a place on the Dunboyne Establishment—the highest distinction attainable in the College, is too remote to excite ambition. I am decidedly of opinion that nothing but a large and liberal system of prizes—awarded for classical attainments exclusively, as in other colleges—will stimulate *fondness* for classical pursuits; nothing else will react so favourably on the public schools in this country.

## APPENDIX, No. 8.

Rev. D. M'Carthy's  
Answers to Paper C.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

In the Rhetoric Class the examiners appointed by the Trustees are: the Vice-President, the Professors of Sacred Scripture, and of the fourth year's Theology, and the Professor of the department. Fifteen minutes (nearly) are allowed for each student—in the other classes, ten minutes. One copy of each author read in class is provided by the professor, without note or other aid of any kind, and from this every student is examined. A particular passage is then selected, and a correct translation required. The various readings and interpretations of different writers are briefly reviewed with reference to history, geography, chronology, antiquities, &c.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

The professor can recommend that the student be subjected to a public examination before all the officers in the College, or even compelled to remain another year in the same class, and the President will always act accordingly.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Yes; and no student can proceed farther without the approbation of his professor.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

Latin becomes, of course, quite familiar, being spoken habitually in many of the classes. The frequent allusions on controverted questions to the Greek version of the Sacred Scriptures, and the early Greek Fathers must tend to keep up a knowledge of the Greek language, and convince the divinity student at least of its importance; but, I regret to say, there is no express provision for that purpose. One class each week devoted to Biblical Greek would be, in every respect, most useful.

DANIEL M'CARTHY.

Rev. Denis Gargan's  
Answers to Paper B.

ANSWERS of the REV. DENIS GARGAN to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

1. I hold the Professorship of Humanity, or the Second Class of Greek and Latin Literature. 2. I have held it since September, 1845. 3. The salary is £241 12s. 8d. per annum; there are no fees nor emoluments, except £30 a-year allowed for commons. 4. In the year 1795.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

1. It is my duty, as Professor of Humanity, to give a course of instruction in Greek and Latin literature, and in the elements of algebra, as far as logarithms, inclusively. 2. I give nine lectures every week, during the whole period of the academical year, the time of Christmas and summer examinations, and the Easter and Christmas recess weeks excepted. 3. I hold two examinations each year—one in January, the other in June. In addition to these examinations, there is a monthly revision day. 4. My lectures are chiefly catechetical, but frequently, too, in the form of prelections. 5. Cicero, Livy, Horace, Xenophon, Epictetus, and Homer, and Wood's Algebra, are the appointed class-books; out of these books, and upon the subjects of which they treat, or which they immediately suggest, whether critical, explanatory, metrical, historical, biographical, or geographical, it is my duty to lecture and examine. The teaching of Greek and Latin composition also forms part of my course of instruction. Several of my students write a Greek or Latin composition every day. All of them are required to write one composition in Greek or Latin, and frequently in Greek and Latin, every week. After having examined these compositions, I read some of them, and comment upon them publicly in class. As books of reference on grammar, philology, and composition, I generally recommend Schiller, Rudiman, Zumpt, Claude Lancelot, Leonhard Schmitz, Augustus Matthiæ, Buttman, Hincks, Kühner, Hermann, Hoogeveen, Crombie's Gymnasium, Valpy's *Elegantæ Latine*, Arnold's *Practical Introduction to Latin Prose and Verse Composition*; the *Greek Exercises* of Arnold, Kenrick, Neilson, and Dunbar; the *Classical Dictionary* of Dr. Smith; Potter and Smith and Ramsay on *Antiquities*, &c. I give a preference to the above works, not only on account of their excellence, but also on account of their being more accessible to the students than other works of a similar character. In teaching the course of algebra, I explain, by prelections, all the more difficult parts, and interrogate the students in subsequent lectures. 6. The Junior Freshmen, or Humanists. 7. The average number is 35.



8. The attendance on the part of the students is compulsory. The students do not, nor any part of them, pay any fees for attendance on my lectures or examinations, or for obtaining certificates for such attendances.

APPENDIX, No. 8.

Rev. Denis Gargan's  
Answers to Paper B.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

I am of opinion that the elementary course of algebra, which I am required to teach my class, interferes with the studies of Greek and Latin. Any arrangement by which a knowledge of the elementary course of algebra could be acquired by the Junior Freshmen, otherwise than by reading that course in the Humanity Class, would advance the important studies of Greek and Latin.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

A select library is at present accessible to the humanity students. The state of my lecture-room is excellent. Although the standard of attainments of candidates for admission into the Humanity Class was not raised at or after the period of the increased income of the College, nor any change made in the books appointed for that class, I am of opinion that the increased value of the prizes given in the class since that period, and the greater facility which the Humanists now possess of procuring the books recommended by the professor, have tended to promote the studies of my department.

DENIS GARGAN.  
Professor of Humanity.

ANSWERS of the Rev. DENIS GARGAN, Professor of Humanity, to the Questions in Paper C.

Rev. Denis Gargan's  
Answers to Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

I should say from fifteen to twenty years of age.

2. Has the average age increased or diminished since the year 1845?

I should say that it has rather diminished.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend, and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The students are selected and recommended by the several bishops of Ireland in their respective dioceses.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

The preliminary expenses must vary very much, according to circumstances. I am of opinion that the average preliminary expense is about £180.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

Each student pays the sum of £8 8s., as entrance fee, at the time of his admission into College.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is stated in the card of admission, by which it appears that the examination of a student, before he can be admitted, varies in its character, according to the class into which he proposes to be admitted. For admission to the second class of Greek and Latin, a student must be found capable of answering in the following Authors:

LATIN.—Caesar's Com., 1st and 2nd books de Bello Gallico; Virgil's Eclogues, and 1st, 2nd, 3rd, and 4th books of Aeneid; Horace's Epistles—Sallust; Cicero's Four Orations against Cataline.

GREEK.—Greek Grammar—Gospel of St. John; Lucian's Dialogues, 1st book (Murphy's or Walker's); Xenophon's Cyropædia, 1st, 2nd, and 3rd books.

It is also required that no student be admitted into humanity who shall not be found capable of answering in Murray's Abridgment of English Grammar, a short system of geography, and the elements of arithmetic.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The general entrance examinations are held each year on and after the 25th of August, and continue for six or seven days. All the officers of the College are examiners. It is usual that eight or ten, or more, of the examiners assist at the entrance examinations. The presence of three examiners, at least, is required by the Statutes of the College. The candidate is interrogated more particularly by some one examiner, but questions are commonly proposed by the other examiners present. The entrance examinations in science

APPENDIX, No. 8.  
 Rev. Denis Gargan's  
 Answers to Paper C.

are conducted by three of the officers of the College appointed by the Board of Trustees. These officers are the Vice-President, the Professor of Natural Philosophy, and the Professor of Humanity.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates for entrance into any class, except the class of divinity, are examined carefully as to their knowledge of the Greek and Latin languages. They are not only required to translate and explain portions of the books of the entrance course, but their degree of proficiency is further tested by requiring of them to parse and explain the quantities of the passages which they have translated.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

The only means by which their knowledge of the English language is ascertained is by their general answering, and by their acquaintance with history. This is not a satisfactory means.

10. How many candidates have been rejected, in each year, since the year 1844, respectively, specifying the districts from which such candidates presented themselves?

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

I must refer the Commissioners to the President for information on the subject of these queries.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

In case of such rejection, the bishop may send up another candidate who may be in time to save the current year.

13. What is the commencement of the academical year? and at what time are the candidates for entrance examined and selected?

The academical year commences on the 1st of September. The candidates for entrance are examined and selected on the 25th of August and the six or seven days immediately following, of each year. A few candidates may be presented during the year for entrance examinations.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I think it practicable and desirable to require of all candidates for entrance an acquaintance with English and Latin composition.

15. Of how many years does the complete course of collegiate study consist?

The complete course consists of eight years. For the Dunboyne students there are three years additional.

16. Has any, and what change in this respect been made since the increased grant of 1845?

Previous to the increase of the grant, in 1845, the complete course consisted of seven years; since the increase of the grant the complete course extends over eight years.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

I can answer only for my own class. The total number, from the commencement of the academical year in 1845 to the present time, is 318.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

Every candidate desirous of being admitted to the Humanity, Rhetoric, Logic or Physic Class is liable to be examined in the subjects of the classes which he passes over. Every candidate desirous of being admitted into the Divinity Class is examined in the subjects of the Logic and Physics Classes.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements, appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

The candidate for entrance gets credit only for the acquirements appearing on his examination.

20. What is the subject and course of study for each year of the complete collegiate course?

This question, as far as it regards me, is answered in my reply to No. 2, Paper B.



21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

A student cannot, in any case, compress the subjects of two years' courses into one year, nor is he ever promoted so as to shorten the duration of his College course.

22. How many examinations in each year, are held for the students of each class, and at what periods of the year do those examinations take place?

There are two examinations in each year for the students of each class, one in January, the other in June.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes, consisting of books, are given to the students for distinguished answering at such examinations.

24. What is the usual or average number and value of the premiums given at each examination?

There are four premiums given in my class. These vary in value from £1 10s. to £1.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The professor of each class is an examiner of his own class. He is assisted by three assessors, officers of the College. Two of the assessors are always professors. The usual duration of the examination of each student of my class is a quarter of an hour. The examination of my class is chiefly catechetical.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities and moderate industry?

He is reported to the President; is then subjected to a special examination, and admonished that in case his future examinations do not prove satisfactory, he shall be liable to be withdrawn from the College.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

There is such a provision, and it is not a matter of course that each student, at the termination of the year, proceeds to the studies appointed for the succeeding year.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

The senior student has many inducements to retain his knowledge of Greek. His successful study of the Sacred Scriptures is known to depend, in a great measure, upon such a knowledge, and the several examiners in Greek urgently recommend the students to preserve and increase their knowledge of a language so important for them.

DENIS GARGAN.  
Professor of Humanity.

APPENDIX, No. 8.  
Rev. Denis Gargan's  
Answers to Paper C.

ANSWERS of the Rev. MATTHEW KELLY, Professor of English and French, to the Questions in Paper B.

Rev. M. Kelly's  
Answers to Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the Professorship of English and French. I have held it since November, 1841. My salary is £241 12s. 8d., with an allowance of £30 per annum for commons. There are no fees or other emoluments. The professorship of English was established at the foundation of the College, in 1795; the first appointment to the professorship of French was in July, 1802.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

I direct the course of studies in the French and English departments. I give six lectures, of one hour each, every week, during the academical year: four in English, on Monday, Tuesday, Thursday, and Friday; and two in French, on Wednesday and Saturday. I hold two half-yearly examinations in French; in English, I hold one in June, on the studies of the whole preceding year. In French, my lectures are almost exclusively catechetical; more than one-third of the students entering my class being unacquainted with even the rudiments of the language. During the second half of the year, at every lecture there are exercises in

APPENDIX, No. 8.  
 Rev. M. Kelly's  
 Answers to Paper B.

the grammatical construction and conversational forms of the French tongue, and all are obliged to write a French composition. Bossuet's Universal History has generally been the class-book.

The order of studies in English is still substantially the same as that described by one of my predecessors, the Rev. N. Boylan, in his examination before the Commissioners of the Irish Education Inquiry in 1826. In the commencement of the year, all the students in the class are obliged to write two or more compositions in the lecture-hall, on subjects proposed to them: these compositions are carefully examined; some of the best are read publicly by the writers, those that specially require it are corrected, and their defects pointed out. Public exercises of this kind are repeated at least once a month during the whole year, and all are obliged to write a prize essay before the examinations, on a subject proposed to them some months before. By a rule of the Board of Trustees, the first premium in the English and French classes, must be awarded to the best prize essay. These essays are read by the authors in presence of the Board and the collegiate body, at the general distribution of premiums in June. There are also private compositions during the year, on subjects selected by the students themselves. I give every possible facility and encouragement to these compositions, consistent with the general interest of the class. Nearly one lecture every week is devoted to them; I read them for the class, and as occasion requires point out their merits and defects.

A rule of the Board requires that the students of this class shall be exercised in public reading in the lecture-hall during the year; I select for that purpose standard English authors, especially those that either treat of the business of the English department, or best illustrate by example the subjects that happen at the time to be discussed in my lectures. Exercises in pulpit delivery occupy, during the greater part of the year, nearly one lecture every week. I give, moreover, a course of instruction in grammar during the first, and in rhetoric during the second half of the year. The former is so conducted, that while it enables the very small number that may be deficient in elementary knowledge to supply that defect, it is made for the students at large a means of practically illustrating the progressive changes and idiom of the English language, the construction of sentences, and the general rules of composition. In the second half of the year, a very considerable part of the time is necessarily devoted to instructions on the composition of a sermon, there being no class for that purpose in the succeeding part of the collegiate course. My lectures also comprise the usual topics of a course of English rhetoric, the history of the English language and its more distinguished periods and writers, style and its general properties, the figures of rhetoric, &c. Murray's Grammar is the text-book commonly used by the students during the first half of the year; during the second they answer principally from Jamieson's Grammar, or from a dictate compiled by myself.

The lectures and examinations in the French Class are attended by the members of the Logic Class; those in the English are attended by the students who enter the College for logic, and by the Rhetoric Class and class of humanity. The average number in the French class is about 70; this year it is 71. The average number in the English is nearly 100; this year it will be more than 110. The attendance of the students in both the French and English departments is compulsory. Neither the students nor any of them pay any fees for attendance on my lectures or examinations, or for certificates of such attendance.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

The French Professorship is not known to our Statutes by that name; it is styled in them (published in 1800) a chair of Modern Languages. Should such a chair be at any future time established, the Professor of English thus relieved from the French lectures, could, in my opinion, with great benefit to his department, give additional lectures either to his present class or to any more advanced class the Board might determine. But I feel convinced, from long experience, that any extension of the English course which would increase the numbers of the present class, already too large, must inevitably result in dis-appointment. I am of opinion that the enforcement of the rule of the Board, made in 1829, and revived in 1841, subjecting all students at entrance to an examination in the English language, would be useful; for though it would not affect materially the order or substance of my lectures during the year (those whom it would exclude being generally so few), yet it would direct the attention of all candidates to English composition, and relieve the professor from very great trouble at the commencement of the year. The rule could be enforced by an arrangement similar to that by which the entrance examinations in algebra and geometry are at present conducted.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The increase of the number of students in the French and English classes, consequent on the increased income of the College, affected injuriously their library accommodation; but I am assured that the measures already taken to remedy the evil will be efficiently carried out.



The increased income of the College has given free places to all the members of the French and English Classes, the great majority of whom were, before 1845, obliged to defray their own expenses. It has also raised my salary from what was hardly the average emolument of a curate, then nine years my junior, in my native diocese. The professor can now afford to keep pace with the progress of the age; and many of the students have more ample pecuniary means for their improvement in studies, which they have been ever taught to regard as eminently useful to a Catholic priest.

MATTHEW KELLY.

APPENDIX, No. 8.  
Rev. M. Kelly's  
Answers to Paper B.

ANSWERS of the REV. MATTHEW KELLY, Professor of English and French, to the  
Questions in Paper C.

Rev. M. Kelly's  
Answers to Paper C.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

There is no special entrance course required for the French or English Class.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The general entrance examination is conducted on the 25th of August, and succeeding days, by the President, professors, and deans. The candidate is interrogated by the President, commonly, and by two or more professors.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates are carefully examined in the Greek and Latin languages for entrance into the Logic Class, the Rhetoric Class, and the class of humanity. If a candidate does not display such a knowledge of these languages (in the strict sense of the term) as might be expected from ordinary abilities and moderate industry, he is not admitted, even into the second class of humanity.

9. Are they examined in English composition, or as to their knowledge of the English language? and by whom, and in whose presence, and in what manner, is that examination conducted?

They are not examined in English composition, or as to their knowledge of the English language. A rule passed in 1829, requiring an examination, was to come into force in 1831: it was not observed then, nor after its revival in 1841. I have offered some suggestions on this point in my answers to Paper B.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

Lectures commence on the 11th of September.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I do not think it desirable to require a higher standard of attainments for entrance in general. But a knowledge of the French language ought, I think, and easily could be required from those who enter College for the Logic Class. This year, for instance, twenty-one have entered, (a number a little above the yearly average) and of those seventeen know French. I have found that the same proportion of freshman logicians during the last eleven years knew French. Thus, the rule which I suggest could prudently be made; and its effects would be, that lectures in Italian, or some other modern language could be given to the Logic Class, during part of the two hours each week, which are now devoted to French exclusively. Were this arrangement adopted, one lecture each week should be given in French to the Rhetoric Class, to prepare them for a more extended course of reading in that language, and the acquisition of another during their logic year.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

Candidates admitted to the class of natural philosophy or of theology, are not examined in the subjects of the English or French Class, nor are they required to attend the lectures in those classes.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

No such credit is given the candidate.

20. What is the subject and course of study for each year of the complete collegiate course?

In answers to Paper B. I have described the course of study in the French and English departments.

21. Is a student of more than usual ability or industry permitted to compress the

APPENDIX, No. 8.  
 Rev. M. Kelly's  
 Answers to Paper C.

subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

Students entering for the second class of humanity attend my lectures in English for two years: a few of these occasionally may be promoted to the Logic Class, omitting the first class of humanity, and thus may attend the English lectures only one year; but it is not for unusual industry or ability in the English department that their College course is thus shortened.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

The examinations in English are in June, those in French in January and June.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Books are given as prizes to the students of the French and English Classes, not, however, for distinguished answering at examinations alone, but for their literary merits, tried and proved by the professor during the year.

24. What is the usual or average number and value of the premiums given at each examination?

Three prizes, the average number for all the classes are given to the French Class; five are given to the English; their money-value is not considerable.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The usual duration of the examination of students in English or French is nearly the same as that of an examination in Latin or Greek. Examinations in the English and French are by interrogation. The examiners are the Professors of Natural Philosophy and of Second Year's Theology, and one of the deans.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry? 27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

The Professor of English and French has substantially the same powers for enforcing attention to his lectures, as the professors in the other departments.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

There is no provision to compel the students of the senior classes to retain or increase their knowledge acquired in the French and English Classes. There is no inducement to keep up a knowledge of French, except the conviction which any respectable student must soon feel, that without French he is but half educated. In the Dunboyne class, and in the first class of ecclesiastical history, prizes are given for dissertations composed in English; the students are also obliged to preach twice before they leave College, and to criticise in presence of some superior, and of two or more classes the sermons so preached. All these are strong inducements to retain and increase the knowledge acquired in the English Class; and so far as that knowledge is necessary or useful for pulpit eloquence, every student feels that it is a sacred duty to retain it.

In these answers I have restricted myself chiefly to my own departments, not wishing to trouble the Commission with facts which I should get from others, who themselves have been called on to answer, or with opinions on questions which do not directly affect my duties.

MATTHEW KELLY.

President's Answers  
 to Paper D.

#### ANSWERS of the PRESIDENT to Questions in Paper D.

1. How long have you held the office of President?

I have held the office of President in Maynooth College, since the 25th of June, 1845.

2. Did you hold any, and what, office in College previously to your appointment as President: and how long did you hold such office?

Previously to my appointment as President, I held the office of Vice-President, since June, 1834, after having held, the seven preceding years, since 1827, the Professorship of Sacred Scripture and Hebrew.

3. Describe generally your duties as President. 4. Describe generally your powers as President.

The College Statutes, (cap. 2), describe generally the duties and powers of the President interwoven together, for, in that office, every power implies a duty. The chief duties and powers, referred to in that chapter, and incidentally in other chapters of the Statutes, are: to superintend, and carefully observe, the different departments in the College, that no person may neglect the duties assigned him; to preside at literary exercises; to distribute among the deserving prizes and other rewards of distinguished merit; to admit among the students candidates found worthy of matriculation; to expel those guilty of offences to which the Statutes annex that penalty; to estimate and enforce other penalties for other offences; to decide, after having consulted with the Vice-President and Deans, concerning the candidates for Holy Orders; to observe an impartiality above all suspicion of bias,



and to devote himself to promoting in the College the good of religion and of the State. Another very laborious and engrossing duty arises from the amount of epistolary correspondence attaching to his office.

APPENDIX, No. 8.

President's Answers  
to Paper D.

5. Of whom does the Council of the President consist?

The President's Council consists of the Vice-President, the Deans, the Prefect of the Dunboyne Establishment, and the Professors of Theology and Sacred Scripture.

6. Describe generally the duties and powers of the President and his Council.

The principal duties and powers of the President and his Council conjointly, are, to examine the qualifications of candidates for vacant professorships, and if there be competitors for the chair, to judge of their relative merits at the public concursus, and to vote for the most deserving; to elect students to vacancies on the Dunboyne Establishment; to determine when the half-yearly examinations should commence, and how long they should continue; and to interpret the Statutes.

7. Have you any and what power, alone, or in conjunction with the Council, of making bye-laws for the management, government, and discipline of the College?

Neither alone, nor in conjunction with the Council, have I any power of making bye-laws for the management, government, and discipline of the College.

8. By whom, and in what manner, are bye-laws made in cases where you have not that power?

If I rightly understand the Act, 35 Geo. III., c. 21, bye-laws can be made only by the Board of Trustees, with the express or tacit approval of the Lord Lieutenant of Ireland.

9. Are the bye-laws of the College printed? and what means are taken to communicate them to the Visitors, to the Trustees, and to the students of the College respectively?

The principal, if not the only, bye-laws of the College are printed under the title, "*Regula pietatis et disciplinæ domesticæ in Collegio R. C. Sancti Patritii, &c.*" Copies of them are given to the Visitors or Trustees, if ever they desire them, and a copy is presented to every student on his admission to the College. A short page of instructions, written in English, and containing some prohibitions relating to matters of very minute detail, forbidden, also, for the most part, explicitly or implicitly, in the "*Regula pietatis, &c.*" is publicly read every year for the students, after the Statutes and the rule of piety and discipline. Perhaps it is chiefly on this account, that these little prohibitions are, with I know not what accuracy, sometimes called bye-laws. These are not printed, nor are the resolutions of the Trustees, the routine usages and customs of the College, all of which, though they serve as guides of action in some particulars, are seldom, if ever, called bye-laws.

10. Are the bye-laws in any respect at variance with the Statutes? Do they in any respect modify, qualify, or interpret the Statutes?

The bye-laws are not, in any way, at variance with the Statutes, nor am I aware that they modify, qualify, or interpret the Statutes in any respect.

11. Are there any, and what, stated times of meeting for the President and his Council?

The stated times of meeting for the President and his Council are, at present, the Tuesday next after the 23rd of January, the first convenient day after the annual distribution of prizes in June, and the day immediately before the commencement of a concursus for a vacant professorship. They may meet at any other time that circumstances may require the President to convoke a meeting.

12. Do you take any, and what, part in the half yearly examinations of the students? Are you invariably present at such examinations?

I take some little part in the half-yearly examinations of the students. My usual practice is to visit as many as possible of the halls in which the examinations are conducted, and in each to examine the students there, in rotation with the other examiners that may be then in attendance. During the twenty-eight years that I have held some office in Maynooth College I have never once been absent from either of the half-yearly examinations.

13. Do you take any, and what, part in the literary or theological instruction of the students? Are you frequently present at the lectures given by the professors?

I deliver no literary or theological lectures to the students, nor am I ever present at the prelections of the professors. I do, however, attend, as often as I can, the monthly exercises, at which each professor interrogates his pupils, to test their progress during the preceding month.

14. Have any, and which, of the officers or professors been absent from the College, within the last five years, for any longer period than that prescribed by the statutes; and if so, under what circumstances?

Within the last five years, the Vice-President, two of the deans, and four of the professors, labouring under serious indisposition or sickness, were absent from College for a longer period than the statutes allow for vacation. Leave of absence was regularly obtained, as prescribed by the statutes, in all these cases, unless where the necessity for such leave was not anticipated, and the return to College was prevented by sudden illness or unexpected accidents.

15. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

Deeply grateful for the large additional amount of accommodation provided in the College by the Act of 1845, I regret being required to notice the deficiencies still remaining,

APPENDIX, No. 8.  
President's Answers  
to Paper D.

and would much prefer to be allowed to appeal thereon to the memories and judgments of Her Majesty's Commissioners themselves. But I cannot, with candour, answer the question proposed, in its several details, without acknowledging that some of the buildings of the College are not at all adequate for their purposes. The old infirmary, chapel, and visitation hall, too small for their purposes before 1845, are utterly unable to accommodate the now largely augmented numbers; and the Commissioners of Public Works felt necessitated by the insufficiency of funds at their disposal, to cancel the provision for a new chapel, *aula maxima*, and infirmary designed in the architect's plan for the new buildings. The infirmary, built for a boys' school about 1798, has seven rooms, averaging fourteen feet long, by sixteen and a-half feet wide, and eight and a-half feet high, the whole space from which infirmary accommodation, particularly a sitting and dining room for convalescents, and sleeping rooms for bed-ridden and other patients, even in cases of fever or epidemic diseases, have to be provided. This old house is not only too small, and badly furnished, and uncomfortable; it is also now sinking fast into decay, ill-situated, exceedingly gloomy, dark, damp, and unwholesome. The chapel is so inadequate for its purposes, that, though at present about 170 students are withdrawn from it to attend mass and prayers in another hall less than fifteen feet high, it is not sufficiently large for the remaining number of the students. The apartments for the junior students are not sufficiently numerous to afford in every case a separate room for each. The new library is not furnished to any extent, not even with a shelf, a seat, or any other requisite whatever; and, of course, remains for the present useless. The students' apartments, in the new buildings, are sufficiently numerous and spacious. They are generally well ventilated, and well lighted. But they are neither dry nor warm, particularly those on the western side. The ceiling has already fallen down in several places, and serious injury to health has resulted from the cold and damp of these rooms, an evil which the suspension of the common repairs of broken glass, slates, sashes, &c., is daily aggravating very considerably.

16. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded.

No improvements occur to me more manifestly conducive to the good management of the College, the health and efficiency of its inmates, than those suggested by the last question with regard to the buildings, namely, a suitable infirmary, chapel, and a large hall, capable of receiving all the students together, when they require to be so assembled, for visitation, distribution of prizes, &c. &c.; to enable the Commissioners of Public Works to fit up the library and other public halls with, at least, the furniture essential to the purposes of each respectively; to attach shutters to the bed room windows; to light the College with gas, and to introduce some efficient means for keeping the library and bed rooms dry, and at least mitigating the cold to which they are now exposed. I may, perhaps, venture to add, that I think it exceedingly desirable that the College should have a museum moderately stocked, for a beginning, with requisites for illustrating archaeology, geology, mineralogy, and natural history.

17. Are all the powers of the President exercised by the Vice-President during the absence or illness of the President? If not, which of them can he not exercise, and what provision is made to prevent any inconvenience from the dormancy of those powers?

I know of no power belonging to the President's office which lies dormant during his absence or illness, or which the Vice-President cannot then exercise.

18. Please to mark in the accompanying catalogue, so far as you are able, the names of the bishops and priests who have been educated at Maynooth. 19. Do you think the list so marked will accurately represent the number of the priests who have been educated at Maynooth, and are now resident in Ireland? 20. Within what limits do you suppose it may be defective?

I have prefixed, in the catalogue forwarded by the Commissioners, an asterisk to the names of all the bishops and priests therein who were educated at Maynooth, including even those who came to complete their studies there only after they had received the greater part of their ecclesiastical education in other colleges: but that mark is not prefixed to the names of the very few priests who retired from Maynooth through sickness or other causes, and subsequently prosecuted their studies elsewhere. The list so marked contains the names of 23 Archbishops and Bishops, and of nearly 1,220 (almost half the total number of priests in Ireland), parish priests and curates, besides some others employed in colleges, or as chaplains. Notwithstanding the utmost diligence in comparing the catalogue of priests with the College books, and a great deal, also, of personal inquiry, it may yet be too much to presume that in so extensive a classifying list mistake has been altogether avoided, particularly in cases where several priests of the same name were educated, some in Maynooth, and some in other colleges. Presupposing, however, that the catalogue selected by the Commissioners is correct, the list marked as was requested does, I think, pretty accurately represent the number of priests educated at Maynooth who were resident in Ireland when that catalogue was prepared for publication in the "Catholic Directory" for the year 1853. Some changes must have since occurred by death and otherwise; but the mistakes in the list for that date, if any, cannot, I think, exceed ten, or, at the utmost, twenty.

21. Have the goodness to extract from the books of the College the number of the students who have quitted Maynooth after receiving Holy Orders, during the last twenty years preceding December 31, 1852.



The books of the College contain no catalogues or entries from which “the number of the students who have quitted Maynooth after receiving Holy Orders during the last twenty years preceding December 31, 1852,” could now be accurately ascertained. The registries contain the names only of those who received Orders within the College. Many of the students do not receive priesthood until after they have left College; but as few students receive subdeaconship or deaconship outside the College, and as those who receive these orders, if not prevented by death or sickness, are ordained priests in the College or elsewhere when they have completed their studies, I extract from the College register the number of students annually ordained subdeacons and deacons, as the number of subdeacons, particularly, is the nearest approximation deducible from the College books to the return contemplated by this question.

APPENDIX, No. 8.  
President's Answers  
to Paper D.

A RETURN of the NUMBER of MAYNOOTH STUDENTS ORDAINED in the COLLEGE during the last twenty years.

Year.	Subdeacons.	Deacons.	Priests.	Year.	Subdeacons.	Deacons.	Priests.
In 1834,	64	55	29	In 1844,	39	36	27
1835,	42	38	30	1845,	46	41	20
1836,	59	39	24	1846,	55	42	35
1837,	63	50	44	1847,	52	41	24
1838,	61	61	44	1848,	44	47	27
1839,	54	44	44	1849,	54	46	29
1840,	57	50	28	1850,	53	60	19
1841,	73	60	45	1851,	52	43	36
1842,	64	56	43	1852,	64	51	34
1843,	57	52	37	1853,	81	74	38

In the ordinary course, the students are ordained subdeacons after two years' study of theology, deacons after the third year, and priests when they have completed their College education.

L. F. RENEHAN, President.

CATALOGUE of the ROMAN CATHOLIC ARCHBISHOPS, BISHOPS, and PRIESTS of IRELAND.  
The prefix \* designates those who were educated at Maynooth.

ARCHBISHOPS AND BISHOPS.

Names.	Dioceses.	Residences.	Consecrated.
ULSTER.			
*Most Rev. Jos. DIXON, Abp.,	Armagh,	Armagh,	Nov. 21, 1852.
*Right Rev. J. McLaughlin,	Derry,	Derry,	Cons. July 16, 1837: suc. Dr. McLaughlin, 1840.
* „ Francis Kelly, coad.,	Ditto,	Ditto,	Cons. Oct. 21, 1849.
* „ Charles McNally,	Clogher,	Clogher,	Nov. 5, 1843: suc. Dr. Kernan, Feb. 20, 1844.
* „ Patrick McGettigan,	Raphoe,	Letterkenny,	Sept. 17, 1820.
* „ Cornelius Denvir,	Down and Connor,	Belfast,	Nov. 22, 1835.
* „ James Browne,	Kilmore,	Cavan,	June 10, 1827.
„ William O'Higgins,	Ardagh,	Ballymahon,	Nov. 23, 1829.
Coadjutor not yet appointed.			
*Right Rev. John Cantwell,	Meath,	Mullingar,	Sept. 21, 1830.
„ Michael Blake,	Dromore,	Newry,	March 17, 1833.
LEINSTER.			
Most Rev. PAUL CULLEN, Apostolic Delegate and A.B.,	Dublin,	3, Belvidere-pl.,	March, 1850: suc. Dr. Murray, Aug. 15, 1852.
*Right Rev. Francis Haly,	Kildare and Leighlin,	Carlow,	March 25, 1838.
„ Edmund Walsh,	Ossory,	Kilkenny,	July 26, 1846.
* „ M. Murphy,	Ferns,	Enniscorthy,	March 10, 1850.
MUNSTER.			
Most Rev. M <sup>L</sup> . SLATTERY, Abp.	Cashel,	Thurles,	Feb. 24, 1834.
*Right Rev. William Delany,	Cork,	Cork,	Aug. 15, 1847.
* „ Daniel Vaughan,	Killaloe,	Birr,	Cons. 1851.
* „ Cornelius Egan,	Kerry,	Killarney,	July 25, 1824.
* „ John Ryan,	Limerick,	Limerick,	Dec. 11, 1825.
* „ Nicholas Foran,	Waterford & Lismore,	Waterford,	Aug. 24, 1837.
* „ T. Murphy,	Cloyne,	Fermoy,	Sept. 16, 1849: suc. Dr. Walsh.
„ W. Keane,	Ross,	Skibbereen,	Cons. Feb. 2, 1851.

President's Answers  
to Paper D.

Names.	Dioceses.	Residences.	Consecrated.
CONNAUGHT.			
*Most Rev. JOHN MACHALE, Abp.,	Tuam, .	Tuam, .	June 12, 1825, of Killala ; s. Dr. Kelly, Aug. 8, 1834.
*Right Rev. John Derry, .	Clonfert, .	Loughrea, .	Sept. 21, 1847.
* „ Patrick Durcan, .	Achonry, .	Ballaghkeen, .	Nov. 30, 1852; suc. Dr. M'Nicholas.
* „ G. J. Browne, .	Elphin, .	Athlone, .	Oct. 23, 1831; trans. from Galway, March 26, 1844.
* „ P. Fallon, .	Kilmacduagh and Kilfe- nora, .	Gort, .	—
* „ L. V. O'Donnell, .	Galway, .	Galway, .	October 28, 1845.
* „ T. Feeny, .	Killala, .	Ballina, .	October 13, 1839.

## PROVINCE OF ULSTER.

There are Nine Dioceses in this Province, viz.:—1, ARMAGH, the Archdiocese; 2, MEATH; 3, DERRY; 4, CLOGHER; 5, RAHROE; 6, DOWN and CONNOR; 7, KILMORE; 8, ARDAGH; 9, DROMORE.

## ARCHDIOCESE OF ARMAGH, PRIMATEAL SEE OF ALL IRELAND.

In this Archdiocese there are 54 Parishes.

His Grace Most Rev. JOSEPH DIXON, D.D., Archbishop of Armagh, and Primate of all Ireland.  
Residence, Armagh and Drogheda.

Parishes.	Parish Priests.	Curates.	Post Towns.
Armagh . . . .	Bishop's parish .	*Cologly, John . Crimion, J.	Armagh
Drogheda . . . .	Do. . . .	*Campbell, James *Hanratty, Patrick . *Montagne, Francis *O'Sullivan, Richard *Maekin, James	Drogheda
Ardroe . . . .	M'Kenna, Thomas .	M'Elhone, Michael .	Stewartstown
Ardee . . . .	*Levins, John . .	*Levins, John . . *Dooley, Edward	Ardee
Ardrea Sh. . . .	*Quinn, Patrick .	. . . . .	Moneymore
Anghaloo . . . .	*O'Brien, C. . .	*Mullen, Patrick .	Aughnacloy
Ballinderry . . . .	M'Geogh, J. . .	*Smith, John . .	Ballyronan, Magh- erafelt
Ballymakenny . . . .	Torris, James . .	*Harman, Thomas .	Drogheda
Ballymacnab . . . .	Rooney, P., <i>Ad.</i> .	*O'Toole, Ar. . . *Fitzpatrick, M.	Armagh
Beragh . . . .	Murphy, Hugh . .	Slane, Patrick . .	Beragh
Carlingford and Clogherney .	*Mullin, John . .	*Loughran, Patrick .	Carlingford
Clogher . . . .	*Markey, Patrick .	Boylan, James . .	Drogheda
Clonoe . . . .	*Weeney, Bernard .	*Mullan, Matthew .	Coal Island
Clonfeacle . . . .	Coyne, Michael .	Breslan, James . .	Moy
Collon . . . .	*Cavenagh, H. J. .	. . . . .	Collon
Cooleagh . . . .	*Gossan, Anthony .	*M'Vey, J. . . .	Carlingford
Creggan, lower . . . .	Lamb, Patrick . .	*M'Parland, James .	Newtownhamilton
Creggan, upper . . . .	*Lennon, Michael .	Campbell, J. . . Loy, Thomas	Crossmaglen
Castletown . . . .	Kearney, John . .	. . . . .	Dundalk
Darvar . . . .	*Callan, Thomas .	Malone, T. . . .	Castlebellingham
Derrynoose . . . .	Kelly, F., <i>Ad.</i> . .	Byrne, P. . . .	Keady
Desertcreat and Derryloran .	*M'Conville, W. .	Campbell, James . M'Kenna, James	Cookstown
Donaghmore . . . .	Devlin, Francis .	Mulgrow, John . . Tally, John	Donaghmore
Dromintee or Forkhill . .	M'Parland, M. . .	Finegan, P. . . .	Forkhill
Dundalk . . . .	*Kieran, M., V. Rev., V. G.	*M'Ginity, Frs. . . *Weir, G. *Kicaran, —	Dundalk
Drumglass, Killyman, Tully- niskin . . . .	Slane, F., V. Rev., V. G.	*Harbison, H. . . M'Crystal, James	Dungannon
Dunleer . . . .	Magee, Thomas .	Corrigan, Thomas .	Dunleer
Eglisli . . . .	O'Neil, Peter . .	. . . . .	Dungannon
Erriglekeiran . . . .	Ferion, James . .	*Mooney, Patrick .	Ballygawley
Foghart . . . .	M'Arde, P. . . .	Duggan, Henry . .	Dundalk
Forkhill . . . .	Mulligan, Hugh .	*M'Shane, C. . .	Forkhill
Killeeshill . . . .	Vacant . . . .	*Devine, Joseph .	Castlecaulfield



## ARCHDIOCESE OF ARMAGH—continued.

APPENDIX, No. 8.

President's Answers  
Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Kilenrley . . . .	*Marmion, John . .	Maginn, T. . . .	Dundalk
Kildress . . . .	Murphy, Bernard . .	M'Gurk, Arthur . .	Cookstown, Tyr.
Killevy, upper . . . .	*Pentony, Michael . .	M'Evitt, Felix . .	Carnlough
Killevy, lower . . . .	Murphy, Michael . .	*M'Shane, John . .	Newry
Kilmore . . . . .	Irwin, John . . . .	Malone, C. . . .	Portadown
Kilsaran . . . . .	*Loughran, Thomas . .	*Hardman, Thomas . .	Castlebellingham
Lordship . . . . .	M'Keown, Michael . .	*Hughes, Nicholas . .	Dundalk
Loughgall . . . . .	Keating, John . . .	Quinn, Bernard . .	Loughgall
Loughgilly . . . . .	Daly, J., <i>Ad.</i> . . .	*O'Callaghan, F. . .	Mountnorris
Louth . . . . .	*Banan, Patrick . . .	*Clarke, John . . .	Louth
		Pentony, Thomas . .	
Lissan . . . . .	Kelly, James . . . .		Cookstown, Tyr.
Magherafelt and Artrea, N. .	*Quinn, John . . . .	*Kelly, John . . . .	Magherafelt
Pomeroy . . . . .	Hughes, Michael . .		Pomeroy
Portadown . . . . .	*Crolly, Eugene . . .	*O'Toole, Daniel . .	Portadown
Stewartstown . . . . .	Vacant . . . . .	*Hughes, Michael . .	Stewartstown
Tallanstown . . . . .	*Tierney, James . . .	*Ekins, William . .	Louth
Tanderagee . . . . .	*Campbell, Edward . .	Daly, Peter . . . .	Tanderagee
Termon . . . . .	Vineent, Patrick . .	M'Crystal, Hugh . .	Carrickmore and Dungannon
Termonfeckin . . . . .	M'Keon, B., <i>Ad.</i> . .	*Flanigan, Richard . .	Drogheda
Togher . . . . .	*Rogers, Andrew . .	*Everard, Richard . .	Dunleer
Tullyallen . . . . .	*Trainor, Thomas . .	*Kearney, Matth. . .	Drogheda
Tynan . . . . .	*Quinn, William . .	*Montague, Charles .	Tynan

## II.—DIOCESE OF MEATH—68 Parishes.

Most Rev. JOHN CANTWELL, D.D., Bishop, Mullingar.

Parishes.	Parish Priests.	Curates.	Post Towns.
Mullingar . . . . .	Bishop's parish . .	*Masterson, Bernard .	Mullingar
		*Nieolls, John . . .	
		*Nulty, Thomas . . .	
		*Barton, Henry . . .	
Ardeath . . . . .	*Langan, John . . . .	*Langan, Thomas . .	Garristown
Athboy . . . . .	*M'Cullagh, Thomas . .	Vacant . . . . .	Athboy
Ballymore . . . . .	Hope, M. . . . .		Ballymore, Louth
Balliver . . . . .	Halligan, Patrick . .		Athboy
Batterstown . . . . .	Masterson, John . . .	Vacant . . . . .	Maynooth
Blacklyon . . . . .	*Lynch, Thomas, <i>Ad.</i> .	*Cogan, A. . . . .	Slane
Bohermien and Courtown . .	*O'Reilly, Terence . .	Kiernan, Patrick . .	Navan
		*Daly, John . . . .	
Carolanstown . . . . .	Dillon, Thomas . . .		Kells
Carnaeross . . . . .	Sheridan, John . . .		Kells
Castlejordan . . . . .	*Kiely, Patrick . . . .	*M'Keon, Laurence . .	Kinnegad
Castlepollard . . . . .	*Murtagh, Walter . . .	*Kenna, Nicholas . .	Castlepollard
Castletown . . . . .	Gibney, Patrick . . .	Stein, J. . . . .	Nobber
Castletowndelvin . . . . .	*Savage, James . . . .	*M'Grane, Charles . .	Castletowndelvin
Castletowngeoghegan . . . .	Byrne, Patrick . . . .	*Carey, Edward . . .	Clonagh, Ballina- gore
Churehtown . . . . .	Maguire, Andrew . .		Mullingar
Clara . . . . .	*Barry, Patrick . . . .	*Guinan, Thomas . .	Clara
Clonmellon . . . . .	*Dowling, Very Rev. J . . . . .	*Mullen, Robert . . .	Clonmellon
		*Dunean, John . . .	
Crosses, Robinstown . . . .	*O'Reilly, Terence . .	O'Reilly, John . . .	Robinstown, Navan
Courtown ( <i>united with Boher- mien</i> ) . . . . .			
Curraha . . . . .	Gough, Patrick . . . .		Ashbourne
Drogheda, St. Mary's . . . .	*Mathews, Very Rev. Thomas . . . . .	*Wheeler, James . .	Drogheda
		*Cassidy, T. . . . .	
Drumeondra . . . . .	O'Brien, Edward . .		Ardee
Drumraney . . . . .	Malinn, Patrick . . .	*Barton, Luke . . . .	Moate
Duleek . . . . .	*Hanlon, Matthew . .	Flood, Bernard . . .	Duleek
Dunboyne . . . . .	*Grennan, William . .	*Murray, Edward . .	Clonee
Dunderry . . . . .	*O'Reilly, Terence . .	Lynch, John . . . .	Trim
Dunshaughlin . . . . .	O'Reilly, Robert . . .	*Sheridan, P. . . . .	Dunshaughlin
Eglisk . . . . .	*Murray, James . . .	*Farrelly, William . .	Frankford
Fore . . . . .	*Coghlan, Michael . .	*Cantwell, John . . .	Collinstown
Frankford . . . . .	*Lynch, Walter . . . .	Beggan, Patrick . .	Frankford
Grangegeith . . . . .	Finnegan, Thomas . .		Slane
Johnstown . . . . .	Reid, Michael . . . .	Gogarty, John . . .	Navan
Kells . . . . .	*M'Evoy, Very Rev. F. Nicholas, <i>Ad.</i> . .	*Geoghegan, Michael .	Kells
		O'Reilly, Peter . . .	

## APPENDIX, No. 8.

DIOCESE OF MEATH—*continued.*President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Kilbarry . . . . .	*Kelsh, Matthew .	Kelsh, R. J. .	Navan
Kilbeggan . . . . .	*Pierce, Matthew .	*Seery, Edward .	Kilbeggan
Kilbride . . . . .	M'Carthy, Thomas .	*O'Farrell, Thomas .	Mountnugent
Kildalkey . . . . .	Grogan, John .	. . . . .	Athboy
Killina or Rahon . . . . .	*Fitzgerald, Joseph .	*Lynch, Matthew .	Tullamore
Killuean . . . . .	*O'Rorke, Eugene .	*Colgan, Patrick .	Killnean
Kilmesson . . . . .	Jones, Michael .	Kelly, Robert D. .	Dunshaughlin
Kingscourt . . . . .	Duff, Nicholas .	Timmon, Terence .	Kingscourt
Kinnegad . . . . .	*M'Alroy, Andrew .	*Reynolds, Charles .	Kinnegad
Kilskyre . . . . .	*Kelly, Patrick .	*Smith, Laurence .	Crossakiel
Lobinstown . . . . .	*Gaughran, James .	*Dunne, Patrick .	Ardee
Longwood . . . . .	Hackett, John .	*M'Glew, John .	Clonard
Milltown . . . . .	*Fullam, Matthew .	*Conran, Joseph .	Ballinacargy
Moyvore . . . . .	*Fox, Thomas .	. . . . .	Moyvore
Moynalty . . . . .	Ginty, Patrick .	*Sheridan, E. .	Kells
Moynalvy . . . . .	*Gerrard, K. .	*Gaughran, Patrick .	Summerhill
Multifarnham . . . . .	*M'Alroy, M. .	. . . . .	Multifarnham
Navan . . . . .	*O'Reilly, Very Rev. Eugene, V.G.	*Kelly, John .	Navan
		*Callery, Patrick .	
		*O'Farrell, Patrick .	
		Kelly, John .	
Naughville . . . . .	*Kearney, Very Rev. John .	*Murray, Michael .	Glasson
		*Wheeler, Thomas .	
Nobber . . . . .	Bragny, Joseph .	Newman, Charles .	Nobber
Oldeastle . . . . .	Sheehan, Joseph .	Byrne, Thomas .	Oldeastle
Rathmolion . . . . .	Ennis, Richard .	*Fullam, John .	Enfield
Ratoath . . . . .	*Sheridan, Richard .	*Deignan, Simon .	Ashbourne
Rochfortbridge . . . . .	*Robins, Gerald .	*Hope, William .	Rochfortbridge
Rosnaree . . . . .	Duffy, Michael .	. . . . .	Drogheda
Skryne . . . . .	*O'Connor, Patrick .	Kearney, Thomas .	Dunshaughlin
Slane . . . . .	O'Brien, Denis .	*Murphy, William .	Slane
Sonma . . . . .	*Mullen, Michael .	*Colgan, Michael .	Ballinacargy
Summerhill . . . . .	Keenen, Matthew .	*Smith, William .	Summerhill
Stamullen . . . . .	*Nowlan, Patrick .	*Sullivan, Patrick .	Balbriggan
Tubber . . . . .	*O'Loughlin, J. .	*M'Cormick, William .	Moate
Trim . . . . .	*O'Connell, Very Rev. John .	*Sherlock, Patrick .	Trim
		Moore, Nicholas .	
Tullamore . . . . .	*O'Rafferty, Very Rev. James, V.G.	*Mathews, William .	Tullamore
		*Keane, Patrick .	
		*Fegan, Thomas .	
Turbotstown . . . . .	*Levy, John .	*Corcoran, James .	Castlepollard
Turin . . . . .	Bermingham, T. .	. . . . .	Mullingar

## III.—DIOCESE OF DERRY—38 Parishes.

Right Rev. JOHN M'LAUGHLIN, D.D., Bishop, Derry.

Right Rev. F. KELLY, D.D., Coadjutor, Derry. Consecrated October 21st, 1849.

Parishes.	Parish Priests.	Curates.	Post Towns.
Templemore . . . . .	Bishop's parish .	M'Bride, Edward .	Londonderry
	*Nugent, Hugh, Ad. .	*M'Loughlin, J. .	
Ardstraw, east . . . . .	O'Doherty, Anthony .	M'Laughlin, J. .	Newtownstewart
Ardstraw, west . . . . .	Kelly, Edward .	*M'Menemon, P. .	Castlederg
Badoney, upper . . . . .	*Conegland, James .	Conegland, William .	Gortin
Badoney, lower . . . . .	*Bradley, Paul .	O'Doherty, John .	Gortin
		*Conway, Frederick .	
Ballynacreen . . . . .	*O'Loughlin, V. Rev. Patrick, V.G.	Collins, James .	Draperstown
Ballyseullion . . . . .	O'Doherty, John .	M'Namie, James .	
Balteagh, Drumachois, and Aghanloo . . . . .	*M'ElDowney, Patrick .	M'Gilligan, John .	Bellaghy
Banagher and part of Boveragh . . . . .	*O'Doherty, John .	*Conway, James .	Newtownlimavady
		Toland, David .	
Burst and Inch . . . . .	M'Leer, James .	Kearney, John .	Feeney
Cappagh . . . . .	*O'Doherty, Daniel .	. . . . .	Derry
		O'Flaherty, John .	Omagh
		Taggart, T. .	
Cloncha . . . . .	*Porter, Philip .	*O'Doherty, William .	Malin
		*O'Doherty, R. P. .	
		*Quin, Jeremiah .	
Clonleigh and Camus . . . . .	Browne, William .	*M'Crossan, Charles .	Strabane
Clonmany . . . . .	*O'Donnell, William .	O'Donnell, W. .	Straid
		Devlin, James .	



DIOCESE OF DERRY—*continued.*

APPENDIX, No. 8.

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Culdaff . . . . .	*M'Divitt, Very Rev. James	M'Geown, Peter . M'Nulty, T. .	Culdaff
Cumber, upper, and Learmont Dyserteguy and Lower Fahy	*M'Donough, James . Magill, Bernard .	Kearney, John . *Hegarty, William . *Devlin, P. .	Cumberclaudy Bunerana
Desertmartin and Kileronaghan	Donnelly, Very Rev. Edward	*Magee, Daniel .	Magherafelt
Donagh . . . . .	*M'Cafferty, Very Rev. W., <i>Dean</i>	M'Gill, Michael . *Divin, Neal .	Cardonagh
Donagheady and Leckpatrick	M'Kenna, Bernard .	M'Connelogue, B. . M'Keague, John .	Strabane
Donaghmore . . . . .	*Boyle, Edward .	Boyle, John . .	Stranorlar
Drumragh . . . . .	*O'Kane, Manus .	*M'Grorty, John . *Coulhonn, James . *M'Namee, B. .	Omagh
Dunboe, Macosquin, and Aghadoey	Flanagan, Charles .	O'Doherty, J. . .	Coleraine
Dungiven and part of Bove- vagh	M'Feely, Patrick .	*M'Loughlin, John . Shiel, James . .	Dungiven
Errigle . . . . .	O'Doherty, James .	Rogers, Michael . O'Loughlin, James .	Garvagh
Fahan, upper . . . . .	M'Eldowny, E., <i>Ad.</i>	. . . . .	Fahan
Faughanvale . . . . .	M'Cosker, James .	Hughes, Michael, <i>Ad.</i> M'Feely, Denis .	Muff (Derry)
Glendermott and Lower Cum- ber	*M'Carron, Alex. J., V.A.D.	M'Auley, Charles . *M'Laughlin, W. . *Campbell, Patrick .	Waterside (Derry)
Iskaheen . . . . .	M'Laughlin, Very Rev. William	O'Neill, Francis .	Muff (Donegal)
Kilrea and Desertoghill .	Auterson, Very Rev. Samuel	*Dempsey, Thomas .	Kilrea
Langfield . . . . .	*M'Hugh, Very Rev. F.	Morris, Charles .	Drumquin
Maghera . . . . .	Donnelly, Very Rev. James	*Conway, Michael . M'Geoghegan, A. . Donnelly, James .	Maghera
Moville, upper and lower .	. . . . .	M'Henry, Neal . O'Doherty, Edward . *M'Kenna, Michael .	Moville
Tamlaghtocilly . . . . .	Hassan, Patriek .	. . . . .	Portglenone
Tamlaghtard . . . . .	*O'Dogherty, Edward	. . . . .	Newtownlimavady
Termony and part of Maghera	M'Kenna, James .	Mooney, Daniel .	Maghera
Termonamongan . . . . .	M'Cullogh, John .	Logue, William .	Castlederg
Urney . . . . .	M'Glinehy, Michael	M'Closky, Patrick . *M'Collum, James . Connolly, W. .	Strabane

## IV.—DIOCESE OF CLOGHER—39 Parishes.

Most Rev. CHARLES M'NALLY, D.D., Bishop, Clogher and Monaghan.

Parishes.	Parish Priests.	Curates.	Post Towns.
Clogher . . . . .	Bishop's parish .	*M'Donnell, James . Traynor, Patrick .	Clogher
Carrickmacross . . . . .	Do. . . . .	*Rooney, John . *M'Nally, Thomas . *Keon, Edward . *Cassidy, Thomas .	Carrickmacross
Aghnamullen, west . . . .	*Brennan, Philip .	*Forde, James . .	Cootehill
Aghnamullen, east . . . .	*M'Clusky, Charles .	*M'Mahon, Patrick .	Shantona, Castle- blayney
Amatras . . . . .	Gartland, Thomas .	. . . . .	Roekcorry
Aughabog . . . . .	*Kellaghan, Francis .	. . . . .	Newbliss
Brookborough . . . . .	Monaghan, James .	*Ward, H. . . . .	Brookborough
Blackbog and Ederney . . .	Reilly, John . . .	*Smollen, Cormack .	Ederney
Clenish . . . . .	Magennis, John .	Goodwin, James .	Enniskillen
Clontibret . . . . .	*Duffy, James . . .	*Cassidy, James . *Donegan, Philip .	Castleblayney
Clones . . . . .	*Smyth, James . . .	*Smith, John . . .	Clones
Currin . . . . .	M'Cosker, John . .	*Beggan, John . .	Clones
Donagh . . . . .	*Moynagh, Patrick .	*M'Kenna, E. . . .	Derrygonnelly
Derrygonnelly . . . . .	*M'Mahon, Ross . .	*Carney, — . . . .	Glasslough
Donaghmoynes . . . . .	Duffy, James, Ven. Archdeacon .	M'Veagh, Francis . *Geraghty, Owen .	Castleblayney
Donecavy . . . . .	*Kelly, James . . .	M'Gennis, James .	Fintona

## APPENDIX, No. 8.

President's Answers  
to Paper D.

## DIOCESE OF CLOGHER—continued.

Parishes.	Parish Priests.	Curates.	Post Towns.
Dromore . . . .	*Gordon, Peter . .	*Hughes, Peter . .	Drom, Omagh
Drummelly . . . .	*Clarke, James . .	*Donnelly, John . .	Newtownbutler
Drumsnat . . . .	*Duffy, Peter . . .	Tierney, John . .	Monaghan
Enniskillen . . . .	*Boylan, Daniel, Very Rev. D. . . .	Carney, Andrew . .	Enniskillen
		*Smith, Patrick	
		*Hoey, John	
Errigle Truagh . . . .	Mullen, John . . .	Kelly, James . . .	Emyvale, Monaghan
Garrison . . . . .	M'Mahon, Ter. . .	M'Mahon, Thomas .	Belleek
Iniskeen . . . . .	*Kindelan, Andrew .	*Carroll, Patriek .	Carriekmacross
Inismacsaint . . . .	*Maguire, Francis .	*M'Donald, James .	Ballyshannon
Killany . . . . .	Murphy, Patrick . .	Smyth, D. . . .	Carriekmacross
Killevan . . . . .	*Deary, James . . .	Callan, James . . .	Newbliss
Kilskerry . . . . .	*Traynor, Thomas .	*Sheil, James . . .	Trillick
Magheraeloone . . . .	Carolan, Patrick . .	M'Caul, Eugene . .	Carriekmacross
Maguiresbridge . . . .	*M'Guire, Peter . .	Leonard, E. . . .	Maguiresbridge
Monaghan . . . . .	(The Bishop)	*M'Kenna, Peter . .	Monaghan
		Herbert, William	
		Smyth, Daniel	
Muckna . . . . .	*M'Meel, James . .	Smith, Patrick . .	Castleblaney
		M'Kenna, P. . . .	
Pettigoe . . . . .	*Ryan, Neil . . . .	Keary, M. . . . .	Pettigoe
Roslea . . . . .	*Caulfield, John . .	Duffy, Bernard . .	Clones
Tempo . . . . .	*Keirens, Michael . .	*Gleeson, William .	Tempo
Tullycorbet . . . . .	*Goodwin, John . .	*Goodwin, Edward .	Ballybay
Tydavnet . . . . .	*M'Mahon, Peter . .	Kerr, Francis . . .	Monaghan
		*M'Mahon, Peter . .	
Tyholland . . . . .	Mulligan, James . .		Monaghan
Whitehill . . . . .	*M'Cusker, Paul . .	M'Loughlin, John .	Irvinstown

## V.—DIOCESE OF RAPHOE—34 Parishes.

Right Rev. PATRICK M'GETTIGAN, D.D., Bishop, Letterkenny.

Consecrated 17th September, 1820.

Parishes.	Parish Priests.	Curates.	Post Towns.
Conwal, Leck . . . .	Bishop's parish . .	*M'Gettigan, Daniel O'Freil, Michael . .	Letterkenny
All Saints, Ray, & Taughboyne	*Stephens, James . .	*Flanagan, J. . . .	St. Johnston
Ardara . . . . .	M'Garvey, John . .	*M'Neely, Charles . .	Ardara
Aughinish and Aughanishin . .	O'Donnell, Charles .	. . . . .	Ramelton
Clondahorky . . . . .	*M'Ghee, Joseph . .	*M'Gettigan, T. . .	Dunfanaghy
Clondavadok . . . . .	*O'Donnell, Daniel .	Lane, Edward . . .	Tamney
		Gallagher, James	
Donegal . . . . .	*M'Cafferty, E. . .	Mulreany, R., D.D. .	Donegal
Drinhome . . . . .	*Kelly, Daniel . . .	*Ivers, M. . . . .	Ballintra
Gartan . . . . .	*M'Gee, Denis . . .	*Glaekin, Ed., Ad. .	Kilmaerenan
Gleneolumbkille . . . .	M'Dermott, Con. . .	*O'Boyle, Michael .	Killybegs
Iniskeel . . . . .	*Gallagher, Patrick .	*O'Donnell, John . .	Glenties
Inver . . . . .	*Feely, Very Rev. J., D.	O'Donnell, John . .	Mountcharles
Kilbarron . . . . .	Cummins, Very Rev. J., V.G. . . . .	*Spence, Daniel . .	Ballyshannon
		*M'Menamon, John	
Kilcar . . . . .	*O'Donnell, H. . . .	. . . . .	Killybegs
Killymard . . . . .	Vacant . . . . .	. . . . .	Donegal
Kilteevoge . . . . .	*Ramsay, William . .	*Mulhearn, Daniel .	Stranorlar
Killybegs and Killaghtee . . . .	*Drumond, W., V.F. .	*Magee, Daniel . .	Killybegs
Killygarvan and Tully . . . .	*Carolan, W. . . . .	*M'Gettigan, D. D.D. *Diver, Thomas . .	Ramelton
Kilmaerenan . . . . .	M'Ghee, James . . .	*Durning, Joseph . .	Kilmaerenan
Lettermacward . . . . .	*O'Donnell, John . .	. . . . .	Dungloe
Mevagh . . . . .	*Gallagher, James, V.F.	*M'Fadden, John . .	Carigart
Raphoe . . . . .	M'Ginley, James . .	*M'Bride, Michael .	Convoy, Raphoe
Raymunterdony . . . . .	*M'Fadden, Hugh . .	Magee, Denis . . .	Cross-roads
Stranorlar . . . . .	*Coyle, Daniel E. . .	. . . . .	Stranorlar
Tullaghbegly and Arranmore . .	M'Laughlin, H. . .	O'Doherty, John . .	West Tullaghbegly
Templeerone . . . . .	O'Donnell, Daniel . .	. . . . .	Dungloe



## VI.—DIOCESE OF DOWN AND CONNOR—43 Parishes.

[The Parishes of this united Diocese are here arranged agreeably to the ancient distribution.]

Right Rev. CORNELIUS DENVIR, D.D., Bishop, Belfast.

APPENDIX, No. 8.

President's Answers  
to Paper D.

## DIOCESE OF DOWN.

Parishes.	Parish Priests.	Curates.	Post Towns.
Shankhill or Belfast . . .	Bishop's parish . . .	*M'Kenna, Francis . *Curoe, William . *Martin, William . *Dunphy, John .	Shankhill or Belfast
Aughagallan and Ballinderry .	*Magee, Cornelius . . .	. . . . .	Lurgan
Ardkeen and Slane or Ards . .	. . . . .	. . . . .	Kircubbin
Ballee and Ballyculter . . .	*Starkey, Patrick . . .	. . . . .	Strangford
Ballyphilip, &c., or Portaferry .	*Killen, James . . . . .	. . . . .	Portaferry
Blaris, Crumlin, &c., or Lisburn	*M'Kenna, John . . . . .	*Coyne, Francis . . .	Lisburn
Bright . . . . .	*Denvir, Peter . . . . .	*M'Auley, Bernard . .	Killough
Deriaghly . . . . .	*M'Cartan, Michael . . .	. . . . .	Lisburn
Down . . . . .	*M'Auley, Bernard . . .	*Kane, Patrick . . . .	Down
		*M'Convey, Patrick . .	
Dunsford and Ardglass . . .	*M'Mullan, William . . .	. . . . .	Ardglass
Glenavy and Kilead . . . . .	*Pye, George . . . . .	*Ryan, Patrick . . . .	Crumlin
Kilclief . . . . .	Maginn, Patrick . . . . .	. . . . .	Strangford
Kilcoo . . . . .	O'Neill, Hugh . . . . .	*M'Cartan, Owen . . .	Castlewellan
Kilkeel, or Upper Mourne . . .	*Denvir, James . . . . .	. . . . .	Kilkeel
Kilmegan . . . . .	M'Alenon, James . . . . .	. . . . .	Castlewellan
Kilmore, Inch, and Killyleagh	*Maguire, George . . . .	Keating, James . . . .	Crossgar
Knockbreda, &c., or Ballymac-			
carrett . . . . .	*Killen, James . . . . .	. . . . .	Belfast
Loughinisland . . . . .	*Dorrian, Patrick . . . .	*M'Erlane, John . . . .	Clough
Maghera, or Bryansford . . .	*Hanna, Hugh . . . . .	. . . . .	Newcastle, Castle-
Newtownards, Bangor, and			wellan
Donaghadee . . . . .	*M'Lea, W. . . . .	Kavanagh, John . . . .	Newtownards
Saintfield, Tullynakil, and			
Kilmoody . . . . .	*Magill, Rowland . . . .	. . . . .	Saintfield
Saint Mary's, or Lower Mourne	*Connor, Hugh . . . . .	. . . . .	Kilkeel
Saul . . . . .	*Crickard, Nicholas . . .	. . . . .	Down
Tyrella, Drumcath, and Bal-			
lykinlar . . . . .	*Curoe, Patrick . . . . .	*Walsh, Thomas . . . .	Clough

## DIOCESE OF CONNOR.

Parishes.	Parish Priests.	Curates.	Post Towns.
Ahoghill . . . . .	*M'Court, John . . . . .	*Lavery, James . . . .	Portglenone
Ardmoy and Ballintoy . . .	Dunne, John, <i>Ad.</i> . . . .	. . . . .	Ballycastle
Ballymoney and Derrykeighan	O'Hagarty, John . . . . .	. . . . .	Ballymoney
Carriekfergus . . . . .	Cunningham, John . . . .	. . . . .	Carriekfergus
Coleraine . . . . .	*Killen, Richard . . . . .	. . . . .	Coleraine
Culfeightrain . . . . .	*Kearney, Thomas . . . .	. . . . .	Ballycastle
Cushendall . . . . .	*Fitzsimons, John . . . .	*M'Mullan, Alex. . . .	Cushendall
Cushendun, or Innispollan . .	*Garland, John . . . . .	. . . . .	Cushendall
Drumaul, Antrim, and Connor	*Curoe, Daniel . . . . .	*M'Auley, W. J. . . . .	Antrim
Duncane . . . . .	*Young, Samuel . . . . .	. . . . .	Toome Bridge
Kirconriola, &c., or Ballymena	*Lynch, John . . . . .	*M'Alister, Patrick, . .	Ballymena
Larne . . . . .	*O'Loughlin, Henry . . .	. . . . .	Larne
Loughgiel . . . . .	*M'Laughlin, Henry . . .	. . . . .	Ballymoney
Portrush . . . . .	*M'Cann, Hugh . . . . .	. . . . .	Portrush
Ramoan, &c., or Ballycastle . .	*M'Glennon, James . . .	. . . . .	Ballycastle
Rasharkan, or Finvoy . . . .	*M'Cartan, William . . .	*M'Cartan, Patrick . . .	Ballymoney
Rathlin Island . . . . .	Connolly, Felix . . . . .	. . . . .	Ballycastle
Skerry, &c., or Glenravel . . .	Connor, Edward . . . . .	. . . . .	Ballymena
Tickmacrevan, &c., or Glenarm	*Starkey, Patrick . . . . .	. . . . .	Glenarm

## VII.—DIOCESE OF KILMORE—42 Parishes.

Right Rev. JAMES BROWNE, D.D., Bishop, Cavan.

Parishes.	Parish Priests.	Curates.	Post Towns.
Crosserlough . . . . .	Bishop's parish . . . . .	*O'Reilly, John . . . .	Ballyjamesduff
Urney and Annageliffe . . .	Do. . . . .	O'Reilly, Thomas . . . .	Cavan
		*Mulvany, Thomas . . .	
		*M'Enroe, John . . . . .	

## APPENDIX, No. 8.

## DIOCESE OF KILMORE—continued.

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Anna, west . . . .	Fitzsimons, Hugh .	Gilroy, Patrick .	Belturbet
Anna, east . . . .	M'Cawley, William .	. . . . .	Redhills
Ballaghemeelahan . . . .	M'Gourty, James .	. . . . .	Manorhamilton
Ballinacleragh . . . .	Keeney, Brien .	. . . . .	Drumshambo
Ballinamore . . . .	Curran, Peter .	*Cassidy, Hugh .	Ballinamore
		*Gallagher, John .	Ballinamore
Ballintemple . . . .	O'Reilly, Cor. .	*Lynch, Edward .	Crossdoney
Carrigallen . . . .	*Magauran, Patk. .	O'Reilly, Patrick .	Carrigallen
Castlerahan & Muntereonaught	O'Reilly, Ter. .	O'Reilly, Philip .	Virginia
Castletara . . . .	Mathews, John .	Smith, Philip .	Ballyhaise
Denn . . . .	*Brady, James .	M'Cabe, Felix .	Ballyjamesduff
Drumgoon . . . .	*O'Reilly, Ter. .	O'Reilly, Charles .	Cootehill
		*Brady, Terence .	
Drumlane . . . .	*Dunegan, P. .	O'Reilly, Francis .	Belturbet
		Gilroy, Peter .	
Drumlease . . . .	M'Keon, Thos. .	. . . . .	Drumahair
Drumreilly . . . .	Freeman, Philip .	*M'Tiernan, Stephen .	Ballinamore
	Smyth, Michael .	Murray, Terence .	
Drung . . . .	*Clarke, Peter .	*Brady, Thomas .	Stradone
Glenfarn . . . .	*Rogan, Very Rev. .	Keany, J. .	Manorhamilton
	John, V.G. .	*Whealan, Peter .	
Glengevlin . . . .	*Magourty, Patrick .	. . . . .	Swanlinbar
Glennade . . . .	*Magauran, H. .	. . . . .	Bundoran
Innismag Rath . . . .	Ford, Thomas .	*Magauran, Gerald .	Drumkeeran
		*Claney, Patrick .	
Kildallan and Tomregan .	*Magauran, Peter .	Allwell, Michael .	Ballineconnell
Killinagh . . . .	De Lacy, Hugh .	Ward, John .	Blacklion
Killann . . . .	*O'Reilly, Philip .	*Fay, P. .	Bailieborough
		Dunne, James .	
Killargy . . . .	Reilly, Patrick .	*M'Partlan, J. .	Manorhamilton
Killesnet . . . .	*Treanor, Patrick .	Conoly, J. .	Manorhamilton
Killesker . . . .	Mason, Frank .	. . . . .	Florencecourt
Killinkere . . . .	*O'Reilly, Ter. .	O'Reilly, James .	Virginia
Killeshandra . . . .	*M'Quade, Mat. .	*O'Reilly, John .	Killeshandra
Kilmore . . . .	*Brady, T. Vn., Ad. .	Smyth, John .	Crossdoney
Kilsherdany . . . .	*Smyth, Patrick .	*Smyth, Patrick .	Tullyvin
Kinawley . . . .	Murray, Jn., Ad. .	Clarke, J. .	Swanlinbar
Kinlough . . . .	*Reilly, Hugh .	*Maguire, John, Ad. .	Bundoran
		Maguire, T. .	
Knockbride . . . .	Brady, Patrick .	*Mooney, James .	Bailieborough
Knockinny . . . .	*M'Hugh, Edward .	*Magauran, Hugh .	Ballineconnell
Laragh, lower . . . .	*Brady, John .	. . . . .	Stradone
Laragh, upper . . . .	Brady, Michael .	*Conaty, P. .	Stradone
Lavey . . . .	O'Reilly, Charles .	*Brady, John .	Stradone
Lurgan . . . .	*O'Reilly, Owen .	Donegan, F. .	Virginia
Moybolgue and Kilmainham .	*Lynch, John .	*Conaty, John .	Bailieborough
Mullagh . . . .	O'Reilly, Th. .	. . . . .	Virginia
Templeport . . . .	*Magauran, Phil. .	Conaty, P. .	Ballineconnell
		Magauran, P. .	

## VIII.—DIOCESE OF ARDAGH—42 Parishes.

Right Rev. WILLIAM O'HIGGINS, D.D., Bishop, Ballymahon.

Coadjutor not yet appointed.

Parishes.	Parish Priests.	Curates.	Post Towns.
Ballymahon or Shrule . . .	Bishop's parish .	*O'Reilly, Miel., Ad. .	Ballymahon
Ballyloughloe and Kileleigh, or Moate and Colry . . .	Do. . . .	*Murray, Peter, Ad. .	Moate
Templemichael and Ballymac- cormac . . . .	Do. . . .	Duffy, Farrell, Ad. .	Moate
		Duffy, Philip .	Longford
		Yorke, Gregory .	
Abbeylara . . . .	M'Gauran, Andrew .	O'Connell, W. .	Granard
Annaduff . . . .	*O'Farrell, Matthew .	Vacant . . . .	Drumsna
Ardagh and Moydow . . .	*Farrelly, Very Rev. .	*Farrelly, Peter .	Ardagh
	Thomas, Dean .	Kennedy, Henry .	
Aughavass . . . .	*Mulrooney, Ed. .	M'Keon, Nicholas .	Carrigallen
Bornacoola . . . .	O'Farrell, James .	*O'Farrell, Patrick .	Rooskey
Cashel . . . .	O'Flanagan, Nicholas .	. . . . .	Ballymahon
Clonbroney . . . .	Lee, Patrick .	*Farrelly, Patrick .	Ballynalee
Clongish . . . .	Vacant . . . .	Reynolds, Matthew .	Newtownforbes



DIOCESE OF ARDAGH—*continued*.

APPENDIX, No. 8.

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Clonmaenois . . . .	Gannon, Andrew .	*O'Donnell, William .	Shannonbridge
Cloone . . . . .	Flynn, Charles .	Brady, John . . . .	Cloone
Chnanadonald and Killashee .	*Smyth, James . . .	. . . . .	Clondra
			Killashee
Collmmbkille . . . .	*Rhatigan, Patrick .	*Slevin, Richard .	Granard
Dronard . . . . .	O'Connell, Peter .	Dolan, James . . .	Arvagh
Drumlisk . . . . .	M'Keon, Patrick .	Kiernan, Patrick .	Drumlisk
Drumlinnmon, n. & Loughduff	*Murray, Patrick .	Kiernan, Francis .	Granard
Drumlinnmon, sth. and Bally-			
machugh . . . . .	Connefry, William .	O'Reilly, James .	Granard
Fenagh . . . . .	Reynolds, Francis .	Maguire, Denis .	Fenagh
Gillen and Revnanagh . . .	*Egan, Kieran . . .	*Sheridan, Patrick E.	Cloghen, Banagher
Gortliteragh . . . . .	*Fitzgerald, James .	*M'Giveny, Patrick .	Mohill
Granard . . . . .	M'Gaver, Edw. . . .	O'Farrell, Francis .	Granard
		Grey, James . . . .	
Kilcommogue . . . . .	*Maguire, Philip . .	Egan, Patrick . . .	Ballymahon
Kilglass or Legan . . . .	O'Farrell, R. . . . .	Duffy, John . . . .	Lenamore
Kilenumera and Killery . .	Gearty, George . . .	Lee, Peter . . . . .	Dromahaire
Killoe . . . . .	*O'Reilly, John . . .	Reynolds, James .	Longford
Kilonan . . . . .	Broder, Michael . .	Sheridan, John . . .	Keadue
Kiltoghert . . . . .	*Dawson, Very Rev.	Fitzgerald, Thomas .	Carriek-on-Shan.
	Peter, V.G. . . . .	Duffy, Edward . . .	
Kiltubride . . . . .	Fanning, Michael . .	O'Farrell, James . .	Cashearigan
Mary's, St. . . . .	Kilroe, Kiernan . . .	Dardis, Patrick . . .	Athlone
Maustirim . . . . .	*Grey, Thomas . . . .	M'Nally, John . . .	Edgeworthstown
Millane and Ballinahowen .	*O'Beirne, Michl., v.f.	*O'Reilly, Christopher	Athlone, Bally-
			cumber
Mohill . . . . .	*Evers, John, v.f. . .	Bohan, John . . . .	Mohill
		O'Reilly, Owen . . .	
Murhane . . . . .	Heslin, Michael . . .	Gratton, Patrick . .	Drumshambo
Rathasple and Russagh . .	O'Reilly, James . . .	Vacant . . . . .	Rathowen
Ratheline . . . . .	Maguire, Francis . .	Monaghan, Thomas .	Lanesborough
Scrabby . . . . .	M'Gaver, Thomas . .	Smyth, Thomas . . .	Scrabby
Street . . . . .	*Smith, Very Rev.		
	James, V.G. . . . .		
Tashiney and Carrickedmond	*M'Cann, Edward . .	*O'Reilly, Robert . .	Tashiney
Wheally and Tisarn . . . .	*O'Farrell, Mark . . .	*M'Cormick, James .	Ferbane

## IX.—DIOCESE OF DROMORE—17 Parishes.

Right Rev. MICHAEL BLAKE, D.D., Bishop, Newry.

Parishes.	Parish Priests.	Curates.	Post Towns.
Newry . . . . .	Bishop's parish . .	O'Neill, Patrick . .	Newry
		*O'Brien, John . . .	
Aghaderg . . . . .	*M'Key, Peter . . . .	*Polin, Patrick . . .	Loughbrickland
Annaelone . . . . .	*Mooney, John . . . .	*M'Laughlin, Felix .	Katesbridge
Clonallen . . . . .	Brennan, J. . . . .	. . . . .	Warrenspoint
		Finigan, Ar. . . . .	
Clonuff . . . . .	*M'Leigh, J., v.f. . .	*Hughes, Bernard . .	Hilltown
		*Murphy, Daniel . . .	
Dromara . . . . .	Irwin, John . . . . .	*Mae Mullen, Owen .	Dromara
Dromgoolan . . . . .	Morgan, Patrick . . .	. . . . .	Rathfriland
Dromgoolan . . . . .	*Maeken, John . . . .	. . . . .	Castlewellan
Dromore . . . . .	*Sharkey, John . . . .	Kenny, Charles . . .	Dromore
Drumgath . . . . .	*Brady, Thomas . . .	O'Hare, Charles . . .	Rathfriland
Dunmore . . . . .	*Sharkey, Daniel . . .	. . . . .	Ballinahineh
Glenn . . . . .	M'Donald, John . . .	. . . . .	Newry
Kilbroney . . . . .	*Mooney, Bernard . .	O'Reilly, John . . .	Rostrevor
Lurgan . . . . .	*O'Brien, Very Rev.		
	William, V.G. . . . .	*Denvir, Robert . . .	Lurgan
Moir . . . . .	*M'Key, Patrick . . .	. . . . .	Moir
Seagoe . . . . .	Morgan, L. . . . .	*Fegan, Terence . . .	Lurgan
Tullylish . . . . .	*Byrne, John . . . .	Troy, Bernard . . . .	Banbridge
Banbridge . . . . .	Mooney, Daniel . . .	. . . . .	Banbridge

APPENDIX, No. 8.  
President's Answers  
to Paper D.

## PROVINCE OF LEINSTER.

There are Four Dioceses:—DUBLIN (the other three being suffragan), KILDARE AND LEIGHLIN,  
OSSORY, and FERNS.

X.—ARCHDIOCESE OF DUBLIN—48 Parishes: 9 in the city, and 39 in the country.

His Grace the Most Rev. PAUL CULLEN, Archbishop and Primate of Ireland, 3, Belvidere-place.

## PARISHES IN THE CITY OF DUBLIN.

Parishes.	Parish Priests.	Curates.	Post Towns.
St. Mary's, Marlborough-st. .	Archbishop's parish .	*Burke, Christopher *Cooper, Peter Hamilton, V. Jn. D.D. <i>Ad.</i> *Murphy, Walter Pope, Thomas *O'Ferrall, Timothy *McGawley, J. W. Irwin, W.	
St. Laurence, attached to St. Mary's . . . . .	. . . . .	*Horgan, Joseph G. *Staunton, Michael	
St. Andrew's, Westland-row .	*Meyler, Very Rev. Walter, <i>Dean</i> .	Quin, A., D.D. O'Carroll, T., D.D. *Lynch, Gregory Doyle, James, D.D. *Mullhall, William *Barry, Michael *Ferrall, John Corr, James Lynch, Matthew Murphy, Henry J. *Purcell, Patrick *Brady, Michael J. *Ennis, J. F. *Doyle, Ambrose Fay, James Murphy, Denis Young, Henry Gilligan, P. J. *Gilligan, John *Donovan, J. H. *Doran, Arthur Hogan, Cor. J.	
St. Andoen's, High-street .	*Mooney, Patrick, <i>Ad.</i>		
St. Catherine's, Meath-street .	*Laphan, John T., D.D.		
St. James's, James's-street .	Smyth, John . . .		
SS. Michael and John, Lower Exchange-street . . .	*Roche, Nicholas .	*Keogh, Matthew Meehan, C. P. Smyth, John *Doyle, Michael *Healy, James *Bell, Frederiek *Cogan, John *McCann, C. J. *M'Mahon, James *O'Connell, Edward *O'Brien, James	
St. Michan's, North Anne-st.	*Doyle, J. P. . . .		
St. Nicholas Without, Franeis- street . . . . .	*Flanagan, Mat., N.A.	*Farrington, M. *Leahy, P. *Leahy, James *Hickey, James *Smyth, Patrick *Barlow, Mar. Cassin, J. *Dempsey, Michael *Delany, James *Grimley, Thomas *O'Keeffe, Daniel *McDonald, Bernard	
St. Paul's, Arran-quay . . .	Yore, Very Rev. W.		
St. Peter's, attached to St. Paul's, Phibsboro', Circular-road .	Yore, Very Rev. W.	*M'Namara, Thomas Kelly, Thomas *Duff, John Fitzgerald, James Cavanagh, M. *Burke, John	



ARCHDIOCESE OF DUBLIN—*continued.*

APPENDIX, No. 8.

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
St. Peter's— <i>continued.</i>		*Plunkett, J. Hickey, M. *Gowan, John *O'Grady, Andrew *M'Cabe, Neal *Guthrie, John *Hickey, Cor.	

## PARISHES IN THE COUNTRY.

Arklow . . . . .	*Redmond, James .	*Coleman, Thomas Murphy, Andrew *Buckley, Edward	Arklow
Athy . . . . .	. . . . .	*Greene, Thos., <i>Ad.</i> *O'Rourke, John *O'Brien, H.	Athy
Baldoye, Howth, and Kinsealy	Smithwick, Paul .	*Hall, Michael . M'Grath, Patrick .	Baldoye Howth
Ballymore-Eustace . . . .	*Rickard, James .	Black, Patrick .	Blessington
Balrothery . . . . .	*O'Connell, Charles .	Supple, M. . . .	Balbriggan
Blackditches . . . . .	*Germaine, Arthur .	. . . . .	Blessington
Blanchardstown . . . . .	*Dungan, Michael .	Carthy, Laurence O'Reilly, James	Castleknock
Blessington . . . . .	*Hamilton, James .	Duffy, Peter . .	Blessington
Boosterstown, Blackrock, and Dundrum . . . . .	*Ennis, John, D.D. .	*O'Neill, Cornelius *Lee, James . . .	Boosterstown Do.
Bray . . . . .	*Roache, Alexander .	*Byrne, Daniel . .	Dundrum
Castledermot . . . . .	Dunne, Laurence .	*Wynne, Patrick . Ford, Lawrence .	Blackrock
Celbridge and Straffan . . .	*O'Rourke, Patrick .	Loneragan, Bart. O'Dwyer, Thomas	Bray
Clontarf, Coolock, & Ballymun	*Rooney, Cor. . . .	Fogarty, John .	Enniskerry
Donabate . . . . .	M'Carthy, John . .	Byrne, Thomas .	Castledermot
Dunlavin . . . . .	*Hyland, John, V.F. .	*Lynch, ——— . .	Celbridge
Finglas and St. Margaret's	Young, James . . .	*M'Cabe, Patrick .	Clontarf
Garristown . . . . .	Green, John . . . .	*Kennedy, Edward *M'Garry, Amb.	Swords
Glendalough . . . . .	Clarke, Eugene . .	*O'Brien, John .	Dunlavin
Irishtown and Donnybrook	*O'Connell, A., D.D. .	*Nolan, Thomas . *O'Reilly, John .	Finglas Ashbourne
Kilbride . . . . .	Daly, Hugh . . . .	O'Sullivan, Patrick	Nt. Mountkenedy
Kilcullen . . . . .	*Murtagh, John . .	*White, John . . .	16, Heytesbury-ter.
Kilquade . . . . .	Fagan, M. . . . .	. . . . .	4, Home terrace
Kingstown, Dalkey, and Ca- binteely . . . . .	Sheridan, Bart. . .	*Smith, Patrick . *Moran, P., D.D. .	Do.
Lusk . . . . .	*Costigan, Aug. . .	Wood, Richard .	Donnybrook
Maynooth and Leixlip . . .	*Cainen, John . . .	*Mullally, Michael .	Irishtown
Narraghmore . . . . .	*Toole, M. . . . .	*Byrne, Thomas .	Sandymount
Naul . . . . .	Kelly, M. B. . . .	Dempsey, L. D. .	Wicklow
Newbridge . . . . .	*Kearney, Patrick .	Tyrrell, John . .	Kilcullen
Palmerstown, Lucan, and Clon- dalkin . . . . .	*Kelly, Mathias . .	*Rickard, James . Segrave, P. . . .	Nt. Mountkenedy
Rathdrum . . . . .	*M'Kenna, James .	*Cavanagh, James . Fitzpatrick, James .	Kingstown
		*Germaine, Francis .	Dalkey
		*Harold, John . . .	Kingstown
		M'Cabe, Patrick .	Cabinteely
		*Gaffney, James .	Kingstown
		*Whittle, James .	Lusk
		*Barnewall, Patrick	Maynooth
		Murphy, John . .	Leixlip
		Kelly, Joseph . .	Ballitore
		Smyth, John . . .	Balbriggan
		Purcell, William .	Newbridge
		*Murphy, James .	Clondalkin
		Moore, John . . .	Lucan
		M'Auley, P. . . .	
		Connolly, T. . . .	Rathdrum
		*Galvin, Richard Moloney, Michael .	

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Rathfarnham . . . .	M'Donnell, Wm. .	*Daly, Bernard . *Butler, Thomas Dolan, Terence .	Rathfarnham Templeogue
Rathmines and Milltown, or SS. Mary and Peter . .	Meagher, William .	*Cullenan, P. J. Collier, Matthew Murphy, E. J. *Clarke, Jer. Doyle, Pat. (chaplain to Richmond Prison) *Brock, William *Leahy, Thomas	Rathmines
Rolestown . . . . .	Walsh, John . .	. . . . .	Swords
Rush . . . . .	Fagan, Andrew . .	*Duff, J. P. . . .	Rush
Saggard, Rathcoole & Newcastle	*Dunne, John, v.F. .	*Hoey, James . . .	Rathcoole
Sandyford . . . . .	Smith, Patrick . .	*O'Connor, C. J. .	Golden Ball
Skerries . . . . .	*Boyle, Charles . .	Doyle, M. . . . .	Skerries
Swords . . . . .	*Montague, Patrick .	*Sheridan, James .	Swords
Wicklow . . . . .	*Grant, John, v.F. .	*Kieran, Thomas O'Sullivan, M. O'Doherty, Patrick . O'Carroll, Francis	Wicklow Ashford

## CLERGYMEN WHO OFFICIATE IN PUBLIC ESTABLISHMENTS.

\*Rev. Mr. Faulkner, Chaplain to North Dublin Union, House of Industry, and Richmond Lunatic Asylum.  
 Rev. R. Henry, C. South District, and North William-street Convent.  
 Rev. Francis Doran, Assistant do. do.  
 Rev. J. Brennan, Chaplain to St. Joseph's Monastery, Clondalkin.  
 Rev. L. Cremin, o.s.b., Convent, Athy.  
 Rev. Wm. D. Connolly, do. do.  
 Rev. Mr. Farrelly, Chaplain to South Union Workhouse, Dublin.  
 Rev. J. P. Coyle, 34, North Brunswick-street, Dublin.  
 \*Rev. Dr. O'Connell (of Waterford), Rathmines, Dublin.

\*Rev. L. Parsley (St. Paul's), Chaplain to Garrison.  
 \*Rev. J. McCann (St. Michael's), Chaplain of Newgate, &c.  
 Rev. B. Kirby, Chaplain of Penitents' Asylum, Olivemount, Dundrum.  
 Rev. H. Young, Chaplain to Asylum, Dominick-street and Upper Baggot-street.  
 \*Rev. Mr. Nolan, Vincent's Hospital, Stephen's-green.  
 Rev. Joseph Kelly, Chaplain to Prospect Cemetery.  
 Rev. Thomas Meehan, St. Laurence O'Toole.  
 Rev. Mr. Smyth, o.s.f., Dalkey.

## XI.—DIOCESE OF KILDARE AND LEIGHLIN.—48 Parishes.

Right Rev. FRANCIS HALY, D.D., Bishop, Braganza House, Carlow.

Parishes.	Parish Priests.	Curates.	Post Towns.
Carlow . . . . .	Bishop's parish .	M'Carthy, D., <i>Ad.</i> . *Dempsey, John	Carlow
„ Workhouse . . . .	*Dowling, Marcus .	*M'Elroy, Michael	
Abbeyleix . . . . .	Nolan, Thomas . .	Byrne, Matthew . .	Abbeyleix
„ Workhouse . . . .	M'Donald, Andrew .		
Allen and Milltown . .	*O'Reilly, Eugene . .	*Nolan, Patrick . .	Robertstown
Arles and Ballylinan . .	Hickey, Patrick . .	*Hume, James . . .	Ballylinan
Bagnalstown . . . . .	*Lalor, D. Very Rev., V.G.	Kilbride, James *Kavanagh, James *Kinsella, William	Bagnalstown
Ballina . . . . .	*Flanagan, M., Very Rev., V.G.	*Butler, James . .	Ballina, Enfield
Ballon and Ratoc . . .	Kinsella, William .	*Farrell, John . . .	Ballon
Ballyadams . . . . .	Fenlon, Edward . .	*Kehee, John . . .	Ballylinan
Ballyfin . . . . .	Nolan, Daniel . . .	*O'Beirne, J., sen. Dunne, Patrick . .	Ballyfin
Ballynakill . . . . .	Delany, James . . .	Hume, Arthur . . .	Ballynakill
Baltinglass . . . . .	*Lalor, Daniel, Very Rev.	Nolan, John . . . .	Baltinglass
„ Workhouse . . . .	Henessy, J.	*Foley, Edward . .	
Borris . . . . .	*Doyle, Christopher .	Ferris, Joseph . . .	Borris
Carragh and Downings .	Tierney, Matthew .	*Cahill, John . . .	
Carberry . . . . .	Phelan, James . . .	Barry, Richard . . .	Naas
		*Murphy, Thomas . .	Carberry



DIOCESE OF KILDARE AND LEIGHLIN—*continued.*

APPENDIX, No. 8.

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Clane . . . . .	*Conroy, Edward .	*McDonnell, James .	Clane
Clonaslee . . . . .	Buggy, Richard .	*Synnot, James .	Clonaslee
Clonegall . . . . .	Whelan, John . .	McArdle, P. . .	Clonegall
Clonbullogne . . . . .	*Dunne, John . .	Meagher, Daniel .	
Clonmore . . . . .	*Tyrrell, Martin .	*Kenny, Michael .	Rathangan
Doonane . . . . .	Kelly, Eugene . .	*Henessy, L. . .	Tullow
Edenderry and Rhode . . . . .	*Colgan, James . .	O'Connor, James .	Crettyard
		Donohoe, Patrick .	Edenderry
		*O'Neill, B. . .	
Graigne . . . . .	Doyle, Martin . .	*Bannen, Charles .	Graigne, County
		Walsh, John . .	Kilkenny
Hacketstown . . . . .	Morrin, Patrick . .	*O'Neill, Timothy .	Hacketstown
Kilcock . . . . .	*Tracy, William . .	McArdle, Michael .	Kilcock
Kildare and Rathangan . . . . .	Brennan, Patrick, .	*Geoghegan, T. . .	Kildare
	Very Rev. . . . .	*McMahon, Andrew .	
Kill and Lyons . . . . .	*Hayden, James . .	*Egan, Bartholomew .	Kill, Naas
Killeigh and Geashill . . . . .	Kinsella, James . .	*Fitzgerald, John .	Killeigh
		Nolan, Patrick . .	
Killeshan . . . . .	Maher, James . .	*Nolan, Martin . .	Carlow
Leighlinbridge . . . . .	Kehoe, Patrick . .	Conroy, M. . . .	Leighlinbridge
		Wyer, John . . .	
Maryborough . . . . .	O'Connor, T.V., Very	*Fenlon, Thomas .	Maryborough
	Rev., v.f. . . . .	Dunne, Matthew .	
		*Boland, Patrick .	
Mountmellick . . . . .	Haly, Andrew . . .	*Conlan, Stephen .	Mountmellick
		*Flanagan, D. . .	
„ Workhouse . . . . .	Kehoe, Thomas . .	*Tracy, Felix . . .	
Monasterevan . . . . .	*Haly, Philip . . .		Monasterevan
		Mulhall, Patrick .	
Mountrath . . . . .	Fitzpatrick, Patrick .	*Molony, William .	Mountrath
Mullins, St. . . . .	Maher, Daniel . . .	Dunne, James . .	Graigne
Myshall . . . . .	Mulvin, Ger. . . .	*Fleming, James .	Myshall
Naas . . . . .	*Doyle, Gerald . .	*Bray, Marcus . .	Naas
		*O'Beirne, J., jun.,	
Newbridge . . . . .	*Kavanagh, Timothy .	*Dwyer, M. . . .	Newbridge
Paulstown and Goresbridge . . . . .	*Kinsella, Bernard .	*Carey, P. . . . .	Whitehall by Bag-
		*Hennessy, Thomas .	nalstown
Philipstown . . . . .	*Doyle, Patrick . .	*Turner, Patrick .	Philipstown
		*Comerford, William .	
Portarlinton . . . . .	O'Connell, Ter., V.	Maher, Thomas .	Portarlinton
	Rev., v.f. . . . .	Kehoe, Jeremiah .	
Raheen . . . . .	*Molloy, Patrick . .	Clarke, Patrick . .	
Rathvilly . . . . .	Gahan, John . . .	*Hooney, William .	Abbeyleix
		Fogarty, Laurence .	Baltinglass
Rosenallis . . . . .	Mooney, J. . . . .	Murray, William .	
Sanderoft . . . . .	McMahon, Mat. . .	*Bray, James . . .	Mountmellick
Stradbally . . . . .	*Hume, George . .	*Cullen, Thomas .	Kilcullen
		Boland, John . .	Stradbally
Tinryland . . . . .	Murray, Joseph . .	Dunne, H. . . . .	
Tullow . . . . .	Muldowny, D., Ad..	Byrne, Edward . .	Carlow
		Hamilton, James .	Tullow

## XII.—DIOCESE OF OSSORY—39 Parishes.

Right Rev. EDWARD WALSH, D.D., Bishop, Kilkenny, Consecrated 1846.

Parishes.	Parish Priests.	Curates.	Post Towns.
St. John's . . . . .	Bishop's parishes .	*Carey, — . . . .	Kilkenny
		*Kealy, N., Ad. . .	
Poor House . . . . .		Healy, J. . . . .	
		Phelan, M. . . . .	
St. Mary's . . . . .		*Hally, — . . . .	Kilkenny
		*Fitzpatrick, — . .	
		Walsh, E. . . . .	
Aghaboe . . . . .	Heany, William . .	*Hayden, W. . . .	Rathdowney
		Rowen, E. . . . .	
Ballycallan . . . . .	Fogarty, Simon . .	Dowling, W. . . .	Kilkenny
		Walsh, J. . . . .	
Ballyhale . . . . .	O'Shea, Robert . .	Farrell, William .	Knocktopher
		Salmon, John . . .	
		Walsh, R. . . . .	

## APPENDIX, No. 8.

DIOCESE OF OSSORY—*continued.*President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Ballyragget . . . .	Phelan, Andrew . .	*O'Keeffe, R. . . . Dunn, P.	Ballyragget
Callan . . . . .	*Mullins, John . .	*O'Shee, Thomas . . O'Keeffe, M.	Callan
Poor House . . . . .	. . . . .	Walton, John . . . .	Callan
Castlecomer . . . . .	*Aylward, Edward . .	Corr, James . . . .	Castlecomer
Castletown . . . . .	Moore, J. . . . .	*Furniss, James . . .	Mountrath
Clough . . . . .	Aylward, John . . .	Aylward, J. . . . .	Castlecomer
Comeris . . . . .	Kavanagh, Michael . .	Hoyne, J. . . . .	Mountrath
Conahy . . . . .	Byrne, P. . . . .	Birch, J. . . . .	Ballyragget
Deansfort . . . . .	Kavanagh, Ed. . . .	Farrell, J. . . . .	Kilkenny
Dunamangan . . . . .	*Fogarty, P. . . . .	Phelan, Nicholas . . .	Kells, Kilkenny
Durrow . . . . .	Walsh, James . . . .	Walsh, A. . . . .	Durrow
Freshford . . . . .	Hart, William . . . .	Rice, ——— . . . . .	Durrow
Glenmore . . . . .	*Conroy, Thomas . . .	Farrell, E. . . . .	Freshford
Gowran . . . . .	*Maher, Michael . . .	Grace, P. . . . .	Waterford
Clara . . . . .	Phelan, M. . . . .	*Delahunty, J. . . . .	Gowran
Huginstown . . . . .	Ryan, James . . . . .	Dunn, Patrick . . . .	Gowran
Inistiogue . . . . .	*Carrigan, P. . . . .	Shea, Thomas . . . .	Knocktopher
Johnstown . . . . .	Birch, Very Rev. P. . V.F.	Hogan, ——— . . . . .	Inistiogue.
Kilmacow . . . . .	*Cleary, John . . . .	*Doyle, Patrick . . . .	Johnstown
Lisdowney . . . . .	*Quinn, John . . . .	Lynch, William . . . .	Johnstown
Moncoin . . . . .	Walsh, William . . . .	*Fitzpatrick, James . .	Waterford
Muckalee . . . . .	Birch, M. . . . .	Ryan, J. . . . .	Durrow
Mulinavat . . . . .	Tobin, James . . . . .	Walsh, John . . . . .	Waterford
Rathdowney . . . . .	*Cody, M. . . . .	Staunton, James . . .	Durrow
Rosbercon . . . . .	Walsh, Michael . . . .	Kavanagh, Daniel . . .	Waterford
Sierkieran . . . . .	*O'Keeffe, P. . . . .	Lyng, J. . . . .	Waterford
Skirk or Donmore . . . .	Dempsey, Michael . . .	Brenan, P. . . . .	Castlecomer
Sliaveroth . . . . .	Walsh, V. R., V.F. . .	Delany, J. . . . .	Waterford
St. Canice's . . . . .	*Gorman, Very Rev. . John, V.G.	Maher, W. . . . .	Waterford
St. Patrick's . . . . .	Ryan, James . . . . .	Carroll, P. . . . .	Rathdowney
Templeorum . . . . .	M'Donald, M. . . . .	*Larken, E. . . . .	Rathdowney
Thomastown . . . . .	*D'Arcy, Philip . . . .	Maher, M. . . . .	New Ross
Tullaherin . . . . .	Phelan, John . . . . .	Moore, P. . . . .	Kinnitty
Tullaroan . . . . .	*Bergin, K. . . . .	. . . . .	Rathdowney
Urlingford . . . . .	*Kealy, E. . . . .	Maher, J. . . . .	Waterford
Windgap . . . . .	Moylan, Thomas . . . .	*O'Hanlon, John . . .	Kilkenny
		*Kelly, J. . . . .	Kilkenny
		*Ryan, Patrick . . . .	Piltown
		Walsh, Thomas . . . .	Thomastown
		*O'Brien, Patrick . . .	Thomastown
		*Quany, Th. . . . .	Thomastown
		Knasboro, ——— . . . .	Thomastown
		*Henessy, J. M. . . . .	Freshford
		*O'Gorman, James . . .	Johnstown
		*Scott, Bernard . . . .	Johnstown
		Purell, J. . . . .	Callan

## XIII.—DIOCESE OF FERNS—38 Parishes.

Right Rev. MILETIUS MURPHY, Bishop. Consecrated 10th March, 1850.

Parishes.	Parish Priests.	Curates.	Post Towns.
Camolin . . . . .	Bishop's parish . .	Purcell, W., <i>Ad.</i> . . .	Camolin
Enniscorthy . . . . .	Do. . . . .	*O'Brien, John . . . .	"
Adamstown . . . . .	*Furlong, Nicholas . .	*Power, Laurence . . .	Enniscorthy
Annaurra and Killavenny .	Sinnott, Walter . . . .	*Murphy, William . . .	Enniscorthy
Ballindaggin . . . . .	Dunn, John . . . . .	*Walsh, N. . . . .	Enniscorthy
Ballygarrett . . . . .	*Cullen, James . . . .	*Roche, Thomas . . . .	Enniscorthy
Bannow . . . . .	Corish, Peter . . . . .	*Prendergast, E. . . .	New Ross
Blackwater . . . . .	*Moran, Martin . . . .	*Kavanagh, Daniel . . .	Tinahely
		*Doyle, John . . . . .	Enniscorthy
		*Doyle, Philip . . . . .	Enniscorthy
		Roche, William . . . .	Gorey
		*Kent, David . . . . .	Gorey
		*Kenny, Denis . . . . .	Taghmon
		*Codd, Nicholas . . . .	Wexford
		Doyle, Patrick . . . . .	Wexford



DIOCESE OF FERNS—*continued.*

APPENDIX, No. 8.

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Bree . . . .	Deveraux, Philip .	Scallan, John .	Enniscorthy
Castlebridge . . . .	Stafford, Thomas .	*Doran, Miles .	Wexford
Clongeen . . . .	Marshall, Patrick .	*Murphy, John .	New Ross
Crossabeg . . . .	*Barry, John .	Parle, James .	Kyle
Cushintown . . . .	*Rickard, John .	*Clancy, Thomas .	New Ross
		*Lambert, Walter .	
Davidstown . . . .	*Prendergast, P. .	*Colfer, John .	Enniscorthy
Ferns . . . .	Meyler, Bernard .	Murphy, Peter .	Ferns
Glynn . . . .	*Murphy, Very Rev. Patrick, <i>Dean, V.G.</i>	*Furlong, William .	Wexford
Gorey . . . .	*Lacy, James .	*Foley, Denis .	
		Doyle, Thomas .	Gorey
Hook . . . .	*Murphy, Geo. .	Loughlin, D. .	
		Codd, William .	Arthurstown
		*Lyng, James .	
		*Dunne, John .	
Kilancerin . . . .	*Doyle, Peter .	Doyle, John .	Gorey
Killegny . . . .		*Doyle, Denis .	Enniscorthy
		*Dunne, Peter .	
Kilmore . . . .	Meyler, Philip .	*Fanning, James .	Bridgetown
		Gafney, Richard .	
Kilrush . . . .	French, James .		Newtownbarry
		*Prendergast, P. .	Carnew
Lady's-island . . . .	Walsh, Patrick .	*Fortune, Martin .	Broadway
Litter . . . .	Sinnot, James .	*Dunne, John .	Oulart
Moyglass and Ballymore	*Kavanagh, James .	Barry, P. .	Wexford
Monageer . . . .	*Doyle, Edmund .	*Brownrigg, Ab. .	Enniscorthy
New Ross . . . .	Walsh, James .	*Doyle, Thomas .	New Ross
		*Neville, Patrick .	
Newtownbarry . . . .	Wafer, Francis .	*Barry, Richard .	Newtownbarry
		*Warren, Thomas .	
Oilgate . . . .	*Busher, Thomas .	Keating, John .	Enniscorthy
Oulart . . . .	*O'Farrell, Timothy .	*Connick, Thomas .	Oulart
Piercetown . . . .	*Keating, Patrick .	Keating, J. .	Wexford
Rathangan . . . .	Cullen, Philip .	O'Toole, G. .	Wexford
		Cosgrave, Michael .	
Suttons and Horsewood	Mitten, Michael .	Morris, John .	Priesthaggard
Taghmon . . . .	*Brennan, Loftus .	*Kirwan, John .	Taghmon
		*Kehoe, Andrew .	
Tagoat . . . .	*Kavanagh, John .	*O'Neill, William .	Wexford
Tintern . . . .	*Barden, Ven. Andw., <i>Archdeacon</i>	*Keating, James .	New Ross
		*Doyle, Thomas .	
Tomacork . . . .	Murphy, James .	*Sheridan, Thomas .	Carnew
Wexford . . . .	*Roche, James .	Hogan, Jeremiah .	Wexford
		*Murphy, William .	

## PROVINCE OF MUNSTER.

There are Eight Dioceses in this Province :—1. CASHIEL (to which the others are suffragan); 2. CORK; 3. KILLALOE; 4. KERRY; 5. LIMERICK; 6. WATERFORD AND LISMORE; 7. CLOYNE; 8. ROSS.

## XIV.—ARCHDIOCESE OF CASHIEL, AND DIOCESE OF EMLY—47 Parishes.

His Grace the Most Rev. MICHAEL SLATTERY, D.D., Thurles, Archbishop. Consecrated,  
24th February, 1834.

Parishes.	Parish Priests.	Curates.	Post Towns.
Thurles . . . .	Archbishop's parish .	Cantwell, W., <i>Ad.</i> .	Thurles
		*Slattery, Thomas .	
Annacarthy . . . .	*Mullaly, William .	*Cahill, Richard .	Tipperary
Ballinahinch . . . .		*Quirke, William .	Newport
Ballingarry . . . .		*Ryan, Patrick .	Killenaule
		*Fitzgerald, Philip .	
Ballybricken . . . .	Fogarty, John .	Meagher, Patrick .	Caherconlish
Ballylander . . . .	Burke, Thomas .	Callanan, Michael .	Mitchelstown
Ballyna . . . .	Maher, Thomas .	O'Neil, Michael .	Killaloe
Bansha . . . .	O'Keane, William .	Collins, Edmund .	Tipperary
		*Lanigan, James .	
Boherlahan and Dualla . .	*Kirwan, William .	O'Meara, T. .	Cashel
Borrisoleigh . . . .	Morris, William .	Morris, P. .	Borrisoleigh
		*Power, John .	

## APPENDIX, No. 8.

ARCHDIOCESE OF CASHEL, AND DIOCESE OF EMLY—*continued*.President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Cahereonlish . . . .	Ryan, James . . . .	*Conway, Michael . . . .	Cahereonlish
Cappamore . . . . .	Ryan, Patrick . . . .	. . . . .	Pallasgreen
Cappaghwhite . . . .	Noonan, John . . . .	. . . . .	Cappaghwhite
Cashel . . . . .	M'Donnell, Very Rev. Jas., <i>Dean &amp; V.G.</i>	*Ryan, John . . . . M'Donnell, Michael	Cashel
Clerihan . . . . .	*Heffernan, William . .	. . . . .	Clonmel
Clonoulty . . . . .	*Mackey, John . . . .	Hogan, William . . . .	Cashel
Donoskeigh . . . . .	Mockler, Edmund . . .	*Ryan, Patrick . . . .	Cashel
Doone . . . . .	*Hickey, Patrick . . . .	*Dwyer, John . . . .	Cappaghwhite
Drangan . . . . .	O'Shaughnessy, F. . .	*Molloy, Thomas . . .	Drangan, Callan
Drom and Inch . . . .	*Mullany, Thomas . . .	*O'Brien, John . . . .	Borrisoleigh
Emlý . . . . .	Heney, Paul . . . . .	. . . . .	Tipperary
Fethard and Killusty .	*Laffan, Ven. M., <i>Arch-</i> <i>deacon</i>	*Organ, Joseph . . . . Hogan, James	Fethard, Tipperary
Galbally . . . . .	Claney, James . . . .	Maher, Thomas . . . .	Tipperary
Golden . . . . .	Ryan, John . . . . .	*Ryan, Matthew . . . .	Golden
Gurtinahoe . . . . .	Butler, John . . . . .	*Feehan, Patrick . . . .	N. Birmingham
Holycross . . . . .	*Laffan, Patrick . . . .	*Burke, John . . . . .	Thurles
Hospital . . . . .	Barron, William . . . .	*Ratter, Richard . . . .	Bruff
Kilbenny . . . . .	Power, Laurence . . . .	. . . . .	Mitchelstown
Kileummin . . . . .	Lanigan, Daniel . . . .	*Lanigan, William . . .	Nenagh
Killenaule . . . . .	*Laffan, M. . . . .	Cleary, Michael . . . . *Bergin, L.	Killenaule
Kilteely . . . . .	Madden, John . . . . .	*Meagher, J. . . . .	Pallasgreen
Knockany . . . . .	*Ryan, John . . . . .	Short, Robert . . . .	Bruff
Knocklong . . . . .	*McGrath, John . . . .	Ryan, Michael . . . .	Tipperary
Lattan and Cullin . .	Hanley, James . . . .	*Hickey, Thomas . . . .	Tipperary
Loughmore . . . . .	Dee, David . . . . .	*O'Keane, Edmond . . .	Thurles
		*O'Mahony, P. V. . . .	
Moykarkey . . . . .	. . . . .	Cooney, William . . . .	Thurles
Moyne . . . . .	*Banan, Michael . . . .	O'Carrol, Thomas . . .	Thurles
Mullinahone . . . . .	*Corcoran, D. . . . .	*Cabill, William . . . .	Callan
Murrow and Boher . .	*Maher, John . . . . .	*Burke, James . . . . .	Newport, Tipp.
Newinn . . . . .	*Mullaly, J. . . . .	*O'Donnell, Thomas . .	Cashel
Newport, Tipperary .	*Burke, Redmond . . .	*McCrath, J. . . . .	Newport Tipp.
		*O'Brien, Michael . . .	
Pallasgreen . . . . .	Ryan, James . . . . .	Collier, Thomas . . . .	Pallasgreen
Templemore . . . . .	*O'Connor, Thomas . .	*Fennelly, J. . . . .	Templemore
		O'Connor, Thomas . . .	
Tipperary . . . . .	*Howley, Very Rev. James, <i>V.G.</i>	*O'Brien, R. . . . .	Tipperary
Ulla and Solohead . .	*Hewit, Thomas . . . .	*Cooney, J. . . . .	
		*Mahony, Thomas . . . .	Tipperary
Upperchurch . . . . .	Meagher, James . . . .	*Gilhooly, Thomas . . .	
		*Ryan, Thomas . . . . .	Borrisoleigh

## XV.—DIOCESE OF CORK—35 Parishes.

Right Rev. WILLIAM DELANY, D.D., Cork, Bishop, Consecrated 15th August, 1847.

## PARISHES WITHIN THE CITY.

Parishes.	Parish Priests.	Curates.	Post Towns.
Cathedral North Parish .	Bishop's parish . . .	*Claney, John . . . . Hurley, J. *Murphy, P. Foley, R. D. *M'Sweeny, D. O'Donoghue, D.	Cork
SS. Peter and Paul . . .	. . . . .	Murphy, J. J. . . . . *Reardon, Patrick *Barry, Dr. Maguire, A.	Cork
St. Patrick's . . . . .	*O'Shea, Very Rev. M. B.	*Brown, J. . . . . O'Sullivan, W. *Scannell, T.	Cork
South Parish . . . . .	Vacant . . . . .	O'Brien, Jeremiah . .	South Presb., Cork
		*Begly, Patrick *Walsh, T. Brennan, G.	
Chaplain to Garrison . .	. . . . .	Brown, J. . . . .	Cork
Chaplain to North Presenta- tion Convent . . . . .	. . . . .	Mahony, T. . . . .	Cork



Diocese of Cork—continued.

APPENDIX, No. 8.

President's Answers to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Chaplain to South Presentation Convent and Poorhouse	. . . . .	Sheehan, George .	Cork
Leeturer to South Chapel	. . . . .		
Leeturer and Chaplain to City Gaol	. . . . .	. . . . .	Cork
Chaplain to Lamacie Asylum and Sisters of Charity	. . . . .	O'Sullivan, M., V.G.	Cork
Chaplain to Ursuline Convent	. . . . .	*Crowe, John .	Blackrock
Chaplain to Spike Island Convict Depot	. . . . .	Lyons, T. .	Queenstown
2nd Chaplain	. . . . .	O'Sullivan, T.	
Chaplain to the Workhouse and to the Sisters of Mercy	. . . . .	*Parker, J. .	Queenstown

COUNTRY PARISHES.

Ballymartle . . . . .	*Murphy, Denis . . . . .	. . . . .	Kinsale
Ballincollig . . . . .	Hogan, D. . . . .	. . . . .	Ballincollig
Ballinhassig . . . . .	*McNamara, J. . . . .	Tuohy, T. . . . .	Cork
Bandon . . . . .	*Murphy, D., v.f. . . . .	Sexton, Patriek . . . . .	Bandon
		*Cummins, J. . . . .	
Bantry . . . . .	*Barry, J., v.f. . . . .	*O'Keefe, C. . . . .	Bantry
		*Hickey, J. . . . .	
Blackrock . . . . .	*O'Sullivan, J. . . . .	. . . . .	Cork
Caheragh . . . . .	Dore, David . . . . .	*Barrett, Thomas . . . . .	Caheragh
Carrigaline . . . . .	Ryan, Jeremiah J. . . . .	*Nylan, Thomas . . . . .	Carrigaline
Clountade . . . . .	*Begley, Michael . . . . .	. . . . .	Kinsale
Coureey's Country . . . . .	*O'Connor, William . . . . .	*M'Carthy, C. . . . .	Kinsale
Desert . . . . .	Donovan, T. . . . .	. . . . .	Bandon
Douglass . . . . .	O'Sullivan, L. . . . .	O'Regan, James . . . . .	Cork
Drimoleagh . . . . .	*Creedan, J. D. . . . .	*O'Connell, Daniel . . . . .	Dunmanway
Dunmanway . . . . .	Keleher, John . . . . .	Coveny, D., D.D. . . . .	Dunmanway
		O'Donovan, T. . . . .	
Glanmire . . . . .	*Falvey, John . . . . .	O'Flynn, Patriek . . . . .	Upper Glanmire
Glauntane . . . . .	Lucy, Samuel . . . . .	*Freeman, Christopher . . . . .	Lower Glanmire
Inishannon . . . . .	Field, Michael . . . . .	*Magner, T. . . . .	Inishannon
Innishkeen . . . . .	*O'Sullivan, D. . . . .	. . . . .	Ballineen
Iveleary . . . . .	Holland, Jer. . . . .	. . . . .	Maerom
Kilbrittain . . . . .	Taylor, Robert . . . . .	. . . . .	Bandon
Kilmichael . . . . .	*O'Driscoll, James . . . . .	*O'Driscoll, James . . . . .	Maerom
Kilmurry . . . . .	*Daly, James B. . . . .	*Holland, Jeremiah . . . . .	Cookstown
Kinsale . . . . .	*Murphy, Denis, D.D., v.f. . . . .	*Holland, T. . . . .	Kinsale
		Mahony, G. . . . .	
Maragh . . . . .	Murphy, William . . . . .	. . . . .	Bandon
Muenteravare . . . . .	*Horgan, John . . . . .	*Collins, T. . . . .	Bantry
Ovens . . . . .	Walsh, Maurice . . . . .	*O'Mahony, D. . . . .	Ballincollig
Passage . . . . .	*Holland, J. . . . .	*Horgan, M. . . . .	Passage, W.
Skull, West . . . . .	*Foley, John . . . . .	*O'Connell, C. . . . .	Skibbereen
Skull, East . . . . .	Barry, J. . . . .	*O'Connell, Jeremiah . . . . .	Skull
Tracton . . . . .	*Corkran, Cor. . . . .	Murphy, Simon . . . . .	Kinsale
Watergrasshill . . . . .	*Wall, J. . . . .	. . . . .	Ratheormack

XVI.—DIOCESE OF KILLALOE—54 Parishes.

Right Rev. Dr. D. VAUGHAN, Bishop, Consecrated 1851, Residence, Nenagh.

Parishes.	Parish Priests.	Curates.	Post Towns.
Nenagh . . . . .	Bishop's parish . . . . .	*Nagle, Patrick . . . . .	Nenagh
		*Mahony, Thomas . . . . .	
		*Seanlon, B. . . . .	
Newmarket, Bunratty, &c. . . . .	Ditto . . . . .	*Seanlon, John . . . . .	Newmarket-on-Fergus
		Meagher, John . . . . .	
		Furness, Jn., Ad. . . . .	
		*Wall, John . . . . .	
Aghancon and Ittagh . . . . .	Healy, James . . . . .	*Henessy, Patrick . . . . .	Shinrone
Ardorney and Ballygibbon . . . . .	*Seanlon, Michael . . . . .	Horan, Patrick . . . . .	Cloughjordan
Balloughmore . . . . .	O'Connor, Michael . . . . .	. . . . .	Roscrea
Birr and Lagkeen . . . . .	Egan, Very Rev. Jn., V.G. . . . .	*Bowles, James . . . . .	Parsonstown
		*Cleary, Martin . . . . .	
Borrisokane . . . . .	*Bermingham, J. . . . .	*Spain, Michael . . . . .	Borrisokane

## APPENDIX, No. 8.

DIOCESE OF KILLALOE—*continued.*President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns
Broadford . . . . .	Bourke, John . . .	*Bourke, Michael . .	Broadford
Burgessbeg and Youghal . . . . .	Ryan, James . . .	Meagher, John . . .	Nenagh
Carrigaholt and Moyarty . . . . .	*Meehan, Michael . .	Hannan, Laurence . .	Carrigaholt
Castletown, Arra . . . . .	*Moylan, Thomas . .	Gleeson, Timothy . .	Portroe
Clare Abbey and Kilone . . . . .	*O'Gorman, Con. . .	*Neylan, John . . .	Clare
Corofin and Bath . . . . .	Walsh, Stephen . .	M'Mahon, Patrick . .	Corofin
Cloghprior and Mountsea . . . . .	Malone, Eugene . .	Caher, James . . .	Puckane
Clondegad . . . . .	Breen, Timothy . .	. . . . .	Ballynacally
O'Callaghan's Mills . . . . .	Quaid, Patrick . .	*O'Shaughnessy, Ed. .	O'Callaghan's Mills
Clomrush and Inniscaltra . . . . .	*O'Brien, Patrick . .	. . . . .	Mountshannondaly, County Galway
Castleconnell and Ahane . . . . .	Hennessy, Patrick . .	Egan, John . . .	Castleconnell
Couraganeeen . . . . .	Scanlan, Andrew . .	*Cleary, Francis . .	Roscrea
Cruskeen . . . . .	Meade, James . . .	. . . . .	Cruskeen
Doora and Kilraghlish . . . . .	Tamplin, Ed. . . .	. . . . .	Ennis
Doonass and Troonagh . . . . .	M'Mahon, M. . . .	*Kenny, Matthew . .	Clonlara
Dunkerrin and Moneygall . . . . .	*Meagher, Michael . .	Meagher, William . .	Dunkerrin
Dysart and Ruan . . . . .	Vaughan, Jeremiah .	*M'Namara, F. . . .	Ruan
Ennis and Drumcliffe . . . . .	*Kenny, Very Rev. J. .	*Quinlivan, Michael .	Ennis
		*M'Mahon, James . .	
		*Newport, Andrew . .	
Feacle . . . . .	Dore, James . . .	. . . . .	Feacle
Inagh and Kilnamona . . . . .	Quinn, Thomas . .	Meade, Peter . . .	Ennis
Inch and Kilmaley . . . . .	*Lynch, Daniel . . .	Leyden, Peter . . .	Ennis
Kilnce and Tomgreany . . . . .	Gleeson, John . . .	Gleeson, Michael . .	Scariff
Kilbarron and Terryglass . . . . .	Kennedy, Philip . .	Donohoe, Michael . .	Borrisokane
Kildysart . . . . .	*Roughan, M. . . .	Reid, Thomas . . .	Kildysart
		Walsh, Richard . . .	
Kilimy and Knockany . . . . .	Brown, Patrick . . .	Shannon, John . . .	Kilrush
Kilkee . . . . .	*Comyns, Michael . .	Hartney, Mort. . . .	Kilkee
		O'Brien, William . .	
Kilkeady . . . . .	O'Brien, Martin . .	. . . . .	Tubber
Killaloe . . . . .	Power, Very Rev. N. .	. . . . .	
	V.G. . . . .	Connellan, M. . . .	Killaloe
Killanene . . . . .	*Honan, Timothy . .	. . . . .	Feacle
Kilmichael . . . . .	Dollard, M. . . . .	. . . . .	Kilrush
Kilmaeduan . . . . .	Mollony, W. . . . .	. . . . .	Kilrush
Kilmurry, Ibrickane . . . . .	*Barry, Edward . . .	Molony, Thomas . .	Miltownmalbay
Kilmurry, M'Mahon . . . . .	Talent, Edward . . .	*Meade, Jos. . . . .	Knock
Kilnanave . . . . .	*Kenyon, John . . .	Costigan, Patrick . .	Templederry
Kilrush . . . . .	*Kelly, Very Rev. Tim.	*Moran, Patrick . . .	Kilrush
		Pine, P. . . . .	
Kinnetty . . . . .	*M'Mahon, F. . . . .	*Hill, Thomas . . .	Kinnetty
Lorrha and Durrow . . . . .	O'Brien, Cornelius . .	*Clune, John . . . .	Lorrha
Miltown Malbay . . . . .	*M'Mahon, John . . .	Fahy, John . . . . .	Miltownmalbay
Ogonelloe . . . . .	Dinan, Michael . . .	*Corbett, George . .	Killaloe
Quin and Cloney . . . . .	*Corbett, Daniel . .	Foley, Martin . . .	Quin
Roscrea . . . . .	*Blake, Very Rev. Thos.	Nolan, Peter . . . .	Roscrea
		*Cleary Daniel . . .	
		*Molony, Denis . . .	
Scariff and Moynoe . . . . .	Reidy, Michael . . .	*Stack, John . . . .	Scariff
Silvermines . . . . .	Magrath, Joseph . .	Gleeson, John . . .	Silvermines
Sixmilebridge . . . . .	Clune, Michael . . .	*M'Mahon, Thomas . .	Sixmilebridge
Shinrone and Ballingarry . . . . .	*O'Mally, Patrick . .	*O'Leary, Edward . .	Shinrone
Tulla . . . . .	Sheehy, Patrick . .	M'Grath, John . . .	Tulla
Toomavara . . . . .	*Meagher, John . . .	*Gavin, Patrick . . .	Toomavara
		*Tuohy, John . . . .	

## XVII.—DIOCESE OF KERRY—46 Parishes.

Right Rev. CORNELIUS EGAN, D.D., Bishop, Killarney.

Parishes.	Parish Priests.	Curates.	Post Towns.
Killarney . . . . .	Bishop's parish . .	Cotter, Denis . . .	Killarney
		*M'Donnell, M. J. . .	
		*O'Sullivan, Daniel . .	
Abbeydorney . . . . .	M'Mahon, Mart. . .	. . . . .	Tralee
Ardfert . . . . .	O'Connell, John . .	Counihan, John . . .	Tralee
Ballinvolher, Cappaclough . . . . .	*Brick, William . . .	. . . . .	Dingle
	Scanlan, James . . .	. . . . .	Tralee
Ballybog . . . . .	Walsh, Michael . . .	. . . . .	Kenmare



DIOCESE OF KERRY—*continued*.

APPENDIX, No. 8.

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Ballyheigue . . . .	*McCarthy, Eug.	*O'Connor, Mort.	Tralee
Ballylongford . . . .	McCarthy, Daniel	*Sheehan, M.	Tarbert
Ballymacelligott . . . .	*O'Callaghan, C.		Tralee
Boherbue or Kilmeen . . . .	*Naughten, John	O'Sullivan, James	Boherbue
Brosna . . . . .	Naughten, Rd.	Foley, Daniel	Abbeyfeale
Cahiriveen . . . . .	*Healy, John, v.F.	Power, James	Cahiriveen
		Egan, William	
Castlegregory . . . . .	*O'Kane, John	*Kavanagh, Thomas	Tralee
Castleisland . . . . .	*O'Leary, Jer.	Browne, David	Castleisland
		Hallinan, Thomas	
Castlemaine . . . . .	Carmody, Thomas		Milltown
Clar Laurence . . . . .	O'Leary, Michael		Castletown
Currys . . . . .	Moynihan, Cor.		Castleisland
Dingle . . . . .	*O'Sullivan, Eug. v.F.	Mangan, P.	Dingle
		Sheehy, Cornelius	
Dromid . . . . .	Lynch, Thomas	*Fitzmaurice, J.	Waterville
Droumtariff . . . . .	*Tuomy, John	*Higgins, Andrew	Millstreet
Duagh . . . . .	Hartnett, Timothy		Listowel
Fieries . . . . .	McCarthy, F.	O'Connor, Jer.	Killarney
Glenbegh . . . . .	Enright, Timothy		Killorglin
Glenflesk . . . . .	*Shanahan, John		Killarney
Keelmaehedor . . . . .	Ahern, William	*Enright, Cornelius	Dingle
Kenmare . . . . .	*O'Sullivan, Very Rev. J., V.G.	O'Connor, Patrick	Kenmare
		*Horgan, William	
Kilaconenagh . . . . .	Enright, Michl. v.F.	O'Reilly, Patrick	Castletown, Bere
Kilcatherine . . . . .	*Healy, Daniel		Castletown
Kilcaskan . . . . .	Roche, Garrett		Kenmare
Kilcrohane . . . . .	O'Connell, Patrick		Cahiriveen
Kilcummin . . . . .	*Fitzgerald, Ed.		Killarney
Kilgarvan . . . . .	*O'Sullivan, D.		Kenmare
Killorglin . . . . .	*O'Sullivan, G.	*O'Sullivan, Daniel	Killorglin
Kilnamanagh . . . . .	*Divine, James		Castletown
Knockacoppul . . . . .	*Walsh, Edmond	*O'Connor, Maurice	Killarney
Knockane . . . . .	*O'Halloran, James		Killarney
Lisselton . . . . .	*Walsh, James	McMahon, M.	Listowel
Listowel . . . . .	Mahony, J., v.F.	*Shine, Patrick	Listowel
		*O'Donoghue, D.	
Lixnaw . . . . .	*O'Connell, Jeremiah	*Lynch, Daniel	Listowel
Millstreet . . . . .	Fitzpatrick, P., v.F.	M'Gin, Thomas	Millstreet
		*Doherty, John	
Milltown . . . . .	*O'Connor, Bat.	*O'Leary, Patrick	Milltown
Newtown-sands . . . . .	*Naughten, Michael		Listowel
Prior . . . . .	*Foley, Patrick		Cahiriveen
Tralee . . . . .	McEnnery, Very Rev. J. G., V.G.	*Mawe, John, Ad.	Tralee
		*Healy, Daniel	
		Murphy, Eng.	
		*Moriarty, Patrick	
Tuosist . . . . .	McCarthy, C.	*Sheahan, Cor.	Kenmare
Valentia . . . . .	McGinn, Thomas		Cahiriveen

## XVIII.—DIOCESE OF LIMERICK—44 Parishes.

Right Rev. J. RYAN, D.D., Bishop, Limerick, Consecrated 11th December, 1825.

Parishes.	Parish Priests.	Curates.	Post Towns.
St. John's . . . . .	Bishop's parish	*Bonrke, William Bunton, John *Quinlan, John *Halpin, John Meehan, P., D.D. *O'Brien, James	Limerick
St. Michael's . . . . .	Do.	*Synan, James *Butler, George Coghlan, M., D.D. *Darrac, J. W. O'Farrell, Henry O'Brien, R.	Limerick
Abbeyfeale . . . . .	O'Carroll, Thomas	*Power, Richard	Abbeyfeale
Adare . . . . .	*O'Grady, T. S.	*Cregan, Denis	Adare
Ardagh . . . . .	Lysten, Richard	*Leahy, D.	Newcastle

## APPENDIX, No. 8.

DIOCESE OF LIMERICK—*continued.*President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Askeaton . . . . .	Cussen, Edmond . . . . .	Quaid, David . . . . .	Askeaton
Athea . . . . .	Ryan, John . . . . .	Ryan, Michael . . . . .	Newcastle
Ballingarry . . . . .	Enright, James . . . . .	*Roche, James . . . . .	Ballingarry
		Power, William . . . . .	
Ballygran . . . . .	Hanrahan, Luke . . . . .	. . . . .	Drumcollogher
Bruff . . . . .	Cussen, Very Rev. R., V.G. . . . .	*Nunan, Richard . . . . .	Bruff
		*Blake, Thomas . . . . .	
Bulgaddin . . . . .	Walsh, James . . . . .	*O'Donnell, William . . . . .	Kilmallock
Cappagh . . . . .	Mulcahy, Rd. . . . .	. . . . .	Rathkeale
Clouneagh . . . . .	*Quillinan, John . . . . .	. . . . .	Ballingarry
Coolcappa . . . . .	M'Mahon, Michael . . . . .	Hogan, James . . . . .	Rathkeale
Cratloe . . . . .	Bourke, John . . . . .	. . . . .	Limerick
Croagh . . . . .	Meehan, J. B. . . . .	. . . . .	Rathkeale
Croom . . . . .	*Harnett, Laurence . . . . .	*O'Shea, James . . . . .	Croom
Donaghmore . . . . .	*Raleigh, James . . . . .	*Moore, James . . . . .	Limerick
Dromin . . . . .	Ryan, Patrick . . . . .	*Costello, Edm. . . . .	Bruff
Drumcollogher . . . . .	Quaide, Patrick . . . . .	. . . . .	Drumcollogher
Eflin . . . . .	Molony, Edm. . . . .	Roche, James . . . . .	Charleville
Fedamore . . . . .	Comery, Edm. . . . .	M'Cormick, M. . . . .	Croom
Fecnagh . . . . .	Benson, Patrick . . . . .	Torney, William . . . . .	Ballingarry
Glenroe . . . . .	Buckley, Darby . . . . .	Corkery, T. . . . .	Kilfinane
Glin . . . . .	M'Coy, Daniel . . . . .	Walsh, James . . . . .	Glin
Kildimo . . . . .	Shannahan, T. . . . .	*Maher, Michael . . . . .	Pallaskenry
Kilfinane . . . . .	Fitzgibbon, M., V.F. . . . .	Lee, James . . . . .	Kilfinane
Killeedy . . . . .	Scott, R. . . . .	. . . . .	Newcastle
Kilmallock . . . . .	Downes, T., D.D. . . . .	*Clifford, Richard . . . . .	Kilmallock
		Mulcahy, James . . . . .	
Knockaderry . . . . .	O'Brien, Denis . . . . .	. . . . .	Newcastle
Mahoonagh . . . . .	Ahern, M. . . . .	*Cleary, Philip . . . . .	Limerick
Meeliek . . . . .	O'Sullivan, Garret . . . . .	Reeves, Patrick . . . . .	Limerick
Mungret . . . . .	*Casey, M. . . . .	M'Ineiry, Thomas . . . . .	Limerick
Newcastle . . . . .	*Coll, Very Rev. Thos. Dean and V.G. . . . .	*Reeves, James . . . . .	Newcastle
		Somers, Richard . . . . .	
Patrick's Well . . . . .	*O'Roarke, James . . . . .	O'Connor, William . . . . .	Patrick's Well
Ratheahill . . . . .	O'Donovan, J. . . . .	Madigan, Denis . . . . .	Newcastle
Rathkeale . . . . .	*Fitzgerald, Very Rev. M., V.G. . . . .	*Keane, Timothy . . . . .	Rathkeale
		*Duhigg, Patrick . . . . .	
Rockhill . . . . .	*Ryan, James . . . . .	Meany, Denis . . . . .	Charleville
		*Bermingham, E. . . . .	
St. Mary's . . . . .	Braham, John . . . . .	*O'Brien, R., D.D. . . . .	Limerick
		*Cleary, Marcus . . . . .	
St. Munchin's . . . . .	Moor, James . . . . .	Ryan, Michael . . . . .	Limerick
		O'Connor, J., D.D. . . . .	
St. Patrick's . . . . .	*O'Connor, M. . . . .	Comery, Edward . . . . .	Limerick
Shanagolden . . . . .	Collins, M., V.F. . . . .	*Cook, Richard . . . . .	Shanagolden
		*O'Donohoe, Edward . . . . .	
Stonehall . . . . .	Kennedy, D. . . . .	M'Carthy, J. . . . .	Pallaskenry
Tournafulla . . . . .	Shanahan, R. . . . .	*Keynon, Patrick . . . . .	Newcastle
		Hogan, John . . . . .	

## XIX.—DIOCESE OF WATERFORD AND LISMORE—38 Parishes.

Right Rev. N. FORAN, D.D., Bishop, Waterford, Consecrated 24th August, 1847.

Parishes.	Parish Priests.	Curates.	Post Towns.
Trinity within . . . . .	Bishop's parish . . . . .	*Fitzgerald, Rd. . . . .	Waterford
		*Dooley, John . . . . .	
St. John's and Ballygunner . . . . .	Do. . . . .	Power, Roger . . . . .	Waterford
Abbeyside . . . . .	Shanahan, John . . . . .	*Nolan, Patrick . . . . .	Dungarvan
Aglish . . . . .	*O'Meara, John . . . . .	Shanahan, John . . . . .	Cappoquin
		O'Meara, Thomas . . . . .	
Ardfinan . . . . .	Burke, Michael . . . . .	Power, Michael . . . . .	Ardfinan P.P. to Clonmel
		*Prendergast, J. . . . .	
Ardmore . . . . .		Morrissey, J. . . . .	Ardmore
Ballylooby . . . . .	*Prendergast, G. . . . .	Hickey, William . . . . .	Ardmore
Ballyneale . . . . .	*Lonergan, Stephen . . . . .	Long, Jeremiah . . . . .	Cahir
Ballyporeen . . . . .	*Morrissey, Patrick . . . . .	Comerford, R. . . . .	Carriek-on-Suir
Cahir . . . . .	*Burke, De, Patrick . . . . .	Hannigan, James . . . . .	Clogheen
	M'Grath, Patrick . . . . .	Tracy, John . . . . .	Cahir
		*Tracy, Thomas . . . . .	
Cappoquin . . . . .	Spratt, Michael . . . . .	Walsh, Richard . . . . .	Cappoquin



DIOCESE OF WATERFORD AND LISMORE—*continued.*

APPENDIX, No. 8.

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Carriekbeg . . . .	McGrath, John . .	Dee, John . . . .	Carriek-on-Suir
Carriek-on-Suir . . . .	*Connolly, Very Rev. Garrett, V.G.	Byrne, Patrick . .	Carriek-on-Suir
Clashmore . . . .	Long, Gerald . . .	*Power, David Power, Patrick	Clashmore
Clogheen . . . . .	O'Gorman, John . .	*Kirby, James . .	Clogheen
Clonmel, St. Peter and St. Paul's . . . . .	*Burke, Very Rev. Michael, V.G.	Maxey, Michael *Power, James . .	Clonmel
Clonmel, St. Mary's Abbey .	*Balwin, James . .	Sleaden, Richard *Hennebery, Robert .	Clonmel
Dungarvan . . . . .	*Halley, Very Rev. J., V.G.	O'Connor, Peter Meany, Patrick . .	Dungarvan
Dunhill and Fennor . . .	Walsh, Michael . .	*Crotty, David *O'Gorman, M. . .	Waterford
Gammon's Field and Kilcash .	Hyland, John . . .	*Mooney, M. Halley, Jeremiah	Kilsheelan, P.P. to Clonmel
Kilgobinet . . . . .	*O'Connor, M. . .	Joy, John . . . .	Dungarvan
Kill and Newtown . . . .	Veale, James . . .	O'Donnell, M. . .	Dungarvan
Kilrosenty and Fews . . .	Casey, John . . . .	Hynes, James . . .	Kilmaethomas
Knockanore and Kilwatermoy	Quaily, Thomas . .	Heffernan, Pierce *Mooney, Edmond .	Kilmaethomas
Lismore . . . . .	Fogarty, Very Rev. Patrick, V.G.	Casey, Michael Finn, Thomas . . .	Tallow
Modeligo . . . . .	*McGrath, M. . . .	O'Donnell, E., F.G. Slattery, Patrick . .	Lismore
Newcastle and Four-mile-water	*Larkin, Edward . .	*Sheehy, John Tracy, Patrick . . .	Cappoquin
Passage . . . . .	*Flynn, Thomas . .	Power, William . .	Newcastle, P.P. to Clonmel
Portlaw . . . . .	Rourke, Michael . .	Burke, Thomas English, Thomas . .	Passage, P.P. to Waterford
Powerstown . . . . .	Power, John . . . .	*Costen, Patrick . .	Portlaw
Ratheormack and Clonce . .	*Dowley, Timothy . .	Curran, Walter O'Donnell, Patrick .	Clonmel
Ring and Old Parish . . .	Mullins, John . . .	Walsh, Edward Fogarty, Michael . .	Carriek-on-Suir
St. Patrick's . . . . .	*Sheehan, John . . .	Hickey, James *Phelan, Edmond . .	Dungarvan
Slievegue . . . . .	Walsh, Edmond . .	*Walsh, Edmond . .	Waterford
Stradbally and Ballylanceen .	Power, Michael . . .	Kiely, James . . . .	Dungarvan
Tallow . . . . .	Condon, Eugene . .	Casey, Thomas . . .	Kilmaethomas
Tramore . . . . .	Cantwell, Nicholas .	Dooley, John Wallace, Patrick . .	Tallow
Trinity, without Ballybrieken	*Flynn, Martin . . .	Cleary, Patrick Cantwell, W. . . .	Tramore, P.P. to Waterford
Chaplain to Sisters of Charity	*Redmond, Martin . .	Phelan, Nicholas Hennebery, Rd. . .	Waterford
		Kent, Patrick . . . .	Waterford

## XX.—DIOCESE OF CLOYNE—44 Parishes.

Right Rev. TIMOTHY MURPHY, D.D., Bishop. Consecrated September 16th, 1849.

Parishes.	Parish Priests.	Curates.	Post Towns.
Fermoy . . . . .	Bishop's parish . .	*Cullinan, John *Buckley, J. *McCarthy, W. . .	Fermoy
Queenstown . . . . .	Do. . . . .	*Murphy, T. . . .	Queenstown
Aghabologue . . . . .	Mahony, D., v.F. . .	Murphy, T. *Dennehy, H. *Roynane, W. . . .	Coachford
Aghada . . . . .	*McDonald, J. . . .	Daly, William . . .	Whitegate
Aghinagh . . . . .	*McCarthy, Charles .	*Lane, Godwin . . .	Macroom
Anakissy . . . . .	Green, Pierce . . . .	Casey, Michael . . .	Mallow
Ballynamona . . . . .	Ambrose, James . . .	O'Connor, William .	Mallow
Ballyclough . . . . .	*Scully, Cornelius . .	Duggan, John . . .	Cecilstown
Ballyhea . . . . .	Keeple, John . . . .	Callaghan, T. McSweeney, M. . .	Charleville
Ballymaeoda . . . . .	*Eagar, John . . . .	*Buckley, Timothy .	Castlemartyr
Ballyvourney . . . . .	*Burton, Philip . . .	O'Donnell, M. . . .	Macroom

## APPENDIX, No. 8.

DIOCESE OF CLOYNE—*continued.*President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Blarney . . . .	Peyton, Alexander .	Kencfick, Maurice .	Blarney
Buttevant . . . .	*Buckley, Cor. . .	*Buckley, P. . .	Buttevant
Carrigtohill . . . .	*Seymour, Richard .	O'Brien, Daniel .	Midleton
Castlelyons . . . .	M'Sweeny, D. . .	Ahern, Thomas .	Castlelyons
Castlemagner . . . .	Hogan, William .	*O'Keefe, Manus .	Kanturk
Castletownroche . . . .	*Fitzpatrick, James .	Fitzpatrick, J. .	Castletownroche
Charleville . . . .	*Croke, Thomas .	Croke, W., D.D. .	Charleville
		Smiddy, Rd.	
Clondrohid . . . .	*Walsh, Laurence .	Cashman, William .	Macroon
Clonmeen . . . .	*Murphy, Ed. J. .	*O'Connell, Cor. .	Kanturk
Cloyne . . . .	*Russell, Very Rev. John, V.G.	*Walsh, Thomas .	Cloyne
		*O'Farrell, J. .	
Conna . . . .	*Walsh, James .	*Murray, Denis .	Tallow
		*O'Mullane, D. .	
Doneraile . . . .	*Duggan, Very Rev. P., V.G.	Higgins, Michael .	Doneraile
		O'Sullivan, William	
Donoughmore . . . .	*Lane, Michael .	*Beechinor, J. . .	Coachford
Freemount . . . .	O'Riordan, Robert .	Cosgrave, William .	Charleville
Glanworth . . . .	Moore, Michael .	*O'Mullane, Daniel .	Glanworth
Glauntane . . . .	*Murray, Thomas .	*Foley, Patrick .	Mallow
		Coleman, W.	
Grenagh . . . .	Davis, Charles .	*Donovan, John .	Cork
Imogeela . . . .	*O'Donovan, Dan. .	*Leader, T. . .	Castlemartyr
		Ahern, Ed.	
Inniscarra . . . .	Cahill, John . .	*M'Carthy, William .	Inniscarra
		Fitzgerald, W.	
Kanturk . . . .	*O'Regan, P. D., V.F.	Mahony, John .	Kanturk
		*Pope, Patrick .	
Kildorrery . . . .	*Golden, John . .	Walsh, David .	Kildorrery
Killeagh . . . .	*Power, Maurice .	Power, Henry . .	Killeagh
		O'Connell, Patrick	
Kilworth . . . .	*Dilworth, D. . .	*Fenton, Thomas .	Kilworth
Liscarroll . . . .	O'Leary, David .	Sheahan, David .	Churehtown
Lisgoold . . . .	O'Hea, Eugene .	M'Carthy, W. .	Midleton
Macroon . . . .	Lee, Thomas . .	M'Carthy, W. E. .	Macroon
		Moloney, J.	
Mallow . . . .	*M'Carthy, Just. .	*Barry, James .	Mallow
Mitcheltown . . . .	O'Brien, Very Rev. Morgan, V.G.	*O'Brien, William .	Mitcheltown
		*M'Donnell, E.	
Midleton . . . .	*Fitzpatrick, John .	Walsh, Michael .	Midleton
		*Verling, Patrick .	
Newmarket . . . .	Beechinor, Jeremiah	Cronin, T. . .	Newmarket
		Cronin, John . .	
Rathcormack . . . .	O'Donovan, C. . .	Parker, David .	Ratheormack
Shandrum . . . .	*Cotter, Ed. . . .	M'Carthy, James .	Charleville
Youghal . . . .	*Sheehan, Very Rev. Maurice	*Fielding, Charles .	Youghal
		Twomey, William .	
		Falvey, Daniel .	
		England, Thomas .	

## XXI.—DIOCESE OF ROSS—11 Parishes.

Right Rev. WILLIAM KEANE, D.D., Bishop. Consecrated, 2nd February, 1851.

Parishes.	Parish Priests.	Curates.	Post Towns.
Skibbereen . . . .	Bishop's parish .	M'Carthy, P., Ad. .	Skibbereen
		Beausang, Rd.	
Aghadown . . . .	Troy, Robert, Ad. .	Keily, John . . .	Skibbereen
Barryroe, East . . . .	Barry, John . . .	Mulcahy, Edmund .	Timoleague
Barryroe, West . . . .	Sheehy, Patrick .	*Malony, Michael .	Clonakilty
Castletownsend . . . .	Mulcahy, James .	*O'Leary, Arthur .	Castletownsend
Clonakilty . . . .	Madden, Morgan .	*Murray, Timothy .	Clonakilty
		Hallinan, William	
Kilmaeabca . . . .	Sheahan, Joseph .	Donegan, John .	Rosscarberry
Kilmeen . . . .	*Hartnett, Patrick .	*Molony, Jeremiah .	Clonakilty
Rosscarberry . . . .	O'Hea, Very Rev. M., V.G.	Haynes, James .	Rosscarberry
Rath and the Islands of Cape and Sherkin . . . .	*Leader, Henry . .	*O'Brien, John . .	Baltimore
Timoleague . . . .	*Foley, Daniel . .		Timoleague



## PROVINCE OF CONNAUGHT.

Archdiocese of TUAM, to which are suffragan, CLONFERT, ACHONRY, ELPHIN, KILMACDUAGH  
AND KILFENORA, GALWAY AND KILLALA.

## XXII.—ARCHDIOCESE OF TUAM—54 Parishes.

His Grace the Most Rev. JOHN M'HALE, D.D., Archbishop, Tuam. Consecrated 5th June, 1825.  
Succeeded Dr. Kelly, 8th August, 1834.

Parishes.	Parish Priests.	Curates.	Post Towns.
Kilmeena . . . . .	Archbishop's parish .	*Ryan, Luke . . .	Westport
Tuam . . . . .	Do. . . . .	MacGough, J. . .	Tuam
		Conry, Patrick . .	
		Coyne, Eugene . .	
Abbeynockmoy . . . . .	O'Grady, John . . .	*Corcoran, Patrick .	Dangan
Achill . . . . .	Gallaher, Michael . .	Hughes, John . . .	Newportpratt
		*Henry, James . . .	
		M'Ginn, James . . .	
Adragool and Liskeevy . . . . .	*O'Connell, H. . . .	Moran, John . . .	Milltown, Tuam
Anna . . . . .	Horan, Patrick . . .	Mulkerrin, M. . . .	Ballyhaunis
Annadown . . . . .	*Keoveny, Thomas . .	. . . . .	Clare, Galway
Arran Island . . . . .	Harley, Patrick . . .	*Joyce, Michael . . .	Galway
Athenry . . . . .	Curran, Peter . . .	*Dwyer, A. . . . .	Athenry
Aughagower . . . . .	Ward, Peter . . . .	*Burke, Geoffrey . .	Westport
Balla, Roslee, and Minolla . . . . .	*Brown, Very Rev. M., v.r. . . . .	Costello, Thomas . .	Ballyglass
Ballinakill and Bofin . . . . .	Flannelly, Wm., <i>Ad.</i> .	*Moore, Patrick . . .	Clifden
Ballinrobe . . . . .	*Hardiman, Thomas . .	O'Mally, James . . .	Ballinrobe
		*Conway, Peter . . .	
Becan . . . . .	*Geraghty, Peter . . .	*Fitzgerald, P. . . .	Ballyhaunis
Borrisearra and Ballintober . . . . .	Brown, James . . . .	*Flannelly, John . . .	Ballyglass
Boyounagh and Templetoher . . . . .	Connelly, Mar. . . . .	Monaghan, M. . . .	Dunmore
Burrischoole . . . . .	*Flannelly, M. . . . .	Grogan, James . . .	Newportpratt
		*Scully, Patrick . . .	
Clare Island . . . . .	*M'Manns, Thomas . .	. . . . .	Westport
Cong . . . . .	*Waldron, Michael . .	. . . . .	Cong
Crossboyne and Tagheen . . . . .	Walters, Thos., <i>Ad.</i> .	*Waldron, James . . .	Claremorris
Donoghpatrick and Kileoony . . . . .	*Loftus, John . . . .	Curran, Thomas . . .	Headford
Dunmore . . . . .	*Duffy, Patrick . . . .	Mugan, Anthony . . .	Dunmore
		O'Rourke, James . .	
Eglish, Ballyhane, & Breaghlyf . . . . .	*MacHale, Ven. J., v.f., <i>Archdeacon</i> . . . . .	Hosty, Richard . . .	Castlebar
		Curley, Michael . .	
		M'Guinness, J. . . .	
Islandeady . . . . .	Fitzgerald, John . . .	O'Malley, Patrick . .	Castlebar
Kilcolman . . . . .	*Reynolds, Peter, v.f. .	*Haddican, Thomas . .	Claremorris
		*M'Namara, P. . . . .	
Kileommon and Robeen . . . . .	*Cannon, P., v.f. . . .	*Greene, P. . . . .	Hollymount
Kilconly and Kilbannon . . . . .	Gibbons, Michael . . .	Cunningham, P. . . .	Tuam
Kildacmogue . . . . .	*Keogh, Francis . . . .	. . . . .	Castlebar
Kilgeever . . . . .	*Sheridan, Myles . . .	M'Hale, Martin . . .	Louisburgh
Kilkerrin and Clonbern . . . . .	*Kelly, Henry . . . . .	Ward, Andrew . . . .	Dunmore
Killanin . . . . .	*M'Manus, Patrick . . .	. . . . .	Oughterard
Killeen . . . . .	Roach, Peter . . . . .	. . . . .	Galway
Killarerein . . . . .	Cavanagh, John . . . .	. . . . .	Tuam
Killeseobe . . . . .	*Noone, John . . . . .	Moran, Thomas . . .	Castleblakeney
Killursa and Killower . . . . .	*Walsh, Richard . . . .	*Geraty, Roderick . .	Headford
Kilmainmore . . . . .	M'Hugh, John . . . .	Moran, John . . . .	Kilmaine
Kilmolara . . . . .	Waldron, Edward . . .	. . . . .	Kilmaine
Kilmoylan and Cummer . . . . .	Canavan, Patrick . . .	*Duggan, Patrick . . .	Tuam
		*Boyle, John . . . .	
Kiltulla . . . . .	*Feeny, William . . . .	*M'Loughlin, P. . . .	Dunmore
Kilvine . . . . .	M'Culloch, John . . .	*Barrett, John . . .	Ballindine
Knock and Aughamore . . . . .	*Coyne, Eugene . . . .	Prendergast, R. . . .	Claremorris
Lackagh . . . . .	Waldron, Peter . . . .	. . . . .	Clare, Galway
Mayo . . . . .	Jennings, John . . . .	. . . . .	Claremorris
Moore . . . . .	Charles, J., <i>Ad.</i> . . . .	. . . . .	Ballinasloe
Moylough . . . . .	Burke, John . . . . .	Waldron, Ferd. . . .	Castleblakeney
Moyrus . . . . .	O'Malley, Edward . . .	. . . . .	Roundstone
Omey and Ballindoon . . . . .	*Fitzmaurice, P., v.f. .	*Gibbons, Edw. . . .	Clifden
		*King, Edward . . . .	
		*Gibbons, Thomas . .	
Oughavel . . . . .	*Burke, Very Rev. B., v.f., <i>Dean</i> . . . . .	O'Dowd, Thomas . . .	Westport
		Jennings, Peter . . .	
		*Ward, James . . . .	
Partry . . . . .	Ward, Peter . . . . .	*Cavanagh, Bart. . .	Ballinrobe
		Waldron, James . . .	

## APPENDIX, No. 8.

ARCHDIOCESE OF TUAM—*continued.*President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Ross . . . . .	*Heraghty, Michael .	*O'Donnell, M. .	Clonbur, Cong
Roundstone . . . . .	Malley, Edward .	*Mylotte, David .	Roundstone
Spiddal . . . . .	Lyons, Patrick . .	*Moran, John . .	Galway
Turlough . . . . .	*Ward, Peter . . .	. . . . .	Castlebar

## XXIII.—DIOCESE OF CLONFERT—23 Parishes.

Right Rev. JOHN DERRY, D.D., Bishop, Loughrea. Consecrated 21st September, 1847.

Parishes.	Parish Priests.	Curates.	Post Towns.
Loughrea . . . . .	Bishop's parish .	*Pelley, Thomas .	Loughrea
Tynagh . . . . .	Do. . . . .	*Kirwan, John .	Tynagh
Abbeygormican and Killoran	*Coen, Thomas .	*Whelan, J. H. .	Loughrea
Anghrim and Kilconnell .	Manning, William .	*Burke, Patrick .	Kilconnell
Ballymacward and Clonkeen-	Conallin, Patrick .	*Head, Thomas .	Glantane
kerril . . . . .	*Egan, L. . . . .	*Coen, Thomas .	Loughrea
Ballynakill (pt.) and Doniry .	*Clarke, Michael .	*Walsh, John . .	Woodford
Ballynakill (pt.) . . . . .	. . . . .	. . . . .	. . . . .
Bullane, part of Kiltullagh,	*Cavanagh, James .	. . . . .	Kilconnell
Grange, and Killaan . . .	. . . . .	. . . . .	. . . . .
Clonfert (part of), Donanaghta	*Derry, William .	*Hynes, James .	Eyre court
and Meelick . . . . .	*Usher, James . .	*Larkin, John . .	Laurencetown
Clonfert (pt. of), and Kiltormer	*Walsh, Patrick .	. . . . .	Ballinasloe
Clontuskert . . . . .	*Dillon, Ven. Archd. L.	*Green, Malachy .	Ballinasloe
Creagh and Kileloney . . .	. . . . .	*Farrell, James .	Clonfert
Fahy and Kilquane . . . . .	*Coen, Thomas . .	. . . . .	Eyre court
Fohenagh and Kilgerrill . .	M'Kenna, F. . . .	. . . . .	Ahaseragh
Kilconickney, Kilconieran, and	. . . . .	. . . . .	. . . . .
Lickerrig . . . . .	*Macklin, John . .	*Raftery, John .	Loughrea
Kilcooley and Leitrim . . .	*Griffin, Andrew .	. . . . .	Loughrea
Killalaghtan and Kilrickill .	*Lawless, Thomas .	Ryan, Thomas . .	Anghrim
Kilimorologue & Tiranaseragh	Coghlan, F. . . .	*Deeley, John . .	Killimore
Kilimordaly & Kiltulla (pt. of)	*Cabalan, Thomas .	. . . . .	Loughrea
Kilmalanogue and Licmolassy	*Burke, Thomas . .	*White, Ferd. . .	Portumna
Kilmadeema and Kilteskil . .	*Callaghy, John . .	*Hynes, James .	Loughrea
Lusmagh . . . . .	Walsh, Matthew .	. . . . .	Banagher
Toughmacannel . . . . .	Galvin, Patrick . .	. . . . .	Ballinasloe

## XXIV.—DIOCESE OF ACHONRY—23 Parishes.

Right Rev. PATRICK DURCAN, D.D., Bishop, Ballaghaderreen. Consecrated 30th November, 1852.

Parishes.	Parish Priests.	Curates.	Post Towns.
Castlemore and Kilcolman .	Bishop's parish .	*Howley, John, <i>Ad.</i> .	Ballaghaderreen
Achonry . . . . .	Spelman, Patrick .	*Finn, Matthew .	Tubbercurry
Attymass . . . . .	O'Flynn, Michael .	. . . . .	Ballina
Ballysadare and Kilvarnat .	Vacant . . . . .	*Divine, James .	Collooney
Ballymote . . . . .	Tighe, Denis . . .	Brown, John . . .	Ballymote
Bohola . . . . .	M'Nicholas, T. . .	. . . . .	Swinford
Carracastle . . . . .	O'Kane, Denis . . .	*O'Donnell, James .	Ballaghaderreen
Cloonacool . . . . .	M'Hugh, James . .	*Brennan, John .	Tubbercurry
Curry . . . . .	*O'Flynn, John . .	Cawley, Michael .	Do.
Dunmurrath . . . . .	Cosgrave, Con. . .	O'Hara, David . .	Ballymote
Kilcenduff . . . . .	*Durcan, B., V.F. .	Hurst, James . .	Swinford
Kilfree and Killeraght . . .	*Brennan, Peter . .	*Ivers, Michael .	Gurteen
Kilmovee . . . . .	*Coghlan, Very Rev.	*Reddy, Patrick .	. . . . .
. . . . .	Archd. J. . . . .	. . . . .	. . . . .
Kilgarvan . . . . .	Egan, Bernard . . .	*Jones, William .	Ballaghaderreen
Killasser . . . . .	*Finn, John . . . .	. . . . .	Ballina
Kilbehagh . . . . .	Higgins, James . .	*Groark, P. . . .	Swinford
Killedan . . . . .	*Mullarkey, D. . .	Gallagher, J. . .	Swinford
. . . . .	. . . . .	M'Nicholas, P. . .	Kiltemaugh



DIOCESE OF ACHONRY—*continued.*

APPENDIX, No. 8.

President's Answers  
to Paper D.

Parishes.	Parish Priests.	Curates.	Post Towns.
Killoran . . . . .	*Hurst, Patrick . . . . .	. . . . .	Colldooney .
Kilmactigue . . . . .	*Brennan, R., <i>Ad.</i> . . . .	Judge, W. . . . .	Tubbuncurry
Kilshalvey, Kilturro, and Cloonoghilla	*Henry, James . . . . .	. . . . .	Ballymote
Templemore . . . . .	*M'Hugh, John . . . . .	. . . . .	Foxford
Toomore . . . . .	*Corley, John . . . . .	*O'Connor, Patrick . . . .	Foxford

## XXV.—DIOCESE OF ELPHIN—40 Parishes.

Right Rev. GEORGE JOSEPH PLUNKET BROWNE, D.D., Bishop, Athlone. Consecrated Bishop  
of Galway, 23rd October, 1831. Translated to the Diocese of Elphin, 26th March, 1841.

Parishes.	Parish Priests.	Curates.	Post Towns.
Ahaseragh and Caltra . . .	*M'Gauran, P. . . . .	*M'Gauran, W. . . . .	Castleblakeney
Ardarna . . . . .	*Hester, Bartholomew . . .	*Carlos, L. . . . .	Boyle
Ahamlish . . . . .	*Brenan, M. . . . .	*Noone, P. . . . .	Cliffoney, Sligo
Athleague . . . . .	Kegher, Bartholomew . . .	. . . . .	Athleague
Athlone, St. Peter's, and Drum	*O'Reilly, Very Rev. M., <i>V.G., Archd.</i> . . . .	*M'Donough, P. *Kilroe, Thomas . . . . .	Athlone
Aughana . . . . .	*Henry, Edward . . . . .	*Monahan, M. . . . .	Ballinafad, Boyle
Aughrin . . . . .	King, Thomas . . . . .	. . . . .	Elphin
Ballintober . . . . .	*Dillon, Thomas . . . . .	Million, A. . . . .	Ballymoe
Basliek . . . . .	*Flood, M. . . . .	. . . . .	Castlereas
Boyle . . . . .	*M'Tucker, J. . . . .	*Brennan, W. . . . .	Boyle
Creeve . . . . .	Walker, T. . . . .	. . . . .	Elphin
Drumcliffe . . . . .	O'Gara, P. . . . .	*Morahan, A. . . . .	Carney, Sligo
Dysart . . . . .	*Brenan, H. . . . .	. . . . .	Ahaseragh
Elphin . . . . .	*Hughes, W. . . . .	*Egan, Joseph . . . . .	Elphin
Fuerty . . . . .	*Rush, M. . . . .	*Kelly, Patrick M'Dermott, Patrick . . . .	Roscommon
Geevagh . . . . .	*Noone, D. . . . .	O'Beirne, Patrick . . . . .	Ballyfarnon, Car- rick-on-Shannon
Glinsk and Kileroan . . .	Harrington, W. . . . .	M'Dermott, George . . . .	Ballymoe
Kilbegnet, Oran . . . . .	*Coffy, M. . . . .	M'Dermott, John . . . . .	Roscommon
Kilbridge, Kilgefin, and Cloon- tosker	Quinn, A. *Boyde, J. . . . .	*Hanly, James . . . . .	Strokestown
Kilcorkey . . . . .	. . . . .	*O'Ferrall, M. . . . .	
Killglass . . . . .	*Smith, H. . . . .	. . . . .	Frenchpark
Kilkeevin . . . . .	*Feeny, Edward . . . . .	*O'Reilly, J. . . . .	Rooskey
Killian and Kilronan . . .	*O'Kean, Francis . . . . .	O'Cain, Francis . . . . .	Castlereas
Kilmore . . . . .	. . . . .	*Feneh, A. Dolan, Mr. . . . .	Ballygar
Killucan and Killummed . .	Wallace, E. . . . .	Hanly, M. . . . .	Drumsna
Kiltoom . . . . .	*Keogh, Edward . . . . .	*Barrett, M. . . . .	Boyle
Kiltrustan, Bumlin, Lisanuffy, and Cloonfinla	*Sweeny, Terence . . . . .	*O'Beirne, T. Mulrenan, M. . . . .	Athlone
Lisacull . . . . .	Fitzgerald, J., jun. . . . .	M'Dermott, P. . . . .	Strokestown
Loughglynn . . . . .	M'Dermott, Very Rev. M., <i>Dean &amp; V.G.</i> . . . .	Parks, S. Moran, James M. . . . .	
Ogulla . . . . .	Ryan, T. . . . .	. . . . .	Loughlin
Roscommon . . . . .	*O'Connor, Very Rev. T., D.D., V.F. . . . .	*Keelty, F. . . . .	Loughglynn
St. John's, Rahara, Killenvoy, and Kilmaine	*Lennon, M. . . . .	*Morris, J. Geraghty, P. . . . .	Tulsk
Sligo, Coolery, and Colry .	*Madden, Very Rev. J., <i>Ch., V.G.</i> . . . . .	*O'Boyle, P. . . . .	Roscommon
Tarmonbarry . . . . .	Fitzgerald, J., sen. . . . .	*Madden, John O'Flynn, M. . . . .	Lecarrow, Roseom- mon
Townagh, Riverstown, and Kilross	*Philips, T., <i>Ad.</i> . . . .	O'Reilly, John Nangle, John . . . . .	Sligo
Tessara . . . . .	. . . . .	Healy, Patrick *Quinn, Andrew White, Patrick . . . . .	
Tibohan . . . . .	*M'Nally, James . . . . .	O'Connor, P. . . . .	Rooskey
	*Feeny, Owen . . . . .	*Moraghan, P. . . . .	Riverstown, Boyle
	Walker, M. . . . .	Gormley, P. . . . .	
	*M'Donogh, M. . . . .	. . . . .	Mount Talbot
		Dillon, A. . . . .	Frenchpark

## APPENDIX, No. 8.

President's Answers  
to Paper D.

## XXVI.—DIOCESE OF KILMACDUAGH AND KILFENORA—19 Parishes.

[Bishop—vacant.]

Very Rev. MICHAEL NAGLE, Vicar Capitular, Gort.

## DIOCESE OF KILMACDUAGH.

Parishes.	Parish Priests.	Curates.	Post Towns.
Kinvara . . . . .	Bishop's parish .	*Arthur, F., <i>Ad.</i> .	Kinvarra
Ardrahan . . . . .	*Gerald, D., <i>Ad.</i> .	. . . . .	Ardrahan
Ballinderreen . . . . .	*Kelly, T. . . . .	. . . . .	Kinvarra
Behaugh . . . . .	*O'Shaughnessy, M., Ret. . . . .	Tully, P., <i>Ad.</i> . *Nestor, John .	Gort
Craughwell . . . . .	O'Fay, M., D.D. .	. . . . .	Craughwell
Kilbecanty . . . . .	*Ford, John, Ret. .	. . . . .	Gort
Kilcreest . . . . .	*Nagle, Michael, jun.	. . . . .	Loughrea
Kilcornan . . . . .	Burke, Michael .	Barry, J. . . . .	Oranmore
Kilmacduagh . . . . .	*Nagle, Very Rev. M. V.G. . . . .	*Nagle, M., jun. .	Gort
Kiltartan . . . . .	Shannon, Tim. .	. . . . .	Gort
Peterswell . . . . .	O'Connor, P. . .	. . . . .	Gort

## DIOCESE OF KILFENORA.

Carron . . . . .	*Byrne, Patrick .	. . . . .	Corofin
Ennistymon . . . . .	*Sheehan, Very Rev. J., <i>Ad.</i> , V.G. .	O'Brien, John .	Ennistymon
Glanaragah . . . . .	Ryder, Patrick .	Leannon, John .	Ballyvaughan
Kilfenora . . . . .	Quinn, Andrew .	Gleeson, James .	Kilfenora
Kilshanny . . . . .	Varely, Michael .	. . . . .	Kilfenora
New Quay . . . . .	*Coffee, James .	. . . . .	Burrin
Touheron . . . . .	*Connolly, M., <i>Ad.</i> .	. . . . .	Ennistymon
Touclea . . . . .	*Fallon, Patrick .	Power, Michael .	Ennistymon

## XXVII.—DIOCESE OF GALWAY—14 Parishes.

Right Rev. L. O'DONNELL, D.D., Bishop, Galway. Consecrated 28th October, 1845.

Parishes.	Parish Priests.	Curates.	Post Towns.
St. Nicholas, E. Rahoon, (Bishop's parishes,) .	Roche, B. J., V.G. . Daly, P., <i>Ad.</i> .	*Castiaux, James, <i>Ad.</i> . *Mitchell, Godfrey . *Plew, William . *Kearney, Patk., sen.	Galway
Claregalway . . . . .	Commings, James .	. . . . .	Claregalway
Castlegar . . . . .	Geraghty, James .	. . . . .	Galway
Kilcummin . . . . .	*Kavanagh, Michael .	Geraghty, J., <i>Ad.</i> .	Oughterard
Moycullen . . . . .	*Kenny, Francis .	. . . . .	Moycullen
Oranmore and Ballynacourty	*Gill, T. E. . . . .	*Davoren, James .	Oranmore
Rusmuck . . . . .	Walsh, Thomas .	. . . . .	Oughterard
Shrile . . . . .	Plew, Michael .	. . . . .	Shrile
Spiddal . . . . .	McGrath, Col. .	. . . . .	Spiddal
St. Nicholas, N. . . . .	*Daly, Peter . . .	Leonard, L. . . .	Galway
St. Nicholas, S. . . . .	*Joyes, Mathias .	. . . . .	Galway
St. Nicholas, W. . . . .	*Commings, George .	Kearney, Patk., jun.	Galway

## XXVIII.—DIOCESE OF KILLALA—22 Parishes.

Right Rev. T. FEENY, D.D., Bishop, Ballina. Consecrated 13th October, 1839.

Parishes.	Parish Priests.	Curates.	Post Towns.
Backs . . . . .	Bishop's parish .	*Barins, J., <i>Ad.</i> . *Kelly, Patrick .	Ballina
Kilmoremoy . . . . .	Do. . . . .	*Madden, James . *Conway, Michael . *Madden, D., <i>Ad.</i> .	Ballina
Adragool . . . . .	*McHale, Patrick .	Munelly, James .	Crossmolina
Ardagh . . . . .	Macawly, William .	. . . . .	Ballina
Ballysakeery . . . . .	*Timblin, Thomas .	. . . . .	Ballina



DIOCESE OF KILLALA—*continued.*

APPENDIX, No. 8.

Parishes.	Parish Priests.	Curates.	Post Towns.	President's Answers to Paper D.
Ballyeroy . . . . .	*Reilly, P., <i>Ad.</i>	. . . . .	Bangor, Erris	
Belmullet . . . . .	*Kelly, Michael	*Munally, Michael	Belmullet	
Castleconnor . . . . .	Duffy, Patrick	. . . . .	Ballina	
Crossmolina . . . . .	*Costello, Very Rev. Bart., <i>V.G.</i>	*Gildea, Patrick	Crossmolina	
Doonfeeny, &c. . . . .	*M-Namara, James	*M'Dermott, William	Ballycastle	
Dromard . . . . .	*Conway, Hugh	. . . . .	Dromore, West	
Easky . . . . .	*Flannelly, P., <i>v.r.</i>	. . . . .	Dromore, West	
Kilcommon, Erris . . . . .	*Conway, Michael	*Gilvary, John	Belmullet	
Kilfian . . . . .	. . . . .	*Jordan, J. <i>Ad.</i>	Killala	
Kilglas . . . . .	*Lavelle, E.	. . . . .	Ballina	
Killala . . . . .	*Malone, Patrick	. . . . .	Killala	
Kilmaeshalgan . . . . .	White, James	. . . . .	Dromore, West	
Kilmore, Erris . . . . .	*MacHale, Patrick	*Donoghoe, J.	Belmullet	
Lacken . . . . .	. . . . .	*Neary, P., <i>Ad.</i>	Lacken	
Moygawnagh . . . . .	M-Namara, D.	M-Cawley, Jas., <i>Ad.</i>	Crossmolina	
Skreen . . . . .	. . . . .	*Conway, H., <i>Ad.</i>	Dromore, West	
Templeboy . . . . .	Burns, John	M'Dermott, M., <i>Ad.</i>	Dromore, West	

The CATALOGUE of COLLEGIATE and other NON-PAROCHIAL PRIESTS in IRELAND, and the CATALOGUE of PRIESTS in GREAT BRITAIN that received their EDUCATION at MAYNOOTH.

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Prefect of Dunboyne Establishment—\*Very Rev. J. O'Hanlon, D.D.

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APPENDIX, No. 8.  
President's Answers  
to Paper D.

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*Professors*—Revs. \*J. J. McMahon, \*James Donnelly (collecting for Catholic University), and \*P. Birmingham.

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*Professor of Dogmatic Theology*—\*J. Rice.

*Professor of Scripture*—T. M'Hale, D.D.

*Professor of Philosophy*—\*L. Gillis.

*Professor of Humanity*—\*P. Kerr.

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\*Crosbie, Rev. Bartholomew, Loughborough

\*Dee, Rev. John, Douglas, Isle of Man

\*Donovan, Rev. J., D.D., York

\*Geary, Rev. Joseph, St. Patrick's, Leeds

\*Hanley, Rev. Patrick, Hill-street, Glasgow

\*Heflernan, Rev. P., Heythorpe, Enstone

\*Hickey, Rev. Michael, Garstang

\*Hogan, Rev. Edmund, Shaw-street, Oldham

\*Kearney, Very Rev. Philip, Canon, Sunderland

\*Kelly, Rev. William, Prince George-street, Portsea

\*Kyne, Rev. John, 11, Wilmington-square, Clerkenwell, London

\*Levy, Rev. J., St. Ann's, Leeds

\*McAvila, Rev. Walter, Clarendon-square, Somers Town, London

\*MacDonald, Rev. Bryan, Ashbourne, Derbyshire

\*McGrath, Rev. P., Douglas, Isle of Man

\*O'Donnell, Rev. M., St. Patrick's, Leeds

\*O'Donnell, Rev. P., St. Patrick's, Wolverhampton

\*Power, Rev. Michael, Leek, Staffordshire

\*Prendergast, Rev. John, Lochec, Dundee

\*Scully, Very Rev. Edmund, Canon, St. Marie's, Sheffield

\*Sherlock, Rev. John, Bilston, Staffordshire

\*Wells, Rev. Stephen, Mount St. Marie's, Braford

\*Whitty, Very Rev. R. J., Provost, D.D., V.G., 22, Finsbury Circus, London

Rev. M. Gaffney's  
Answers to Paper E.

ANSWERS of the Rev. MILETIUS GAFFNEY, D.D., Senior Dean, to the Questions in  
Paper E.

1. What office do you hold in the College of Maynooth, and how long have you held the same?

I hold the office of Senior Dean, and I have held that office for nineteen years.

2. Did you hold any, and what office, previously to your present appointment, and how long did you hold the same?

I did not hold any office in the College previously to my appointment as Senior Dean.

3. At what time was the office established which you now hold?

The office was established in the year 1798.

4. Describe your ordinary daily duties as dean?

My daily duties are to assist at morning and night prayer with the students, sometimes in the junior house, more frequently in the senior house—to visit some of the rooms of the students—to see if the students attend punctually to the signal given for the close of the recreations—to pass from time to time through the corridors, to examine if all are attending diligently to their studies—to visit the study halls in winter for the same purpose, and to receive the students when they come to my room for various permissions, and on other matters—to study the characters and dispositions of the students, in order to ascertain, as far as possible, if they are making a progress in the virtues which are necessary for the priestly state.

5. Describe any additional duties which you perform on special occasions?

In addition to those daily duties, I attend the refectory in my turn during the repasts of the students, I exercise the students appointed by me as ministers for the solemn high mass, in the ceremonies of their different orders. This exercise takes place frequently on Wednesdays, and is repeated on the Saturdays of the same week, previously to their officiating in their turn at the solemn high mass in the public chapel. I frequently give religious instructions to the junior and senior students. The junior deans and myself visit the President the first week of each month, to report to him any thing deserving of notice, which may have come to our knowledge during the preceding month, regarding the conduct and dispositions of the students. For five or six weeks before the week of ordination Pentecost, I spend four hours each day with the President, Vice-President, and junior deans, in preparing a list of the students, who are considered worthy by us of promotion to orders. I am obliged several times in the year to assist the President in examining the Bursar's accounts.

6. In what manner is the duty of superintending the discipline of the students distributed among the four deans?

One of the junior deans resides in the junior house, and is particularly charged with



the discipline of that house. He also occasionally performs some duties in the senior house. The other junior deans and myself attend to the discipline of the senior house, which is a very large establishment. Each of the deans, however, though individually charged with the discipline of a certain portion of the College, considers it his bounden duty to attend to the discipline of the entire College, comprising both senior and junior houses.

7. In how many and what classes are the students distributed in relation to discipline, residence, and mutual intercourse?

The students of the four senior classes (theologians and physicians) reside in the senior house, are subject to the same discipline, and have mutual intercourse with one another. The three junior classes reside in the junior house and are similarly circumstanced, as to discipline and mutual intercourse with one another.

8. In what manner, and by whose sentence, is a student punished for neglect of discipline or for any graver offence?

For a slight neglect of discipline, which is not habitual, a student is not punished—he is advised in a friendly manner to attend strictly to the rules of the College, to think of his vocation, and to give good example. If a student become habitually neglectful of discipline he is cited before the President, who, after consulting with the Vice-President and deans, gives him, in their presence, one of those admonitions prescribed by the Statutes. The same course is pursued when there is a question of a graver offence, and a mere severe punishment is inflicted. We are very seldom obliged to have recourse to those rigorous measures, as the students are very docile and well conducted.

9. Have any of the Statutes relating to the discipline of the College fallen into disuse, or are they all invariably enforced?

There may be a slight departure from the letter of some of the Statutes, but no departure from the spirit of them—I think they are all pretty strictly observed and enforced.

10. How many of the students have been absent during vacation in each of the last five years?

The students were all absent, during the vacation for the last five years, except the following numbers: in the vacation of 1849, 115 students remained in College, during the entire vacation; in 1850, 84; in 1851, 72; in 1852, 67; and in 1853, 33.

11. Do the authorities of the College discourage such absence either in the students generally, or in any particular body of them?

The authorities of the College do not discourage such absence in the students generally, or in any particular body of them.

12. Is any allowance made to the students for travelling expenses, or for maintenance during their absence?

None whatsoever.

13. Is it your duty to take any, and what part, in the literary or theological instruction of the students, or in the examinations, or to be present at the lectures or examinations?

It is not my duty to take any part in the literary or theological instructions of the students, or to be present at the lectures. It is the duty of the deans to attend the public examinations—I attended them punctually for fourteen or fifteen years, until my health became delicate. Three years ago the Trustees of the College kindly gave me a dispensation from this duty. I always, however, attend the examinations of the freshmen for admission into the College.

14. In what way do you direct or assist the students in the exercises practised out of class?

I beg leave to say, that I consider the answer to this question is fully contained in the answers to Nos. 4 and 5.

15. Did any, and what change, take place in the duties of the deans, or in the manner of performing them, or in the mode of distributing them, consequent upon the increase which was lately made in the number of junior deans?

No change has taken place in the duties of the deans consequent upon the appointment of a third junior dean. There is a division of labour which was very heavy before. By a regulation of the Trustees, all the deans will be obliged for the future to give lectures on the ceremonies of the Church, and to take charge of the singing classes.

16. Are the buildings of the College and their distribution well adapted to the discipline of the students, or can you suggest any alteration in this respect?

The buildings of the College and their distributions are not as well adapted to the discipline of students as I would wish; but I cannot make any suggestion at present that would be practical.

17. Can you make any suggestion with regard to the discipline of the students, and more especially with regard to the time allowed them for relaxation, which, in your opinion, would be likely to promote the general interests of the College, and the objects for which it was founded?

I have no suggestion to make on this subject. In my opinion, the discipline of the students, and the time allowed for relaxation require no change.

18. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

With the exception of the want of a large hall capable of containing the 520 students

APPENDIX, No. 8.  
Rev. M. Gaffney's  
Answers to Paper E.

when occasionally assembled together; the buildings of the senior house are adequate for their purposes, if we look only to their extent—each student of the four senior classes has a single room. The rooms of the new buildings are sufficiently spacious and sufficiently ventilated, but they are very damp, and consequently very cold; some means ought to be adopted to dry and warm them; in my opinion they never will be comfortable until the metal sashes are removed, and replaced by wooden ones. No part of the College is well lighted at night; the introduction of gas-light is very desirable. The refectory and halls of the new buildings are not sufficiently ventilated. In the junior house the accommodation for the students is not sufficient—50 of the junior students are obliged to live in double-bedded rooms. Their chapel and refectory are too small. It would not be difficult to provide single rooms for all the students of the junior house—to enlarge the refectory, and to give them a commodious chapel. There are buildings lately vacated, adjoining the junior house, which might be made available for all those purposes, without much expense. The junior infirmary is very comfortable, nothing is required in it but a good sitting room. We stand greatly in need of a collegiate chapel in the senior house, and of a new infirmary. The present chapel, built soon after the foundation of the College, for the accommodation of a community at that time small, is now not spacious enough for the accommodation of the four senior classes; and, when on some occasions we are obliged to assemble together in it the students of the senior and junior houses, it is quite overcrowded—there is scarcely sitting room for them. Our senior infirmary is not adequate for its purposes; a new one is quite necessary.

19. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

The government, management, and discipline of the College are in a very satisfactory state. I do not mean by this statement to affirm that no improvement could take place in these particulars, but I do not wish to make suggestions which are not practical. I would feel great delicacy in suggesting any change in the system of education, as I suppose the professors, in their own departments, have reflected upon the subject, and that they will, if they deem any change necessary, communicate their ideas to the Commissioners.

M. GAFFNEY, Senior Dean.

Rev. W. M. Lee's  
Answers to Paper E.

ANSWERS of the Rev. WALTER M. LEE, D.D., First Junior Dean, to Questions in  
Paper E.

1. What office do you hold in the College of Maynooth, and how long have you held the same?

I was appointed to the office of Junior Dean in the month of January, 1837, and I have since continued to hold that office.

2. Did you hold any, and what office, previously to your present appointment, and how long did you hold the same?

The office of Junior Dean is the first to which I was appointed.

3. At what time was the office established which you now hold?

In the year 1814. The Senior Dean had an assistant in 1811; but in the records of the College I do not find mention made of a Junior Dean until 1814.

4. Describe your ordinary daily duties as Dean.

The deans are bound constantly to superintend the discipline of the College; to imbue the minds of the students with precepts of piety and decorum; to attend to their morals, dispositions, and conduct, so as to be able to assist the President in deciding who are to be admitted, and who excluded from orders. To visit those portions of the College, viz., the study-halls, rooms, corridors, &c., that are appropriated to the students, to see that in all these places the order and decorum be observed that is expected in those who are preparing themselves for the sacred ministry. To visit the infirmaries frequently. To preside at the public religious duties—viz., morning and night prayer, the particular examination of conscience, visit to the blessed sacrament; also in the refectories, three times a day, during the time of meals. To see that the public duties be attended by the students punctually, and in the manner prescribed by the Statutes and the "Rule of Piety and Domestic Discipline." A portion of their time is also devoted in attending to such of the students as may come to their rooms on business.

5. Describe any additional duties which you perform on special occasions.

The deans give to the students the distribution of the rooms, of their places in the refectories, chapels, and prayer-halls, and provide the professors with lists of their respective classes; they accompany the students on the public walks; assist at the sermons preached by the students on Sundays; give them religious instruction; preach the retreat preparatory to the reception of orders; hear the confessions of a portion of the students; confer with the President once a month, and sometimes oftener, on matters appertaining to the discipline of the College and the conduct of the students; and for four or five weeks previous to the general ordination at Pentecost they discuss with the President and Vice-President, during several hours daily, the aptitude of the students individually for the orders to which their standing in the College might entitle them, with the sanction of



their bishops. By a recent regulation of the Trustees, the deans are required to instruct the students in the sacred ceremonies of the church, and to superintend the classes of ecclesiastical chant.

6. In what manner is the duty of superintending the discipline of the students distributed among the four deans?

The senior dean and two of the junior deans reside with the senior division of the students, and are specially charged with the discipline of that portion of the community. The senior of the junior deans resides with the junior division of the students, and has special care of them, presides at their public religious duties; visits their rooms, &c., as stated in the answers to the questions 4 and 5; nevertheless, it is understood, that the attention of the deans will be, to a certain extent, directed to all the students of the College.

7. In how many and what classes are the students distributed in relation to discipline, residence, and mutual intercourse?

Answered in paper G, No. 1.

8. In what manner, and by whose sentence, is a student punished for neglect of discipline or for any graver offence?

Reproof, in the presence of all the superiors, caution, and expulsion—in those cases to which the two latter penalties are annexed by the Statutes—are the punishments inflicted for neglect of discipline, and for graver offences. They are inflicted by the President, but not without having previously consulted with the Vice-President and the deans. Exclusion from orders is sometimes regarded as a punishment. The apprehension of an unfavourable report of their conduct being made to their respective bishops, operates effectually on some who might otherwise be negligent in the observance of collegiate discipline. The students, with very few exceptions, are well disposed, and very willing to comply with their duties, so that it is seldom necessary to inflict the punishments prescribed by the Statutes.

9. Have any of the Statutes relating to the discipline of the College fallen into disuse, or are they all invariably enforced?

Some portions of the Statutes relating to discipline have fallen into disuse; for instance, the deans are authorized by the statutes to enforce the observance of rule by the infliction of fines; this mode of punishment has long since fallen into disuse. The Statutes are read publicly but once a year, whereas it is prescribed they should be read twice in the course of the academical year.

10. How many of the students have been absent during vacation in each of the last five years?

Number of students in the College, during the summer vacations, in each of the last five years:—

In 1849, there were	115.
1850,            "	84.
1851,            "	72.
1852,            "	67.
1853,            "	33.

These remained during the whole of the vacation; a few remained in the College for a portion of these vacations, and spent the remainder of it outside.

11. Do the authorities of the College discourage such absence either in the students generally, or in any particular body of them?

As far as the authorities of the College are concerned, the students are not in any way discouraged from absenting themselves during the summer vacation.

12. Is any allowance made to the students for travelling expenses, or for maintenance during their absence?

None.

13. Is it your duty to take any, and what part, in the literary or theological instruction of the students, or in the examinations, or to be present at the lectures or examinations?

It is not my duty to take any part in the literary or theological instruction of the students, or to be present at the lectures. The deans usually attend at the entrance examinations, when it is compatible with their other duties. At the time of my appointment, by virtue of a regulation of the Trustees, the deans were free to be present at the half-yearly examinations of the students, or to attend to the other duties of superintending the discipline or managing the other concerns of the College, and remained so until the year 1847, when an arrangement was made, according to which one of the junior deans was required to attend the examinations of certain classes.

14. In what way do you direct or assist the students in the exercises practised out of class?

By directing or assisting at the duties enumerated in the answers to questions 4 and 5.

15. Did any, and what change, take place in the duties of the deans or in the manner of performing them, or in the mode of distributing them, consequent upon the increase which was lately made in the number of junior deans?

For several years past the duties of the deans have been on the increase, increasing in proportion as the establishment was enlarged. The spreading of the community over the great extent of building recently erected, and which was occupied by the students for the first time last year, rendered it impossible to superintend and maintain the discipline as

APPENDIX, No. 8.  
 Rev. W. M. Lee's  
 Answers to Paper E.

heretofore without additional assistance. Hence the duties of the deans have not been materially altered, they remain substantially the same; but, by the appointment of a fourth dean, provision has been made to meet the increased difficulty of maintaining the discipline of the College, occasioned by an increase in the number of the students and of its extent since the new buildings were opened for their reception. Besides, the provision made for instructing the students in the sacred ceremonies of the Church was deemed insufficient; it is now sufficiently provided for. As to the mode of performing the duties, no change has been made. As to the distribution of duties, the only change, as far as I am concerned, is that I have been removed from the senior to the junior house, of which, as already described, I have now the special charge, and in which I perform the duties enumerated in answer to the questions 4 and 5. The teaching of the ceremonies of the Church, and the superintendence of classes of ecclesiastical chant, have become fixed duties. The number of times that I am required to attend one of the public duties is somewhat reduced.

16. Are the buildings of the College and their distribution well adapted to the discipline of the students, or can you suggest any alteration in this respect?

Were the College to be rebuilt, I have no doubt that many alterations in the plan would be deemed desirable. As the new buildings have been occupied for a very short time, the community is now in a state of transition from an old to a new arrangement; and I think it would be premature to suggest, at present, any material alteration in the arrangement of the buildings at the senior side of the College. With regard to the chapel and infirmary—the chapel is in a remote part of the building, while it should be in a more central position; it is quite inadequate for the accommodation of the students, and in its fittings and its furniture it is very incomplete. The infirmary is in a very dilapidated state, and quite unsuited for the purposes for which it is intended. At the junior side of the College the buildings are not sufficiently connected.

17. Can you make any suggestion with regard to the discipline of the students, and more especially with regard to the time allowed them for relaxation, which, in your opinion, would be likely to promote the general interests of the College, and the objects for which it was founded?

For many years I have been of opinion that the most important improvement which could be effected in the government, management, and discipline of the College, would be the subdivision of the senior students on the same principle, as far as practicable, that the juniors are divided from the seniors. This subdivision of the senior students would facilitate the management of the College, improve its discipline, enable the superiors to acquire a more certain knowledge of the habits, characters, and dispositions of the candidates for orders, and thus to discharge more perfectly the most important of all their duties, viz., the selection for the priesthood of those who are fit, and the exclusion of those who are not. With regard to the time allowed for relaxation in the College of Maynooth, there is more time allowed for that purpose, and less restriction imposed on the liberty of the students, than in the generality of ecclesiastical seminaries in France and Italy. The time of relaxation appears to me to be sufficient, from the fact that the health of the community is as good as that of any other community with which I am acquainted. The object of the College is to prepare an efficient clergy for one of the most laborious missions in Europe; and the principle on which the discipline of ecclesiastical seminaries is regulated is to allow as much time for relaxation as is necessary to preserve the health both of mind and body, and to devote the remainder to the forming of candidates for the priesthood, so that they may be prepared to discharge the onerous duties that will, in after life, devolve on them.

18. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

Of the chapel and infirmary of the senior division I have already spoken in the answer to question 16. As yet there is not a hall in the College sufficiently large to contain conveniently the entire community—a want which is felt on the occasions when it is necessary to convene all the students; portions of the new buildings are so damp as to be unfit for habitation; the ventilation of the class and study-halls is very defective—a proper system not having been adopted for the purpose; the books have not been removed from the old to the new library, for want of means to erect proper fittings to receive them. There is no provision whatever to warm the rooms of the students in any part of the College—those occupied by the Dunboyne students, two infirmarians, and four of the monitors excepted—while the wind and rain enter freely through many of the windows of the new buildings. The improvement of the junior house has not kept pace with that of the senior side—all the money granted for building having been expended on the new College, which is exclusively occupied by the senior classes. All the junior students are at present provided with single rooms, with the exception of fifty, who are lodged in double-bedded rooms. The chapel and refectory are very ill adapted for their respective purposes: both are quite too small and badly ventilated; the class-halls are used as study-halls, except in one instance. The junior infirmary wants a chapel and a sitting-room for the invalids; the buildings are defective in some other important particulars.

19. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

The most important improvement in the management and discipline of the College that



occurs to me is suggested in the answer to question 17. As the studies of the College do not belong to my department, I feel a delicacy to enter on that part of the question. With regard, however, to the opportunity afforded the senior students to improve themselves in English composition, I consider that direction and instruction, while they are engaged in the composition of the sermons which they preach in the College on Sundays, would be an improvement.

APPENDIX, No. 8.  
Rev. W. M. Lee's  
Answers to Paper E.

WALTER M. LEE,  
Junior Dean, College, Maynooth.

ANSWERS of the Rev. JAMES O'KANE, Second Junior Dean, to the Questions in  
Paper E.

Rev. James O'Kane's  
Answers to Paper E.

1. What office do you hold in the College of Maynooth, and how long have you held the same?

I hold the office of a Junior Dean, to which I was appointed on the 24th June, 1852.

2. Did you hold any, and what office, previously to your present appointment, and how long did you hold the same?

While a student of the Dunboyne Establishment I lectured, for nearly two years, in the class of mathematics and natural philosophy. I also gave lectures, for a short time, in one of the classes of theology.

3. At what time was the office established which you now hold?

The office of Junior Dean was established in 1814. A second Junior Dean was appointed in 1833, and a third at the last meeting of the Trustees.

4. Describe your ordinary daily duties as Dean. 5. Describe any additional duties which you perform on special occasions?

It is the duty of the deans to assist at morning and evening prayers, at the visitation of the most holy sacrament, and the evening examen; to give religious instructions, and assist at all the exercises of devotion that are performed in public; to preside in the refectories while the students are at meals; to see that the discipline of the College is observed, and, with this view, to visit frequently the rooms, study-halls, and corridors; to conduct the public walks, and to superintend, generally, the conduct of the students, with the view of ascertaining the fitness of each as a candidate for the sacred ministry. At the commencement of the academical year they assist with the professors at the entrance examinations, prepare lists of the several classes, and give a distribution of the rooms, places in the refectories and halls. They meet the President at least once a month, to make their reports to him, and to confer with him on matters relating to the conduct of the students, and the general discipline of the College; and for about six weeks before Pentecost they are occupied, for several hours every day, with the President and Vice-President in preparing the list of those who are to be promoted to orders.

6. In what manner is the duty of superintending the discipline of the students distributed among the four deans?

The duty of superintendence is so distributed among the four deans, that each has the special charge of a certain portion of the house, while he also exercises a general superintendence over the entire.

7. In how many and what classes are the students distributed in relation to discipline, residence, and mutual intercourse?

This question is fully answered in replies—Paper G.

8. In what manner, and by whose sentence, is a student punished for neglect of discipline or for any graver offence?

Punishments are inflicted by the President, after consultation with the Vice-President and deans. The deans are authorized by the Statutes to impose fines, but this mode of punishment has fallen into disuse. A student is not punished for a slight violation of rule; but may be admonished, in a friendly manner, by one of the deans. For a serious offence, his name is reported to the President: if, after a consideration of the case, the offence is judged to be one of those to which the penalty of expulsion is attached by the statutes, the usual course is to advise the student to leave the College, and thus save himself the ignominy of being publicly expelled: for a less grievous offence, or for habitual neglect of discipline, he gets a solemn admonition from the President, in presence of the Vice-President and deans: if the offence be repeated, he is again admonished in the same manner; and if, after three such admonitions, he do not change his conduct, he may be expelled—(Stat. cap. 4, No. 6). The punishment of rustication is seldom inflicted. Exclusion from orders may be regarded as a punishment, since those only are promoted to orders who have given satisfaction both as to conduct and studies.

9. Have any of the Statutes relating to the discipline of the College fallen into disuse, or are they all invariably enforced?

There has been a departure, in some points, from the strict letter of the Statutes relating to discipline: but I believe that, in spirit and intent, they are fully carried out.

10. How many of the students have been absent during vacation in each of the last five years?

APPENDIX, No. 8.  
 Rev. James O'Kane's  
 Answers to Paper E.

The number of students who remained in the College during the entire vacation was:—

In the year 1849,	—	115.
„ 1850,	—	84.
„ 1851,	—	72.
„ 1852,	—	67.
„ 1853,	—	33.

11. Do the authorities of the College discourage such absence either in the students generally, or in any particular body of them?

They do not, as far as I know. It sometimes happens that a bishop wishes the students from his diocese, or some of them, to remain in the College during the whole, or part of the vacation; and in such a case they are obliged to remain.

12. Is any allowance made to the students for travelling expenses, or for maintenance during their absence?

None whatever.

13. Is it your duty to take any, and what part, in the literary or theological instruction of the students, or in the examinations, or to be present at the lectures or examinations?

It is not the duty of the deans to take any part in the literary or theological instruction of the students, or to be present at the lectures. They assist at the entrance examinations; and they also take part in the public examinations of the different classes; one, however, being free to attend to other duties.

14. In what way do you direct or assist the students in the exercises practised out of class?

The manner of performing this duty would seem to be laid down in the Statute which prescribes it, and has been fully explained in a preceding answer—Nos. 4 and 5.

15. Did any, and what change, take place in the duties of the deans, or in the manner of performing them, or in the mode of distributing them, consequent upon the increase which was lately made in the number of junior deans?

In consequence of the great number of the students, and their distribution in so many rooms, and over so large a space, since the occupation of the new buildings, it was felt that the duties of the deans already mentioned (Nos. 4 and 5) could not be efficiently discharged by three. In addition to these duties, by a recent regulation of the Trustees, the deans are obliged to teach the ceremonies of the Church, and to superintend the classes of Gregorian chant. No other change has taken place.

16. Are the buildings of the College, and their distribution, well adapted to the discipline of the students, or can you suggest any alteration in this respect?

If the College buildings had yet to be erected, I have no doubt that many alterations in the plan would be desirable, with a view to discipline, but I can suggest no alteration that would be at present practicable.

17. Can you make any suggestion with regard to the discipline of the students, and more especially with regard to the time allowed them for relaxation, which, in your opinion, would be likely to promote the general interests of the College, and the objects for which it was founded?

I can offer no suggestion on this head. I think the discipline of the College, while it sufficiently provides for the health and recreation of the students, is well adapted to form in them those habits of piety, regularity, and self-restraint, which become the ministers of Christ, and which are in a special manner necessary for those who are called to perform the laborious and often painful duties of a priest on the Irish mission.

18. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

In the senior house the rooms for the students are sufficiently numerous, but those in the new buildings are not sufficiently dry or warmed. The ventilation of the halls is defective. There is no hall in the College large enough to contain conveniently the whole community, and this want is severely felt on some occasions. The chapel is entirely too small—it barely affords kneeling room for the senior students; so that when the entire community is assembled in it, it becomes crowded to excess. I may confidently say that there is no want in the College more painfully felt than that of a chapel which would afford accommodation to all the students, and in which the ceremonies of public worship might be performed with becoming splendour. There are no fixtures in the new library. The infirmary for the junior students is very good, but the infirmary for the senior students is not well adapted for the purpose. It was in contemplation to remove it altogether, and build another in a more suitable place; and I think this ought to be done. There is not sufficient accommodation for the students in the junior house; about one-third of the number are in double-bedded rooms. The chapel and refectory are too small. I think it would be most desirable to have the College lighted with gas.

19. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

It would be desirable, in my opinion, to provide some means of exercising the students of theology in English composition, and of inducing them to improve, or at least to preserve, the knowledge they may have acquired in the class of natural philosophy.

JAMES O'KANE,  
 Junior Dean, College, Maynooth.



ANSWERS of the Rev. ROBERT FR. WHITEHEAD, Vice-President, to the Questions in  
Paper F.

APPENDIX, No. 8.

Rev. R. Fr. White-  
head's Answers to  
Paper F.

1. How long have you held the office of Vice-President?

I have held the office of Vice-President since June, 1845.

2. Did you hold any, and what, office in College previously to your appointment as Vice-President; and how long did you hold such office?

I previously held, in succession, the Professorship of English Elocution for one year, and the Professorship of Logic, Metaphysics, and Ethics, for sixteen years.

3. Describe generally your duties as Vice-President.

The duties of the Vice-President are generally described in the following words, which I take from the third chapter of the Statutes:—"1. These duties (viz., those of the President) being troublesome, and attended with manifold care, seem to us to demand a coadjutor, who, by sharing the burden, may serve as Vice-President, and who, during an interregnum, and also during the absence and illness of the President, shall succeed to his office and authority. 2. Be it his province, also, to observe the conduct of all the members of the College, diligently to consider the morals of the entire household, and faithfully to submit to the President whatsoever he may have ascertained, either by his own vigilance or from any other source, connected with the character, discipline, and interests of the house."

4. Describe generally your powers as Vice-President.

The powers of the Vice-President are generally described in the preceding extract from the Statutes.

5. Are the bye-laws of the College printed? and what means are taken to communicate the bye-laws to the Visitors, to the Trustees, and to the students of the College respectively?

The principal bye-laws of the College are printed, and are known as "The Rule of Piety and of Domestic Discipline." No means are taken, as far as I am aware, to communicate the bye-laws to the Visitors or to the Trustees; but they are publicly read for the students every year, and each student is recommended to keep a copy of them, to peruse them frequently, and to become thoroughly familiar with them, with a view to imbibe their spirit, and to make his whole conduct conform to what they prescribe.

6. Are the bye-laws in any respect at variance with the Statutes? Do they in any respect modify, qualify, or interpret the Statutes?

The printed bye-laws are not in any respect at variance with the Statutes; they do not, in my opinion, in any respect modify, qualify, or interpret the Statutes.

7. Do you take any, and what, part in the half-yearly examinations of the students? Are you invariably present at such examinations?

I take part in the half-yearly examinations of the students, by examining in rotation with the other examiners present. I cannot say that I am *invariably* present, for I have been absent from *three* out of the *sixty-four* half-yearly examinations which have been held since I entered the College.

8. Do you take any, and what, part in the literary or theological instruction of the students? Are you frequently present at the lectures given by the professors?

I hold two classes each week in the Sacred Scriptures and Catechism. I am hardly ever present at the lectures delivered by any professor.

9. Do you take any and what part in the moral and religious instruction of the students?

Some moral and religious instruction is necessarily conveyed in the Scriptural and catechetical lectures mentioned in the preceding answer.

10. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

The buildings of the College are very far, indeed, from being adequate to their purposes. They are neither sufficiently numerous, spacious, dry, warmed, lighted, nor ventilated.

*The New Buildings.*—Some parts of the new buildings are so damp that they cannot be safely inhabited. Amongst these are the otherwise fine apartments of the Vice-President, through which the rain-water has been flowing for the last two winters, so as to drip, through the flooring, on the hall beneath. The wood-work is in some places, beginning to exhibit symptoms of decay; the plaster has repeatedly fallen from the walls, and is at present bulged and cracked to such a degree that it must again become detached. In many of the students' rooms the windows admit the air and wet almost as freely as the light; the doors are thin, flimsy, and badly put together; there are no window-shutters, no fires, no means of drying up the damp when it enters; the moisture, therefore, settles on the students' beds and clothes to a grievous extent. I have seen articles of dress which were out of use only a few days, covered with blue-mould, and with a moist whitish fur. Unless something be done to stanch and dry these new buildings, there must be a fearful increase of cases of consumption and of premature death in our community. Whilst I am writing these lines, there lies in the infirmary of the senior department of the College, a student ill beyond the hope of recovery,\* whose malady originated in his being lodged, during the last academical year, in a damp room in the western wing of the new

\* The student died since Answer 10 was written.

## APPENDIX, No. 8.

Rev. R. Ff. Whitehead's Answers to Paper F.

buildings. His case I consider a solemn warning that the dirge will be often heard in our new cloister.

*The Chapel.*—The chapel is not capable of containing the entire body of the students. They could all assemble in it, it is true; but then the ceremonies of religion could not be gone through for want of space: hence our whole community can never join together in divine worship.

*The Infirmary.*—Our infirmaries are very deficient in accommodation for the sick. The infirmary of the senior department is in a condition *absolutely ruinous*. To reside in it for any considerable time during the winter would, in my opinion, be a sure way to become an invalid. It should be pulled down and rebuilt.

*Apartments of the Junior Students.*—The apartments of the junior students are not sufficiently numerous; two junior students are, therefore, in many instances, obliged to occupy the same room.

*Great Hall.*—There is not in the entire College a hall in which the whole community can conveniently meet together for transacting common business.

11. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded.

The improvements which I would suggest are the following: First, and before all, the introduction of some means of drying and warming the students' apartments; secondly, the erection of a new infirmary for the senior department of the college; thirdly, such an alteration of the existing buildings as would provide a separate sleeping room for each junior student; fourthly, the erection of a church and a great hall; fifthly, the establishment of a chapel-fund adequate to procure and to renew from time to time the requisites for the decorous and dignified performance of divine worship; sixthly, the establishment of a library fund for the annual purchase of standard works in all departments of literature; seventhly, the appointment of an officer whose *sole* duty it should be to keep the college buildings thoroughly clean and the college grounds perfectly neat; eighthly, the lighting of the college with gas; and ninthly, the appointment of two additional professors; viz., a Professor of Biblical Greek, and a Professor of Sacred Oratory; both to deliver their lectures to the more advanced students.

12. Are all the powers of the President exercised by the Vice-President during the absence or illness of the President? If not, which of them can he not exercise, and what provision is made to prevent any inconvenience from the dormancy of those powers?

All the powers of the President are, during his absence or illness, exercised by the Vice-President.

13. Please to mark in the accompanying catalogue, so far as you are able, the names of the bishops and priests who have been educated at Maynooth. 14. Do you think the list so marked will accurately represent the number of the priests who have been educated at Maynooth, and are now resident in Ireland? 15. Within what limits do you suppose it may be defective?

The information sought for in questions 13, 14, and 15, is given in the President's answer to another paper.

16. Have the goodness to extract from the books of the College the number of the students who have quitted Maynooth, after receiving Holy Orders, during the last twenty years preceding December 31, 1852.

The number of students who quitted Maynooth during the last twenty years preceding December 31, 1852, after receiving the Holy Order of Priesthood, is as follows:—

Years.	Priests.	Years.	Priests.	Years.	Priests.
1833, . .	35	1840, . .	28	1847, . .	27
1834, . .	29	1841, . .	45	1848, . .	24
1835, . .	30	1842, . .	43	1849, . .	29
1836, . .	24	1843, . .	37	1850, . .	19
1837, . .	44	1844, . .	27	1851, . .	36
1838, . .	44	1845, . .	20	1852, . .	34
1839, . .	44	1846, . .	35		

N.B. The number here extracted from the College books includes those priests *only* who were ordained *in* the College, and who were actually students of the college *at the time of their ordination*, it does not adequately represent the number of priests who studied in the College of Maynooth from December, 1832, to December, 1852.

ROBERT FFRENCH WHITEHEAD, D.D., V.P.

President, Vice-President, and Deans' Answers to Paper G.

#### ANSWERS of the PRESIDENT, VICE-PRESIDENT, and DEANS, to Questions in Paper G.

I. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated, and under what circumstances?

The greater part of the College buildings, including those lately erected, is occupied by the students of divinity and natural philosophy, and is called "the senior house." The students of the logic, rhetoric, and humanity classes occupy the remaining part, which is



separate from the rest, and called "the junior house." The students of each house are free to communicate with each other, but have no communication with those of the other house, except by permission.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

The hour of rising is six o'clock for all the students, during the entire year, except from Low Sunday until the close of the summer examinations (about the 20th June), when the hour of rising is five o'clock.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

The following is the distribution of time during the period of the ordinary lectures. On four days of the week, viz :—

MONDAY, TUESDAY, THURSDAY, and FRIDAY.

From 6	to	6½	Dressing, Angelus Domini, and preparation for prayer.
"	6½	"	7 Morning prayer and meditation.
"	7	"	8½ Study.
"	8½	"	9 Mass.
"	9	"	10 Breakfast and recreation.
"	10	"	10½ Study.
"	10½	"	11½ Class.
"	11½	"	12 Recreation.
"	12	"	2 Study ("Angelus Domini" at 12).
"	2	"	3 Class.
"	3	"	5 Visit to the Most Holy Sacrament for about 8 minutes, dinner, and recreation.
"	5	"	6¾ Study.
"	6¾	"	7 Recreation.
"	7	"	8 English and Irish Classes; study for those who do not attend them.
"	8	"	9 Examination of conscience for a few minutes, "Angelus Domini," supper, and recreation.
		9	Night prayer.
		10	Lights extinguished.

On SATURDAY the same as above, except—

"	11½	"	1 Recreation.
"	1	"	2 Class.
"	2	"	2¼ Recreation.
"	2¼	"	2¾ Singing Class.
"	2¾	"	3 Recreation.
"	3	"	6 Visit to the Holy Sacrament, dinner, and recreation.
"	6	"	8 Study and preparation for confession.

On WEDNESDAY.

		8	Mass.
"	8¾	"	9¾ Breakfast and Recreation.
"	9¾	"	10¼ Singing Class.
"	10¼	"	10½ Recreation.
"	10½	"	12 Class.
"	12	"	3 Walk through the country.
"	3	"	6 Recreation, prolonged as on Saturday.
"	6	"	8 Study.

On SUNDAY.

		8	Mass.
"	9	"	10 Breakfast and recreation.
"	10	"	11 Solemn High Mass.
"	11	"	12 Recreation.
"	12	"	12½ Sermon.
"	12½	"	2 Recreation.
"	2	"	3 Vespers.

The rest of the day as on Wednesday.

When the hour of rising is 5 o'clock, there is study from 6 to 8, Mass at 8, study from 9½ to 10½, the rest of the day being distributed as before. On Wednesday, the time of class for the senior students is an hour and a-half, for the junior students only an hour. On Sundays and Wednesdays the junior students receive religious instruction from 5½ till 6. When class is suspended, the students have a great part of the day at their own disposal.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Silence is obligatory during the time assigned for study and the exercises of piety, and during meals. Conversation is permitted during the hours of recreation.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

The students are permitted to take any kind of recreation that is decorous, and not injurious to health. Ball-playing, playing at bowls, and prison-bars, are the amusements most common amongst them. The majority pass the time of recreation in walking about the play-grounds.

6. What are the specific duties of the monitors, and by whom are they appointed?

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APPENDIX, No. 8.  
President, Vice-  
President, and  
Deans' Answers to  
Paper G.

The duties of the monitors are to return to the deans the names of those who may be absent from prayer without leave, and to assist them in preserving order in the study-halls and on the corridors. They are appointed by the deans.

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There are some baths, which the students are allowed to use when advised by the medical attendant.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

The summer vacation commences on the 1st July, and ends on the 1st September. There is a vacation of one week at the close of the Christmas examinations, of three days at the commencement of Lent, and of one week after Easter. The additional holidays are the Queen's birth-day, the anniversary of the foundation of the College, and the day after St. Patrick's day. Many other days, also, when the lectures are suspended, may be regarded as holidays.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

They may remain if they please. No terms or conditions are imposed.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

For six weeks of the vacation the students who remain in the College attend lectures on recitation and delivery, given by a professor of the art, whose services are engaged for that time. Two of the more advanced students are appointed to give lectures during a part of the vacation—one in the elements of logic, to those who are to read in the Logic Class the year next ensuing; the other in mathematics, to those who are to read in the class of natural philosophy. The students are free to employ the time not occupied by these lectures in any way they please. They generally employ it in some useful study.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

All the students who have completed their course of philosophy are admitted to read in the library. Members of the College are sometimes allowed the use of books out of the library, but never without the permission of the President and Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is opened at ten o'clock, or (when the hour of rising is five) half-past nine, and it is always closed at half-past two. It is seldom opened on Wednesdays, except during vacation, and never on Sundays. It may be seen, therefore, by referring to the distribution of time already given, that a student can spend in the library about two and a-half hours each day for five days of the week, with an additional half-hour when the time of rising is five o'clock. For about a week before the examinations commence, and also while they are going on, he can spend in it about four and a-half hours daily. During vacation, while the lectures continue, he can spend in it about three and a-half hours, and for the remaining weeks about four and a-half hours every day.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

There are no formal restrictions; but there are works in the library which, it is understood, are not to be used by the students, and from the reading of which they are restrained by their own sense of propriety.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

The students may possess as many books as they please for their private reading, subject to the inspection of the deans, whose duty it is to take care that they shall not have any book of an immoral, infidel, or seditious tendency. They are obliged to have the Bible and two or three books of devotion, beside some of the class-books. The Bursar supplies these to the students at their entrance. The students are not allowed to receive newspapers, and this prohibition is strictly enforced.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

The students have perfect freedom of correspondence with persons outside the College. The letters leaving the College are dropped into boxes provided for the purpose, and a servant brings the contents of these boxes every day to the post-office. The letters addressed to the students are handed to them by the letter-carrier of the town, every morning. There is a power of inspection given by the Statutes—cap. 4, No. 4—which, however, is not understood to apply to sealed letters. There is reason to believe that it was exercised many years ago; but it has never been used by the present administration.

16. What regulations exist as to visits of the students in one another's rooms?



No student is allowed to visit in the room of another without leave.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

The students of both senior and junior departments have a subject of meditation read or proposed to them every morning. The subject selected is either some great truth of faith, or some moral duty of Christians generally, or of ecclesiastics in particular. On Sundays sermons are preached by divinity students. The senior students receive religious instructions once a week, and sometimes twice; and the junior students, generally, three times a week, for a great part of the year. In addition to this, the junior students, who attend the Bible Class, receive instructions in the catechism. The catechetical instructions are given by the Vice-President, the others by the deans.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

It is sufficient to refer to the "Rule of Piety and Domestic Discipline," and to state that its provisions are fully carried out. Many of these are expressly intended, and no one acquainted with the subject will doubt that they are well adapted "to form the minds of the students, from the time of their entrance into College, to a spiritual and devout character." It would be needless to enumerate here again the practices of piety already mentioned—No. 3—as prescribed for every day. According to the "rule," the first act of a student in the morning, as well as the last before he composes himself to rest, is one of praise and thanksgiving, while every important duty of the day is begun and ended with prayer. The students are required by the rule to go to confession and (with the approbation of the confessor) to communion once a fortnight, as well as on the principal festivals; but, in point of fact, they go much more frequently—generally once a week, and many of them twice. The duties of the sacred ministry are kept constantly before their minds, and the virtues necessary for those who aspire to it are constantly inculcated, by means of the meditations and instructions mentioned in the preceding No. There is a spiritual retreat of five days at the commencement of the academical year, and another at Pentecost of four days for all the students, and of five, six, or seven days for those who receive orders: the strictest silence is observed during the entire time, which is spent in devout meditations and other pious exercises. There are also devotions practised by the students in private, though not prescribed by the rule—as, for example, the rosary—which is recited privately by almost all the students every day, though it is not prescribed except during Lent, when it is recited publicly.

L. F. RENEHAN, President.

R. F. WHITEHEAD, Vice-President.

M. GAFFNEY, Senior Dean.

W. M. LEE, Junior Dean.

JAMES O'KANE, Junior Dean.

RICHARD HACKETT, Junior Dean.

APPENDIX, No. 8.

President, Vice-President, and Deans' Answers to Paper G.

ANSWERS of the Rev. THOMAS FURLONG, Professor of Divinity, to the Questions in Paper G.

Rev. T. Furlong's  
Answers to Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated, and under what circumstances?

The classes of logic, rhetoric, and humanity, occupy what is called the Junior House, apart from the portion of the College occupied by the students of the senior classes. They (the junior and senior students) are not allowed to have any intercourse or communication with each other, except by letters, which are required to be left open, and must pass through the hands of one of the deans.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

The general regulation is, that the students rise at six o'clock, from the time of entrance in September until Easter; from that time they rise at five o'clock, till the close of the summer examinations, with the exception of a week or ten days at Whitsuntide. There is no distinction made between the different classes of students.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

The distribution of time is ordinarily as follows, on Mondays, Tuesdays, Thursdays, and Fridays, throughout the year:—rising, 6 o'clock; prayer, 6½; study, 7; mass, 8½; breakfast, 9; recreation, 9¼; study, 10; lecture, 10½; recreation, 11½; study, 12; lecture, 2; visit to Blessed Sacrament, 3; dinner, 3¼; recreation, 3¾; study, 5; examination of conscience, 8; supper, 8·10; recreation till 9; prayer, 9; at 10, lights extinguished. *After Easter* an additional half-hour is added to study in the morning, and another immediately before the morning lecture. On *Saturdays* the order of duties is the same until twelve o'clock; an hour is then left at the disposal of the students, previously to the lectures in Sacred Scripture and ecclesiastical history, in the senior house, and of Scripture and Christian

APPENDIX, No. 8.  
 Rev. T. Furlong's  
 Answers to Paper G.

doctrine, and of the French language, in the junior house. The aforesaid lectures occupy an hour, from one to two o'clock; at quarter-past two, the study and practice of church music for a half-hour. The evening is set aside for confession. On Wednesdays the classes of Sacred Scripture and ecclesiastical history in the senior house, and of Sacred Scripture and Christian Doctrine and of the French language, in the junior house, occupy the former an hour and a-half (from half-past ten till twelve o'clock), the latter, an hour (till half-past eleven o'clock). At twelve o'clock the students take a walk into the country, under the superintendence of the deans, and return towards three o'clock. Sundays are principally employed in devotional exercises (with intervals of recreation), viz., Low Mass, at which the students communicate, High Mass, sermon, vespers. The two hours from six to 8 o'clock in the evening are devoted to study. A portion of the second year's divines attend the Irish Class throughout the year, four evenings each week, from seven till eight o'clock; and the rhetoric and humanity students, the class of English rhetoric, at the same time.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Silence is observed, except at the hours of recreation, or the time occasionally left at the disposal of the students.

5. State, generally, what kinds of recreation are permitted within the College? and what are the kinds of recreation usually adopted by the students?

Walking, playing at ball and cricket, or a game similar to it, are the principal kinds of recreation.

6. What are the specific duties of the monitors, and by whom are they appointed?

The monitors are charged with the superintendence of the students during the hours of study and recreation, and are expected to report to the deans any serious disorder, should they witness such. In the prayer-hall, each monitor has charge of a certain number of benches, and sees that no student absent himself from morning or night prayer, without permission.

The Statutes give the deans the right of selection; practically, the President appoints, at the recommendation of the Vice-President and deans.

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There are but two, as far as I know; and only one that can be used conveniently.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

The summer vacation commences towards the end of June, and ends on the last day of August; the Christmas vacation comprises a period of eight or nine days; and Easter vacation commences and terminates with Easter week: there are other days, on which there is a suspension of class business; but they are either entirely, or for a considerable portion of them, occupied with devotional exercises. No occasional days of relaxation are allowed the students during the course of the year. A moderate indulgence, in that respect, would, in my opinion, be found beneficial to the health, bodily and mental, of the students.

9. Is it competent for the students, if they please, to remain in College during the vacation? and if so, on what terms?

Yes: on the same terms as during the preceding period of the year.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

In reading and recreation: a series of lectures is given, during the three vacations, in elocution and delivery; I am not aware of any other assistance or direction they receive.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms.

All the senior students, with the exception of the Class of Natural Philosophy. The professors and students are allowed the use of books out of the library, with the permission of the President and Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open to students, from ten o'clock to two, each day, with the exception of Sundays and Wednesdays. During that space of time, a student may spend there two hours, at least. During the time of vacation, he may spend four hours.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

It is expected that the students will read such works only as contain solid and useful instruction, connected with, or at least subsidiary to, the effective discharge of the duties of their future ministry. I am not aware of any positive restriction being actually enforced.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?



They are allowed to have books for their private reading; liable, however, to the inspection of the deans. Each student, at entrance, is obliged to provide himself with a copy of the Bible; the "Memorial of a Christian Life;" and the "Elevation of the Soul." Of course, the text-books used in the different classes are indispensably necessary for him. Newspapers are not admitted into the College; and I presume the prohibition is strictly enforced.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

All letters despatched by the students to persons outside the College pass through the hands of the dean. He is empowered, should a well-founded suspicion of objectionable correspondence attach to any student, to inspect his papers and his *open* letters, after having obtained the sanction of the President. I am not in possession of any case of the exercise of this power.

16. What regulations exist as to visits of the students in one another's rooms?

No student is allowed, without permission of the dean, to enter another's room.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

In the discharge of my collegiate duties, these matters do not come under my immediate observation; nor, indeed, do I possess any *precise* information regarding them.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

An exact observance of the rules of the College is regarded as being mainly instrumental in the formation of the clerical character. The constant repression of natural inclination to indolence and self-indulgence, which the rule requires, trains insensibly to habits of self-control and prompt attention to the call of duty—the study, silence, and retirement, which it prescribes, are well calculated to produce habits of thoughtfulness and recollection. Such a course of discipline continued for a period of several years, comprising two spiritual retreats each year—confession each week, or at least each fortnight, frequent communion, and exhortations oft repeated, on the duties and virtues of the ecclesiastical state, is well calculated, it would seem, to form the minds of the students to a spiritual and devout character; yet I do not by any means undertake to affirm, that our present system of discipline is in every way perfect. The distribution of the students into smaller sections, distinct, and separate from each other, has been suggested as a most desirable improvement. It would seem to me most expedient, for the same purpose, that there should be each day a public spiritual lecture, and that certain feasts, as for example, those of the apostles, should be observed with more solemnity. It might be said that our present system of discipline is somewhat calculated to give an undue prominence to mere literary training; and that whilst it impresses fully on the minds of the students the value of literary attainments, it does not *as distinctly* convey the necessity and importance of the ecclesiastical spirit and perfection which it is their duty to cultivate.

THOMAS FURLONG,  
Professor of the Class of Second Year's Divines.

ANSWERS of the Rev. HENRY NEVILLE. Professor of Theology, to the Questions in  
Paper G.

Rev. Henry Neville's  
Answers to Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated; and under what circumstances?

The College is divided into two houses, senior and junior. The junior house comprises the classes of humanity, rhetoric, and philosophy: the senior, the remaining classes of the establishment. Without the permission of the President, no personal communication is allowed to the students of those houses.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

The hour of rising is six o'clock throughout the year, with the exception of the week's vacation at Christmas, when the students are permitted to sleep until seven, and the interval between Easter and the close of the academic year, when they rise at five. This law is the same for all.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

Half an hour is allowed between the time of rising and morning prayer: prayer lasts for another half hour. On Mondays, Tuesdays, Thursdays, Fridays, and Saturdays, an hour and a half is then given to study: on Sundays and Wednesdays one hour. Attendance at the community Mass is next in the order of the duties, after which breakfast.

APPENDIX, No. 8.  
 Rev. Henry Neville's  
 Answers to Paper G.

On Mondays, Tuesdays, Thursdays, and Fridays, the recreation hour lasts from breakfast till ten o'clock. Half an hour is then given to immediate preparation for class; class continues for an hour, and is followed by half an hour's recreation. Study is then resumed for two hours, that is, until second class, which also lasts for an hour. On Sundays the students are free from breakfast time until ten o'clock, when they again assemble in the chapel for High Mass. The interval of about an hour from High Mass until twelve o'clock is unemployed. Four sermons are then preached by students (selected from the two senior classes) in different halls of the College, which are attended by the members of the community according to a fixed distribution. After sermon another interval of an hour and a half is at the disposal of the students. At two o'clock vespers are sung in the chapel, and continue for an hour. On Wednesdays, after morning's recreation, half an hour is devoted to the study of Gregorian chant. The class of Sacred Scripture, and a class of Ecclesiastical History, are then held, and last for an hour and a half. The time from this until three o'clock is occupied by a walk outside the walls of the College. Whilst the senior students attend the lectures of Scripture or ecclesiastical history, the juniors are engaged, some at a Bible Class, others at a class of French. The occupations of Saturday differ from those of the other week days in this only, that on it Scripture, Ecclesiastical History, French, and Bible Classes are held at one o'clock for an hour, and a class of Gregorian chant for half an hour afterwards. The dinner hour for the students is three o'clock, which is succeeded by recreation, continuing until six o'clock on Sundays, Wednesdays, and Saturdays, until five only on the other evenings of the week. The evenings up to eight o'clock are employed in study, with an interruption of one quarter of an hour on Mondays, Tuesdays, Thursdays, and Fridays. On the same evenings the students of second year's theology attend an Irish class, and the humanists a class of Belles Lettres from seven to eight. The day closes thus—at eight o'clock supper; recreation from that to nine, night prayer, and at ten all in bed.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

The rule of silence embraces all periods of the day, with the exception of those allowed for recreation.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

All the ordinary athletic exercises are permitted, with the exception of a few, which are considered dangerous, such as hurling and foot-ball. Chess and backgammon do not appear to be positively forbidden, but they are certainly discountenanced.

6. What are the specific duties of the monitors, and by whom are they appointed?

The monitors are appointed by the President; and their duties are to make returns of the exact attendance of the students at prayer, and of their regularity in the study halls.

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There are no baths in the establishment. This is a deficiency which requires to be remedied.

8. What is the period of the College vacation, and what holidays are allowed in the college in addition to this period?

The College vacation extends from about the 24th of June to the 1st of September. The additional holidays are a week at Christmas, a week at Easter, together with the festivals of the church. The studies are suspended for three days in the beginning of November, and for three days at the beginning of Lent; but these can scarcely be reckoned holidays in the sense of the question, being in a good part occupied with special religious exercises.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

It is; and no terms are annexed.

10. In what manner is the time of the students, who so remain, employed? and what assistance or direction do they receive in their studies?

During six weeks of the time they attend a class of elocution for an hour each day. The junior classes are also lectured in logic and in science. The remaining time is at the disposal of the students themselves.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

All theological students are permitted to read in the library. The professors, and on rare occasions some others, are allowed to remove books from the library, having first obtained leave from the President and Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open each day from 10 till 2 o'clock, Sundays and Wednesdays excepted: on the latter day it is closed at 12.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?



I know of none.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

The students are permitted to have books for their private reading, which the deans are bound to inspect, with the power of removing any they may deem objectionable. Each student, at entrance, is bound to provide himself with a Bible, and two pious treatises—the “Elevation of the Soul to God,” and the “Memorial of a Christian Life.” The introduction of newspapers into the house is strictly prohibited, and, if detected, would, I presume, be punished with severity.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

I know of no regulations restricting the students in their correspondence with externs. The College authorities possess no right to inspect sealed letters written or received by them. I am not aware that they ever attempted to exercise such power. They do, however, claim the right to examine unsealed letters or documents in peculiar circumstances.

16. What regulations exist as to visits of the students in one another's rooms?

Students are strictly forbidden to enter one another's rooms.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

The students, from the age at which they enter, and the class of society from which they are taken, are presumed to have attained the proficiency of ordinarily well instructed Catholics: should a person, in any case, be found deficient, his instruction devolves upon his confessor. Further religious instruction is communicated in the Bible Class, of which we have already spoken, and in occasional lectures given by the deans. But the perfecting of the students in this respect, so as to qualify them for the religious guidance of others, is effected in the classes of Scripture and theology.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

The provisions with us to form the minds of the students for the sacerdotal state, are the same as those adopted in all Catholic seminaries. The academical year commences with a retreat of five days, which are employed exclusively in religious exercises; the strictest silence being observed during the entire time. Towards the end of the year, on the occasion of taking orders, the students go through another retreat. The permanent provisions through the year are, the attendance at daily mass, the frequenting of the sacraments of penance and the Eucharist, *at least*, every fortnight, the daily visit of the blessed sacrament, and the half hour's meditation at morning prayer, all which are of obligation. Other means of promoting piety are generally adopted by the students of their own choice, such as the recital of additional prayers in private, and the reading of spiritual books. I do not think that any deficiency exists in this department.

HENRY NEVILLE,  
Professor of First Year's Divinity.

ANSWERS of REV. S. GILLIE, Professor of Sacred Scripture and Hebrew, to the Questions in Paper G.

Rev. S. Gillie's  
Answers to Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated; and under what circumstances?

The students of the three junior classes are kept apart from those of higher standing. They inhabit a distinct portion of the building, and have a separate chapel, refectory, and park for recreation. No communication is permitted between students thus separated.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

All classes of students rise at the same hour, viz., at five o'clock, from Easter until the 18th of June, and at six o'clock during the rest of the year.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

On Mondays, Tuesdays, Thursdays, and Fridays, 6½ prayer, 7 study, 8½ mass, 9 breakfast and recreation, 10 study, 10½ class, 11½ recreation, 12 study, 2 class, 3 prayer, 3¼ dinner

## APPENDIX, No. 8.

Rev. S. Gillic's  
Answers to Paper G.

and recreation, 5 study,  $6\frac{3}{4}$  recreation, 7 study, 8 prayer, supper, and recreation, 9 night prayer—candles out at ten. Except, first, when the hour of rising is 5—8 mass,  $8\frac{1}{2}$  breakfast,  $9\frac{1}{2}$  study,  $10\frac{1}{2}$  class; and second, some students of second divinity year attend the Professor of Irish from 7 until 8, the Professor of English Literature lectures at the same hour; third, Hebrew lectures on Thursday at 12; fourth, Dunboyne students attend class but four times a week. On Wednesday, as before, except 8 mass, 9 breakfast,  $9\frac{3}{4}$  class,  $10\frac{1}{4}$  recreation,  $10\frac{1}{2}$  class, 12 walk in the country, 6 study, 8 prayer. On Saturday, as before, except  $11\frac{1}{2}$  recreation, 1 class, 2 recreation,  $2\frac{1}{4}$  class,  $2\frac{3}{4}$  recreation, and evening study as on Wednesday. On Sunday, 8 mass, 9 breakfast, 10 high mass, 11 recreation, 12 sermon,  $12\frac{1}{2}$  recreation, 2 vespers, 3 prayer. Evening study as on Wednesday.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Conversation is permitted among the students during the hours of recreation only.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

The only restriction as to recreation, regards such bodily exercises as are dangerous to life and limb, and such sedentary games as appear to have the remotest connexion with gambling. The greater number of the students pass their recreation hours walking in the park or in the cloisters.

6. What are the specific duties of the monitors, and by whom are they appointed?

The duties of the monitors and the manner of their appointment are fixed by Statute:—  
“Administros quos volunt Decani ipsi sibi legunt ex alumnorum numero, natu maximos, doctrinis proveciores, iique monitores appellandi, censura laboriosissimæ particulas exercento. Dignos fideliter notanto deferunto”—(cap. 4, par. 7).

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There is but *one* bath within the College for the use of the students.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

Vacation commences about the 24th of June, and ends on the 31st of August. In addition a week is allowed after the close of the Christmas examinations, and another at Easter; the Queen's birthday, and the anniversary of the foundation of the College are vacant days. These are the only *bona fide* holidays enjoyed by the students, for during the other days on which class is not held they are quite as busily employed as they are upon class days. Thus, from the 23rd of September until the 2nd of January, and during the four days which precede the Midsummer examinations, they are engaged in revising the subjects read in class during the previous half year. The Pentecost recess of seven days is taken up with the public offices of the Church and other religious exercises, as are also the four days before Easter Sunday and the different festivals throughout the year. The same may be said of the three days allowed in November, and at the beginning of Lent. On all these days, with the exception of three, the students are obliged to observe the hours of morning and evening study.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

Students may remain in the College free of charge during the vacation.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

Those who remain are obliged to study in silence for three hours and a-half every day, also to attend the usual religious exercises of the College. Such as are about to read natural philosophy in the coming year are lectured in mathematics, and those about to read moral philosophy, in logic, by persons appointed for the purpose. All attend a daily lecture in elocution.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

The Statutes (cap. 10, par. 7) define the classes permitted to read in the library. In practice, all divinity students are allowed to read there. To take a book from the library it is requisite to have permission both from the President and the Librarian. Such permission is rarely sought for.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open from 10 until  $10\frac{1}{2}$ , and from 2 until 3 every day except Sunday and Wednesday; on vacant days, from 10 until  $2\frac{1}{2}$ . Dunboyne students have access to the library at all hours.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

I am not aware of any.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?



Students are allowed to possess for their private reading whatever books they please, except such as would divert their minds from serious study, as novels, and the like. The Statutes also prohibit under pain of expulsion "*Scripta ad religionem Catholicam Romanam maledictis violandam pertinentia, moresve labefactandos, seditionesve concitandas.*" Newspapers are strictly forbidden. Every student is bound to have a Bible in his possession.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

I am not aware of any regulations which affect the correspondence of students with persons outside the College. There is a statute which authorizes the deans in certain cases to examine the papers of a student. "*Decani . . . libros curiosè inspicunt, et si justissima suspicio præverit, ipsa quoque, Præsides annuente, scriinia et chartas*"—(cap. 4, par. 4). I cannot say whether this power of inspection is understood to extend to letters written by students or received by them. Letters have never, to my knowledge, been inspected.

16. What regulations exist as to visits of the students in one another's rooms?

Students are not allowed to enter one another's rooms.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect? and if so, what change you would suggest.

Religious instruction is imparted to each student by his confessor, to all collectively by the deans in occasional exhortations, and by the Professors of Theology and Scripture in their respective classes. It is impossible to specify the means by which the minds of the students are formed to a spiritual and devout character, as all their exercises, their retreats, meditations, and pious lectures, the observance of their rules, and their studies, except those of a purely literary nature, all tend to the same end, to form their minds to virtue and piety, and to fit them for the sacred ministry to which they aspire.

S. GILLIC,

Professor of Sacred Scripture and Hebrew.

ANSWERS of the REV. C. W. RUSSELL, D.D., Professor of Ecclesiastical History, to the Questions in Paper G.

Rev. C. W. Russell's  
Answers to Paper G.

[As several of the interrogatories in this Paper relate to matters of fact and of detail which fall directly within the province of the President, Vice-President, and Deans, and not at all within that of the Professors, I shall not trouble the Commissioners with any observations upon them. Of this class are queries 1, 2, 3, 4, 5, 6, 16, and 17. I shall confine myself, therefore, to the remaining interrogatories.]

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There is a bath for the use of invalids in each of the infirmaries—that for the senior students and that for the junior students—but no general accommodation for bathing.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

The annual vacation commences about June 24, and ends on September 1. There is a short recess of about eight days after the January examinations, and another of the same duration at Easter. There are also two holidays at Hallow-e'en, and three at Shrove-tide; and the ordinary festivals of obligation, the Nativity and Purification of the Blessed Virgin, (which we observe as festivals,) the anniversary of the foundation of the College, and the Queen's birthday are also allowed as holidays in the College. The students (as a general rule) are not permitted to leave the College, except during the annual vacation.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

It is competent for any student to remain in College during the vacation. No special permission is required for the purpose.

10. In what manner is the time of the students, who so remain, employed? and what assistance or direction do they receive in their studies?

The students who remain during vacation are obliged to attend the same daily religious exercises as during the academical year. As relates to literary exercises, they are bound to the observance of silence during the ordinary morning and evening study, the rest of the day being free. Those who are to join the classes of logic and natural philosophy in the coming year, are required to attend preparatory lectures in these departments, delivered, on four days in the week, by lecturers appointed from among the senior students; and all, without exception, attend daily lectures in elocution. The library is open for their use from ten o'clock till two, each day.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

APPENDIX, No. 8.

Rev. C. W. Russell's  
Answers to Paper G.

The divinity students alone. I consider it a great disadvantage to the studies in my department, that the students of natural philosophy, who are members of the Ecclesiastical History Class, do not enjoy the use of the library. No person, whether professor or student, is allowed the use of books out of the library without the permission of the President and the Librarian. This permission must be obtained in each particular instance.

12. What are the hours for opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

By the rule, the library is opened for the use of the students at ten o'clock, and closed at two; but a usage has been established of keeping it open until near three. The professors and Dunboyne students have access to it in the morning and evening hours, during the seasons when there is light at those hours. The students, however, on an ordinary day of class, being obliged to attend lecture from half-past ten till half-past eleven, forfeit so much of the period allotted for reading in the library. On Wednesday, which, after the forenoon lecture, is a half holiday, they are practically excluded altogether; and on Saturday, as there are two lectures during the library hours, their reading therein is confined to little more than an hour and a-half.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

There are certain traditional restrictions as to the use of books in the library; but, as far as my observation enables me to speak, they are very vague and undefined. Each person is permitted himself to take books from the shelves. Some change in this respect is, in my opinion, most desirable, and indeed is absolutely necessary, even as a means of preserving the books and restoring the order of the library.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

The students are permitted and encouraged to possess books for private reading; but they are required to keep their collection open to the inspection of the deans, who have authority to require them to give up any book which may be considered objectionable. Each student, at entrance, is obliged to procure a Bible, certain devotional books, and the ordinary philosophical and theological text-books of the College.

The introduction and use of newspapers are strictly prohibited. Every violation of this prohibition is visited with severe censure. But I believe it is found impossible, notwithstanding every exertion on the part of the deans, to effect the complete exclusion of newspapers from the College.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

All the correspondence of the students is ordered to pass through the hands of the deans; and the absolute power of inspecting the letters is understood to be vested in the authorities of the College. But this power has never, to my knowledge, been exercised in any instance.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest?

As the means taken to form the minds of the students to a spiritual and devout character will be detailed in the answers of the deans, it is unnecessary for me to enter into any explanation of them. I believe the spiritual training of the students to be, in every essential particular, solid and judicious. It is substantially the same as that pursued in all ecclesiastical colleges. There is, however, one unavoidable difference. In consequence of the much greater number of our community, there is less opportunity for that formation or direction of individual character, which can only be the result of familiar and constant personal intercourse between the director and the student, than in the smaller and more subdivided communities abroad. If a further subdivision (even partial) of the community were possible, I think it would be attended with good results.

There is another more striking defect in the present condition of the College,—the total absence, or exceedingly inadequate character of what I may be permitted to call the material appliances of spiritual training. The insufficiency of chapel accommodation, whether for the comfort of the students, or for the maintenance of the order and repose indispensable to recollection; the want of sufficient space for the becoming and effective observance of church ceremonial; the absence of those helps to spirituality which are supplied by the externals of religious art, as correct and striking models of ecclesiastical architecture, costume, and decorations, suitable religious pictures, statues, and other sacred emblems, constitute, in my opinion, a defect in the system for the training of the students of our College, and for the formation of their character and spirit, the importance of which it is impossible to overrate, and which, in these particulars, not only lowers the prevailing



habit and tone of the students' minds in College, but exercises a most pernicious influence upon their tastes in after-life. I think it most essential, not only for the due religious education of the minds of the students in College, but for their direction in what will be a most important part of their duty in the ministry—the formation of the religious character of the people, and the improvement of their religious tastes—that the very building in which they are trained should, if it were possible, supply in its chapel and halls what they could carry with them through life as the ideal of propriety in every department of sacred ceremonial and sacred art; and that it should be made to serve, almost insensibly and by its very atmosphere, as a school of all the most essential principles of ecclesiology.

I consider it a most unfortunate circumstance, therefore, that the Trustees have been forced to leave unfinished that portion of the new building which was to have contained the chapel; and I am satisfied that, circumstanced as the College now is in these particulars, our system is deprived, not only of a most important help for the spiritual training of the students, but of a most valuable means for elevating and refining their general tastes and habits of thought.

(Signed,)

C. W. RUSSELL, D.D.,  
Professor of Ecclesiastical History.

APPENDIX, No. 8.

Rev. C. W. Russell's  
Answers to Paper G.

ANSWERS of the Rev. WILLIAM JENNINGS, Professor of Logic, to the Questions in Paper G.

Rev. Wm. Jennings'  
Answers to Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated; and under what circumstances?

Students in the classes of logic, rhetoric, and humanity, occupy one part of the College called the Junior House; the students of the Divinity Classes, and of the class of natural philosophy, occupy a separate part. Between the two bodies of students thus separated, there is no communication except by letter.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

Five o'clock, from the re-opening of class after Easter till the close of the midsummer examination, and six o'clock at all other times. The hour of rising is the same for all the classes of the students.

9. Is it competent for the students, if they please, to remain in College during the vacation? and if so, on what terms?

Yes, and without any alteration of terms.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

All the students who remain in College during the vacation, are obliged to attend an hour's lecture each day in elocution. Students who are about entering the Logic Class, or the class of natural philosophy, are, moreover, obliged to attend daily an hour's lecture on subjects connected with these classes.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

None but students of the Divinity Classes are permitted to read in the library, properly so called. No member of the College is allowed the use of books out of the library without the consent of the President and Librarian.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

All students are obliged to silence in the library; they are not restricted in their choice of books.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

Students are permitted to possess for their private reading such books as are not judged dangerous to faith or morality, nor calculated to obstruct the student's progress in piety and devotion. Every student at entrance is obliged to procure a Bible, "The Elevation of the Soul," and the "Memorial of a Christian Life." The admission of newspapers, pamphlets, and of periodicals generally, is strictly prohibited.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

There are no express regulations as to the correspondence of the students with persons outside the College. The College authorities are not empowered to open letters written by students, nor to inspect letters received by students. In an extreme case, I understand, that the President, or the Dean, with the approbation of the President, is authorized to inspect letters received by students, provided that there is good reason to suspect the contents

APPENDIX, No. 8.  
 Rev. Wm. Jennings,  
 Answers to Paper G.

of such letters; and provided also, that such letters shall have been opened, in the first instance, by the party to whom they are addressed. Such power has never been exercised, as far as I know.

16. What regulations exist as to visits of the students in one another's rooms?  
 Visits of the students in one another's rooms are strictly prohibited.

WILLIAM JENNINGS.  
 Professor of Logic, &c.

Rev. D. M'Carthy's  
 Answers to Paper G.

ANSWERS of the REV. DANIEL M'CARTHY, Professor of Rhetoric, to the Questions in Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated; and under what circumstances?

Three junior classes are separated from the other students, and form a distinct body. No communication is permitted without the sanction of the President, or, at least, without a literal compliance with fixed rules approved of by him. At present letters must pass through the hands of the dean.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

The time of rising for *all* students, except in case of sickness, and with the leave of the dean, is for the greater part of the year six o'clock, A.M. (seven during the Christmas holidays—a week). In summer—from Low Sunday to the end of June—the students rise at five o'clock, A.M. (during one week's retreat at Pentecost, at six).

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

To learn the duties of the several days of the week from the description given by me, it must be understood, that when no change is marked under a particular day, the first column is the general order.

Monday, Tuesday.	Thursday, Friday.		Sunday.	Wednesday.	Saturday.
Summer. 5, A.M.	Winter. 6, A.M.	Rising; preparation for prayer, "Angelus."			
5½, "	6½, "	Prayer.			
6, "	7, "	Study.			
8, "	8½, "	Mass.	8	8.	
8½, "	9, "	Breakfast.	8½	8½.	
8¾, "	9¼, "	Recreation.	9	9.	
9½, "	10, "	Study.	10, High Mass and Dominesalvam fac, with prayer for the Queen, Benediction of B. Sacrament, on festivals and first Sunday of Month.	9¼, singing. 10¼, recreation.	
10½, "	10½, "	Class.		10½, class to	
	11½	Recreation.			11½, recreation.
	12	Study; Angelic Salutation.	12, Sermon. 12½, recreation.	12, walk.	1, class.
	2	Class.	2, Solemn Vesp.	Public walk for three hours.	2, recreation. 2¼, singing. 2¾, recreation.
	3	Visit to Blessed Sacrament.	3, Visit to B. Sac.	3, visit, &c.	3, visit, &c.
	3¼	Dinner; Chapter of Bible, Lives of Saints, read.			
	3¾	Recreation.			
	5	Study.	6, Study, &c.	6, study.	6, confession.
	6¾	Recreation.	Silence to	Silence.	Do.
	7	Study; English and Irish classes.	Study to	Silence to	Do.
	8	Particular examination; Angelic Salutation.	8.	8.	8.
	8½	Supper.			
	9	Night prayer; Subject of Medita- tion read.			
	9½	Retire to rest.			
	10	Lights extinguished.			

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Absolute silence is enforced during the hours of class, study, &c.; and conversation permitted during recreation only.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

The rule permits all exercises that are not dangerous (cards, games of chance, &c., are strictly forbidden). Students are generally fond of ball-playing, running, leaping, quoits, &c.; in short, favourite pastimes vary with the seasons.

6. What are the specific duties of the monitors, and by whom are they appointed?

They are appointed by the President, taking advice with the deans. The duties of a monitor are: to preside over the study halls; to notice the absence of any student from prayer, &c.; to preserve order on the corridor during the hours of silence; and to make known to the President or deans any serious violation of rule in these respects.



7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There are some baths for the use of invalids when ordered by their medical adviser.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

The vacation begins about the 24th of June and terminates on the 1st of September. The holidays in addition to that period are:—the 8th of December; the 2nd of February; the 20th of April (anniversary of the College); and the 24th of May (her Majesty's birthday); one week after the Christmas examinations; one after Easter; and three days before Lent.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

Yes; all are perfectly free to remain without any expense.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

The time of rising and of meals, and of the spiritual duties, is the same as during the year. Three hours each day *must* be devoted to study, and one to the lectures of the professor of elocution, Mr. Moore Stack. It was usual, until last year, to select some distinguished students in the senior house to explain the elements of mathematics and logic to the junior classes; but the number of inmates last vacation was so small, that it was not deemed expedient to make any provision for the direction of their studies. The students are exhorted always most earnestly to avail themselves of the opportunity given them, and many, I am happy to say, turn to the best use the time at their disposal.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

The Dunboyne students and all divinity students. Any member of the College is permitted the use of books out of the library, with the leave of the President and the Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open to Dunboyne students at all times during the *day*. There is no permission for other students to enter the library on Sundays and Wednesdays (unless vacant). On any other class day there is access to the library from ten to half-past ten (in summer, half-past nine to half-past ten), and from twelve to two (Saturdays, half-past eleven to one), and on vacant days, from ten to half-past two.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

Much is left to the good sense and piety of each individual. It would be the duty of the assistant librarian—who is bound to be present—to interfere if he suspected any student was fond of reading books dangerous to morality.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

Every student must have a small collection of books to aid him in his studies; and every facility is given him for the purchase of these. He can procure for himself, and read when he pleases, if his other duties will permit him, any work that is not immoral or irreligious in its tendency. Periodicals of every kind, and newspapers, are strictly excluded by rule, and that rule is most rigidly enforced. The bursar gives to each student at entrance a copy of the Bible.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

What the power of the College authorities on this subject may be, I cannot say, and I believe it is matter of much doubt whether by Statute or by general understanding, there is any power of inspecting sealed letters. I have been assured by those best acquainted with the subject, that the President never yet opened letters written or received by students.

16. What regulations exist as to visits of the students in one another's rooms?

No student is allowed to enter the room of another at any time, or even stand at the door except during recreation.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given? 18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

The Vice President lectures on the History of the Bible, and explains the Catechism

APPENDIX, No. 8.  
 Rev. D. M'Carthy's  
 Answers to Paper G.

on Wednesday (half-past ten to half-past eleven), and Saturday (one to two). The classes of rhetoric and humanity attend these lectures. The Senior Dean gives instructions to the junior students on their particular duties (Sundays and Wednesdays, half-past five to six). He explains, besides, the method of meditation for all classes in the College (half an hour each week). Again, before each principal festival, it is the Dean's duty to explain its object, the fact it commemorates, and the virtue it is designed to inculcate.

From my answer to No. 3, it appears that two hours each week-day, and four on Sunday, are devoted to religious exercises: yet these observances, however solemn and impressive, do not represent fairly the practices of devotion obligatory on every student. In estimating the means taken to form the minds of our students to habits of piety and virtue, we should not forget what they study. The divinity student learns from his text-book, and in class even, the perfection of the state to which he is called, and the obligations it imposes—his several duties as a member of society, as a Christian, and as a priest. We are not, then, to consider the hours of prayer, of religious instruction, &c., but the whole tenor of their lives, if we would judge correctly of the means taken to bring ecclesiastics to know and serve God. All that long experience and great zeal could suggest to win the affections of youth from the world and its strife, and to fix them on heavenly things, has been tried successfully by the superiors to whom is committed the sacred trust of regulating the discipline of the College; yet I should deny the known truth were I to ascribe the purity of life, the constant recollection of the Divine presence, and union with God, to any other cause than the frequent and worthy reception of the sacraments. All the students are bound to confess and communicate every fortnight, and three-fourths of them do so every week. I hope, while this devotion is encouraged and insisted upon, and the other means adopted to which I have briefly alluded, no change will be necessary.

DANIEL M'CARTHY.

Rev. Denis Gargan's  
 Answers to Paper G.

ANSWERS of the REV. DENIS GARGAN, Professor of Humanity, to Questions in Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated, and under what circumstances?

The students of the College form two divisions—the Senior House Division, and the Junior House Division. The former comprises the students of the Dunboyne Establishment, of the four Divinity Classes and of the Physic Class; the latter, those of the Logic, Rhetoric, and Humanity Classes. There is, ordinarily, no communication between those two divisions, except by letter. Whenever there is any necessity for personal communication, such is allowed with the consent of the President.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

Throughout the academical year, the students of all classes rise at six o'clock, from the 1st of September to the end of the Easter recess week, and at five o'clock from the termination of the Easter recess to the close of the academical year.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students.

The students rise at six o'clock, and are allowed half an hour for dressing, washing, and preparation for morning prayer. At half-past six they assemble in the prayer-hall, and spend half an hour in prayer and meditation. At seven o'clock they repair to their studies, till half-past eight; they then assemble in the chapel to hear mass till nine, at which hour they breakfast. After breakfast they have about three-quarters of an hour for recreation. From ten till half-past ten they are engaged in study. At half-past ten they attend their morning lectures for one hour, after which half an hour is set apart for recreation. At twelve o'clock study is resumed for two hours; from two till three they again attend their several lectures. At three they visit the chapel for eight or ten minutes, then dine, and take recreation till five, when study is again resumed until a quarter before seven, and at seven again pursue their studies to eight. The students of the English and Irish Classes attend lectures from seven to eight. At eight o'clock they assemble in the prayer hall, for particular examination of conscience, then take supper and recreation till nine o'clock. At nine they assemble in the prayer-hall for prayer and meditation, for about half an hour, after which they retire to their several apartments, and at ten are required to be in bed, and to have all lights extinguished. Wednesdays are half-holidays; on those days the students walk into the country, under the superintendence of the deans. On Saturdays the duties are distributed as on other days, except that the second lecture is given from one till two. On Sundays and festivals, high mass, a sermon, and solemn vespers, take the place of the lectures and mid-day study of week-days.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Silence is observed during the hours of study, of lecture, and of meals, and after night and before morning prayer. Conversation is permitted during the hours of recreation.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?



Ball-playing, bowling, prison-bars, and backgammon are allowed and practised. The students of the Senior House very generally confine themselves to walking.

6. What are the specific duties of the monitors, and by whom are they appointed?

The specific duties of the monitors are, to preserve order in the study halls, and to make a return of the persons who may, without cause, absent themselves from prayer. They are appointed by the deans.

7. Are there any baths in the College for the use of the students, and what regulations exist as to bathing?

There are three baths in the College for invalids; the use of them is regulated by the medical attendants.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

There are two months' vacation in summer. In addition to this, there are six or seven holidays allowed both at Christmas and at Easter.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

It is competent for the students, if they please, to remain in the College during the vacation, and without any expense.

10. In what manner is the time of the students, who so remain, employed? and what assistance or direction do they receive in their studies?

They have morning and evening study, as during the year. The junior students have one preparatory lecture every day, on the subjects of the Logic and Physic Classes; the senior students frequent the library. Mr. Stack, Professor of Elocution and Oratory, gives two lectures every day during the vacation—one to the senior students, the other to the junior students.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

All the divinity students. All the members of the College are permitted the use of books out of the library with the consent of the President and Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open every day from ten until two. On ordinary days the students have two hours and a-half for reading in the library. On holidays, and during the vacation, the library is open from ten until three; and the students have five hours for reading, unless when they walk into the country, or are engaged in assisting at Mr. Stack's lectures.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

The students are restrained from reading books of an immoral or infidel tendency.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

The students are permitted to possess, for private reading, all books not prohibited by the President, Vice-President, or deans. Every student is obliged to possess a Bible, certain books of religious instruction, and their several class-books. The students are not allowed to receive or read newspapers, and this restriction is enforced strictly.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

The students have unrestricted communication, by letter, with persons outside the College. The College authorities possess no such power.

16. What regulations exist as to visits of the students in one another's rooms?

The students are not allowed such visits.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

The religious instruction of the senior students is given by the deans. The religious instruction of the junior students is given by the Vice-President and deans. The dean gives two lectures, in the form of catechetical instruction and exhortation, for half an hour every week. The Vice-President gives two lectures, in a catechetical form, every week, for one hour each.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect; and if so, what change you would suggest.

The means taken to form the minds of the students to a spiritual and devout character, are numerous and efficient. At the commencement of the academical year, they enter upon a spiritual retreat for five days. Every day during their course in College, they have

## APPENDIX, No. 8.

Rev. Denis Gargan's  
Answers to Paper G.

two hours' prayer and meditation. All their duties commence and terminate with prayer. They assist at high mass, a sermon, and solemn vespers, on Sundays and festivals. They approach the sacraments of penance and the blessed Eucharist generally once every week, and a great number approach holy communion twice every week. In addition to the public exercises of prayer and meditation, they read a portion of some spiritual book—as a chapter in the Holy Bible—in their own apartments, and perform private devotions in the chapel. Their spiritual instruction has been stated in No. 17 of this Paper. At the close of the academical year, the students perform another spiritual retreat of five days. I am not of opinion that any deficiency exists in this respect.

DENIS GARGAN,  
Professor of Humanity.

Bursar's Answers to  
Paper I.

## ANSWERS OF BURSAR to Questions proposed in Paper I.

You are requested to furnish to the Commissioners the following particulars relating to the buildings erected with the funds granted for that purpose by Parliament, in the year 1845, viz. :—

1. The situation, length, depth, height, and general description of the edifice?

The new buildings erected with the funds granted for that purpose by Parliament, in 1845, are situated to the west of the old College buildings, at a distance of 40 feet, but connected with them by a covered passage erected at the expense of the College. They consist of three sides of a quadrangle, measuring on the *exterior* of the quadrangle, south pane, 382½ feet, east and west panes 300 feet each. On the *interior* of the quadrangle, south pane 260½ feet, east and west panes 260 feet each. The depth of the south pane is 39 feet 10 inches, that of the east and west panes 38 feet 4 inches each. The height of each of these panes is 45 feet, *to the eaves*; to the *ridge tile of the roof*, in the south pane, 73 feet; in the east and west panes, 62 feet each. The interior of the quadrangle is surrounded by a spacious cloister, 785 feet long, 12 feet broad, and 16 feet 9 inches high. The entire structure is built in the pure Gothic style, as designed by the late Mr. Pugin, and consists of three stories, the upper story being in the roof, and lighted by dormer windows. It is built of rubble masonry, with cut stone dressing to the doors and windows. In the latter the mullions are of cut stone, the sashes of galvanized iron. The water required for the use of these buildings is procured from a stream outside the boundary wall, and is elevated to the great tanks on the summit of the east and west panes by a hydraulic ram, by which means an abundant supply of water is furnished to the new buildings for the use of the kitchen, scullery, pantries, corridors, waterclosets, &c. Of the latter there are seventeen in the new buildings distributed amongst the various corridors. The sewerage is executed in a very excellent and permanent manner, and with the addition of a few traps at the openings of the sewers, which are now being made, the sewers in connexion with the buildings cannot fail to be of very great importance in draining not only the foundations of the buildings, but also the grounds in the immediate vicinity. The gutters and down-pipes throughout the building are of galvanized iron, and have been erected at the expense of the College. The great water tank situated at the summit of the east pane measures 18 feet, in length, 6 feet in breadth, and 3 feet 10 inches in depth; the water tank at the summit of the west pane measures 13 feet in length, 6 feet in breadth, and 5 feet in depth; the tank in the scullery and kitchen measures 15 feet 9 inches in length, 4 feet in breadth, and 4 feet in depth; another tank in the south pane measures 10 feet 2 inches long, 7 feet broad, and 3 feet 2 inches deep. All the tanks will contain about 8,000 gallons of water, which would appear quite a sufficient supply. The buildings were erected under the direction of the Commissioners of Public Works, after a plan designed by the late Mr. Pugin, the architect appointed for that purpose by the Lords Commissioners of Her Majesty's Treasury. (Vide 15th Report of the Board of Public Works, page 6.)

2. The number and names of the public rooms therein, and the length, height, and breadth of the lecture-rooms, reading-room, refectory, library, and any other important room therein?

A statement of the number and names of the various public rooms in the new buildings, as also of every other important room contained therein, with the length, breadth, and height of each is hereunto annexed, from which it will be seen that they furnish to the students a large and commodious library, with prayer-hall, refectory, four lecture-halls, &c., the dimensions of each of which is given in the subjoined statement. They also supply apartments to the President, Vice-President, Senior Dean, and eight of the professors, together with a dining parlour, ante-room, and reading room for their use. The great cloister, the dimensions of which are already given in the preceding answer, though it cannot be properly called a public room, deserves particular mention in consequence of its great utility in affording a spacious ambulatory in wet or stormy weather when walking out of doors is impracticable.

3. The number of students who can receive accommodation in it, giving every student a separate bedroom, and the average accommodation which is given to each student, stating the height, length, and breadth of his bed-room?

The number of students who can be accommodated with separate bed-rooms in the new buildings is 213. With reference to the kitchen, refectory, prayer-hall, library, and lecture-rooms, I consider the kitchen accommodation sufficient for 550; the library, prayer-



hall, and refectory afford adequate accommodation for 380, which I consider to be above the greatest number we can have at any time in the division of the College called the senior house. The lecture-rooms, in my opinion, are quite adequate to the accommodation of 300; the remaining portion of the students of the senior house have abundant accommodation in the way of lecture-rooms in the old portion of the buildings. The accuracy of this estimate may be tested by reference to the dimensions of the several public rooms, given in the statement annexed to my answer to query No. 2. I subjoin a list of the various students' bed-rooms, with the numbers arranged according to their dimensions of length, breadth, and height, viz.:—

No. of Rooms.	Length.		Breadth.		Height.	
	F.	IN.	F.	IN.	F.	IN.
16	20	0	11	6	16	8
15	14	0	12	9	13	0
10	14	0	12	6	12	10
16	13	9	12	6	11	7
11	13	9	12	3	10	8
31	13	6	12	0	13	9
38	13	6	12	0	12	10
38	13	0	11	6	10	8
38	12	9	12	0	10	8
213						

4. Was any, and what sum expended by the College in aid of the Parliamentary grant of £30,000, in the erection of the new buildings, and out of what fund did the same come?

From my answer to query No. 7, Paper A, it will be seen that £5,097 16s. 2d. has been expended by the College in aid of the Parliamentary grant of £30,000 for the erection of the new buildings. The answer referred to will also show out of what fund this sum came.

5. Was any, and what sum expended by the College in the furniture of the kitchen, refectory, or other public rooms in the new buildings?

The College expended £632 15s. 5d. out of its general resources on furniture for the refectory, prayer-hall, lecture-rooms, &c., in the new buildings. The new range for the great kitchen cost £455 9s. 8d., which sum, however, as being for fixtures, is included in the £5,097 16s. 2d. referred to in the preceding answer, and has been paid out of the "entrance fees." From various changes found to be indispensable, I consider £150 additional will scarcely complete the works in this department.

6. State any other particulars that you think material, connected with the new buildings, and the sums expended on their erection, repairs, and furniture; also on the general condition of all the College buildings, and the probable annual average expense of keeping them in proper repair?

The sums expended on the erection, repairs, and furniture of the new buildings, can be easily ascertained from what has been already stated, taken in conjunction with the returns promised by the Board of Public Works. With reference to the general condition of all the College buildings. And—

First. Of the *old buildings*. The Commissioners of Public Works, in their 16th Report to Parliament (1848), page 15, give the following description of the old buildings:—"The ordinary annual repairs, previously performed under the direction of the College authorities out of the Parliamentary votes, are now executed under this Board, and the building is gradually being improved. Many parts of the buildings were found to be in a dilapidated state when placed under our charge. A considerable expenditure will be required for some time to bring the main buildings, together with the offices, into the state of repair in which such an institution should be maintained."

In their 17th Report (1849), page 25, speaking on the same subject, "The repairs of the old building, provided for in the Parliamentary estimates of last year, have been for the most part executed, and the buildings are being gradually brought into a tolerable state of repair; but being much out of repair when handed over to us, and not originally of the best construction, some years must elapse before the permanent repairs can be completed at the present rate of expenditure." In concluding their Report, the Commissioners observe, "We can only state, that if the buildings of this College are to remain public property, and to be upheld in the same state of repair as other public buildings, an annual vote will be required, and for some years to come we see no prospect of the estimate being much reduced." I quote the words of the Report, in order to give the Commissioners of the Maynooth Inquiry, from the most authentic source, some idea of the state of the old buildings, which is not likely to be much improved by the withdrawal of the vote for their repairs, during the last two years. Notwithstanding the extensive repairs that have been executed here by the Board of Public Works, it is to be apprehended that the temporary disconnexion of that Board with the College will tend considerably to bring back this old portion of the buildings to the dilapidated state in which the Board

APPENDIX, No. 8.  
Bursar's Answers to  
Paper I.

found them. At present nobody appears to be legally responsible for keeping them in a proper state of repair.

Secondly. On the state of the *new buildings*. I beg again to refer to the authority of the Commissioners of Public Works, who in their Seventeenth Report to Parliament (1849), page 25, say that "the sum granted for the new buildings, by the Act 8 and 9 Vict., cap. xxv., will be barely sufficient to cover their cost and the fittings indispensable to render them fit for occupation. No means have been provided for heating the corridors in which the students' single rooms are placed. The funds would not admit of any extended system for the purpose, and as there are no fire-places in any of these rooms, the cold will be severely felt in winter. The utmost economy has been observed in designing and constructing the new buildings, which are of rubble masonry, with cut-stone dressings to windows and doors. The Act before referred to states that the construction, fitting-up, and furnishing of the new buildings, and the repairs and alterations of the existing College, shall be undertaken by us with the funds provided—viz., £30,000. The number of students and professors was increased and fixed by the Act, and accommodation was to be provided for all; and, according to the regulation, each student was to have a room to himself. According to the plan originally designed by the architect, the buildings were to occupy the four sides of a quadrangle, and to include an examination-hall and chapel capable of accommodating all the students and professors; and to cover the cost of all this, a sum of £30,000 was voted. But this sum was so inadequate to meet the expense of all the accommodation prescribed to be given, that the examination-hall and chapel had to be omitted; and there appeared to be no choice with respect to the repairs but to leave them to be provided for by votes of Parliament annually, as was the custom before the passing of the Act 8th and 9th Vict., cap. xxv." In this lucid statement of the Board of Public Works not only are the principal defects of the new buildings indicated, but also a very clear exposition is given of the cause of their existence. The Board appears to have been pressed on one side by a prescribed task, and on the other by very inadequate means of performing it. Hence, notwithstanding the sums expended by the College itself in aid of the parliamentary grant for the new buildings, they yet continue in a very unfinished state. Having, in my answers to Nos. 1 and 2, briefly adverted to the advantages derived from the new buildings, I shall now submit to the Commissioners what I conceive to be their leading defects:—

First—The total absence of any means of heating the portion of the College inhabited by the students, as already adverted to in the Report of the Board of Public Works cited above—a circumstance which, at the present day, would scarcely be overlooked in the construction of a prison.

Secondly—The omission of the examination-hall and chapel, particularly the latter. The old College chapel, originally constructed for the use of 200 students, is in no way suitable for the accommodation of the present increased number, and is quite out of keeping with the rest of the establishment. "The accommodation," however, "prescribed to be given," as alluded to in the above Report, rendered its omission imperative.

Thirdly—The cast-iron window sashes are any thing but weatherproof, and admit both the wind and the rain, which, in this damp climate, cannot fail to prove a very serious evil. This, coupled with the want of any system of heating, renders the students' rooms, particularly in the west pane, very damp and uncomfortable, so that the Commissioners of Public Works had very solid grounds for predicting, in 1849, that "in these rooms the cold will be severely felt in winter"—a prediction fully verified during the last winter, when the great majority of the students in the infirmary were occupants of rooms in the new buildings, and particularly in the west pane.

Fourthly—The want of a suitable infirmary. The present infirmary, being one of the oldest of the College buildings, is falling to pieces from mere old age, and in such a state of decay, that no amount of exertion is capable of making it neat or comfortable. It was not originally constructed for the purpose it now serves, and is altogether too small for the numbers for whom infirmary accommodation is required. Its position, also, in the centre of the new buildings, is very objectionable. The original plan designed by the architect included a commodious infirmary, but the inadequacy of the funds provided, and the fatal "accommodation prescribed to be given" left no choice but to omit the infirmary as well as the chapel and examination-hall.

Fifthly—The want of proper ventilation in the public rooms, particularly in the refectory and prayer-hall.

Sixthly—The great kitchen is without a yard or out-offices of any kind—an inconvenience of considerable moment, even in a private house, but much more felt in an establishment so extensive as this.

Seventhly—The extensive new library is unavailable, the fitments and other necessary works remaining unexecuted for want of funds.

Eighthly—The absence of any provision for lighting the buildings. At the present time when the use of gas is so general, and its excellence and cheapness so universally acknowledged, it appears strange that the College should still be lighted with oil and candles.

These are the material particulars connected with the new buildings, which I think of sufficient importance to be brought under the consideration of the Commissioners.

One fatal error appears to have been the source of all the defects of this edifice—the attempt to do so much with so little means. It is not easy to see by what process the



sum of £30,000 was fixed upon at the outset to carry out a work of such magnitude, for the great number of single rooms for students, and the additional hall accommodation (by much the greatest portion of the expenditure) were intended from the very beginning.

But with all these acknowledged defects, it must be admitted that the accommodation in the way of public rooms afforded to the students is a very great improvement on the old system. They have a much more commodious refectory, a very good prayer-hall, the cloister before adverted to (Nos. 1 and 2), separate halls for lectures and for study, and each a separate bed-room. The defects above enumerated are not without remedy; and if remedied, the new buildings would, in my opinion, be admirably adapted to the use for which they were intended.

With reference to the annual average expense of keeping the College buildings in a proper state of repair, I could not venture to offer an opinion, but recommend the Commissioners to apply on this subject to the Board of Public Works. They are thoroughly acquainted with all the College buildings, and, of course, very competent judges as to what may be the annual average expense of keeping them in a proper state of repair.

7. Describe, as well as you can, the state of the College with respect to the accommodation of the students, and their condition and comforts generally, as it exists at present, and as it existed before the grant of 1845?

To give an accurate idea of the state of the College with reference to the accommodation of the students, and their condition and comforts generally as it exists at present, and as it existed before 1845, it will be necessary to enumerate the principal items in which changes have been introduced, stating what they had been previously to that date, and what they are at present, thus—

Before the passing of the Act of 1845, a considerable number of students paid a pension of £21 per annum for their maintenance in the College; others partly supported themselves and were partly maintained by the grant; less than half their number had nothing to pay for their support. Thus taking 16th April, 1844, as in Query No. 11, Paper A, we find—

183 Students who paid nothing to the College for their support.

116 Ditto, who paid a part of the pension: and

100 Ditto, who paid the entire pension; besides paying "entrance fees," as at present, and a small sum for the purchase of table requisites for the refectory.

Since 1845 no student pays any pension, or contributes anything to the purchase of requisites for the refectory.

Before 1845 there were no stipends payable to any student, except the Dunboyne students, who received £26 per annum each.

Since 1845, of the students in the Divinity Classes, 250 receive £20 per annum each, and the Dunboyne students over £60 per annum each.

Before 1845, the breakfast of the students was uniformly cocoa and bread, without butter, and each student was obliged to procure his own sugar.

Since 1845, the students are furnished with butter and sugar for breakfast at the expense of the College, and tea is substituted for cocoa twice each week, and on every church holiday.

Before 1845, fresh fish was never given to the students for dinner, except on St. Patrick's day, should it fall on a day of abstinence.

Since 1845, they are supplied with fresh fish on every Friday during Lent.

Before 1845, the students were obliged to make up their own rooms, clean their own shoes, &c.

Since 1845, these offices are performed for them by servants paid by the College.

Before 1845, the number of servants employed in attending on the students was twenty-four.

Since 1845, their number has been augmented to fifty-four, and a house steward appointed to superintend them in the performance of their several duties.

Before 1845, and up to the time of the occupation of the new buildings, two, three, four, five, and, in some instances, six students were obliged to live and sleep in one room.

Since that period every student in the division of the College called the "senior house" has a separate room to himself; and in the junior department, not more than two in any room; and 109 with each a separate room to himself.

Before 1845, and up to the time of the occupation of the new buildings, the students were obliged to study for two hours consecutively in a hall, and immediately afterwards to attend a lecture of one hour's duration in the same hall.

Since that period all the Divinity Classes, and the Class of Natural Philosophy have *two distinct* halls, one for study and the other for lectures—a most salutary change, exempting the students and professors from the necessity of spending another hour in a hall where from seventy to ninety persons had been shut up for the two preceding hours.

Before 1845, no furniture whatever was supplied to any student, but each student was obliged to furnish his own room, often at a very exorbitant price for very inferior articles.

At present, and for the last three years, every student is supplied with an iron bedstead, palliase, mattress, bolster, and pillow at the expense of the College—these being the most essential requisites for a bed-room, the rest is easily procured.

Before 1845 every student was obliged to pay for his own washing.

APPENDIX, No. 8.  
Bursar's Answers to  
Paper I.

Since 1845 the College defrays all these expenses at a cost of £1 8s. per annum, for each, which, for 520 students, would entail on the College an annual outlay of £728 per annum, and, of course, exempt the students from the payment of that amount.

Before 1845, the corridors, prayer-hall, refectories, &c., were badly lighted with tallow candles.

At present they are well lighted with a sufficient number of suitable oil lamps.

These are the improvements in the condition and comforts of the students which I consider of sufficient importance to be brought under the notice of the Commissioners. Many others there are of minor moment not so easily described, but contributing very materially to the general comforts of the students—such, for example, as the decided improvement in the refectory requisites supplied for their use, the substitution of delft dishes and plates instead of pewter, furnishing clean table-cloths every day for breakfast and dinner instead of twice a week for dinner only, and the many other “*et ceteras*” of a table which scarcely bear description. Add to this the cleanliness of the students’ rooms resulting from the destruction of the old wooden bedsteads, palliasses, &c., and the substitution of iron bedsteads and new bedding, as well as from their being much better attended to by the servants than they could have been by the students themselves; also the general attention to cleanliness throughout the corridors, refectories, and public rooms of the entire establishment—a thing previously impracticable, in consequence of the very small number of servants allowed for such an extent of building. Although some of the students of the College who have had no experience of the old system, may scarcely notice the improvements in their condition effected by the Act of 1845, one who has had experience of both can well appreciate the manifest improvement in the condition of the students produced by that Act.

8. What furniture is now usually supplied to each student, and what was the practice in this respect before the grant of 1845?

Answered in the preceding.

9. Are the buildings of the College insured against fire for any, and what sums, and what provisions are made to prevent loss by fire; and are these provisions, in your opinion, adequate; and can you suggest any improvements in this respect?

All the buildings of the College are insured for the sum of £35,000, of which sum £17,000 are on the old buildings, and £18,000 on the new.

Amongst the provisions made to prevent loss by fire, a most important one is the rule by which all students are obliged to extinguish their lights at 10 o’clock every night. To secure compliance with this rule one of the officers of the College is bound to go through the various corridors every night, and *see* that the lights in the several rooms are extinguished.

We have a fire-engine of sufficient power for the old buildings, but not, in my opinion, adequate to extinguish a fire occurring in the upper story of the new buildings, on account of their great height.

A considerable time since the Trustees ordered the purchase of a more powerful engine, which I was prevented from procuring by an intimation that such an engine would be included in the annual estimate for the repairs of the College. As the engine, however, has not been since supplied, I presume the expense of providing one will ultimately devolve on the College.

In my opinion, a very adequate provision against loss by fire might be made in the new buildings without any fire engine. The situation and dimensions of the two great water tanks have been already given in answer to query No. 1. From each of these tanks large down-pipes lead to the different corridors in the east and west panes, five from one tank and four from another; to each down-pipe might be attached a fire-cock and hose of sufficient length, which would give to any part of the new building a very powerful jet of water—more abundantly supplied, and more easily worked than any that could be obtained from a fire-engine, whatever its power, considering the difficulty of supplying a sufficient quantity of water for such engine. Here the quantity of water in the tanks is considerable; the supply by the hydraulic ram continuous, it could be brought to act almost instantaneously, requiring only the time for screwing on the hose, and directing the action of the water to the part affected by the fire. This is the only improvement in the way of preventing loss by fire that I can venture to suggest, submitting, of course, my opinions as to its efficacy to the judgment of those who are more conversant with the matter than I could pretend to be.

10. What annual sum is assigned out of the College funds for the support of the College chapels?

There is no specific annual sum assigned out of the College funds for the support of the College chapels. Taking the word “support,” in its general signification, as applicable, in this sense, to the College chapels, it would appear to me to include many and various things; amongst them what strike me as worth mentioning, are—first, repairs; secondly, wine required for the use of the altar; thirdly, wax candles for the same purpose; fourthly, altar vestments, linens, and missals; and fifthly, ornaments for the altars. With reference to each of these—

First—The repairs of the College chapels are executed as the repairs of any other portion of the buildings, not by any annual fixed sum, but by whatever sum may be necessary from time to time, as occasion may require.

Secondly—The wine furnished for the use of the altar is supplied as required, no limit



being assigned by any regulation. The average sum expended under this head, for the last two years ended 31st March, 1853, amounted to £51 17s. per annum.

Thirdly—The wax lights for the use of the altar, of which a considerable quantity is used, are also supplied as required, and not limited by any rule to any given quantity. The average sum expended under this head for the last two years ended 31st March, 1853, was £39 16s. 8d. per annum.

Fourthly—The same observation applies to altar vestments, and linens for the use of the altars, when not requiring any considerable outlay. When the sum required is very considerable, the Trustees are always consulted. Thus, in 1836, I find the sum of £207 17s. 5d. expended for this purpose, but by order of the Trustees. When smaller sums are sufficient for the exigencies of the time, I do not think a reference to the Trustees necessary. Thus, in 1852, I have myself paid £14 10s., and since £20, for the supply of vestments; but no inconvenience, in my opinion, can at any time occur in this matter, as the Trustees are present in the College every year, in June, and are always ready to attend to any reasonable application on the subject.

Fifthly—With reference to the ornaments and decorations of the altars. In 1844, on the application of the Senior Dean, who has special charge of the chapels, a sum of £20 per annum was voted by the Trustees for the use of the altars. This sum, and much more, has been since expended for the purpose, and in supplying articles of minor value for the use of the altars. In answer to query No. 8 (Paper A), I have stated that £450 was expended in furniture for the chapels from March, 1843, to March, 1853. It must be observed that this sum does not include any of the three first heads above mentioned—viz., repairs, wine, or wax lights, but is solely and exclusively confined to the two latter heads—viz., first, vestments and linens, and second, ornaments and decorations.

I have already expressed my opinion on the present College chapel (No. 6). I consider it altogether unsuited to the purpose it serves. No amount of annual expenditure will remedy its defects, and moneys expended on it are, in my opinion, absolutely thrown away. The constant recourse of so many persons to so small a space must add materially to the difficulty of keeping so old a structure in the state in which it ought to be maintained. The only remedy appears to be the erection of a new chapel of sufficient size, in a style corresponding with that of the new buildings, and in accordance with modern ideas of ecclesiastical architecture.

THOMAS FARRELLY, Bursar.

STATEMENT referred to in Question No. 2, Paper I.

STATEMENT of the Number and Names of the Public Rooms in the New Buildings at Maynooth College, with the Length, Height, and Breadth of the Lecture-rooms, Reading-room, Refectory, Library, and any other important Room contained therein.

	Length.		Breadth.		Height.		
	F.	IN.	F.	IN.	F.	IN.	
Three Lecture-rooms, each,	30	0	24	9	16	5	
One do.,	38	6	30	0	16	5	
Refectory,	130	0	35	0	32	0	
Library,	143	6	35	0	28	0	To the eaves.
Professors' Dining-parlour,	47	3	20	0	16	9	To the ridge-tile of roof,
Do. Ante-room,	36	3	20	0	16	9	(roof being open.)
Do. Reading-room,	23	0	20	0	16	9	
Two Halls, each,	26	0	20	0	16	9	
Students' Prayer-hall,	75	0	35	0	32	0	
Great Kitchen,	60	0	28	0	28	0	To the eaves.
Scullery,	60	0	15	0	50	2	To the ridge-tile of roof.
Bakehouse,	28	0	15	0	12	0	To the eaves.
Pastry,	19	0	15	0	27	0	To the ridge-tile of roof,
Bread and Butter Store,	20	0	15	0	9	0	(both roofs being open.)
Meat Larder,	20	0	15	0	9	0	
APARTMENTS FOR THE PRESIDENT, VICE-PRESIDENT, SENIOR DEAN, AND PROFESSORS.							
President's Apartments:							
Sitting-room,	27	0	16	0	13	9	
Library,	22	0	15	0	13	9	
Bed-room,	16	0	11	6	13	9	
One Closet,	16	0	10	0	13	9	
Another Closet,	16	0	10	0	13	9	

	Length.		Breadth.		Height.	
Vice-President's Apartments :	F.	IN.	F.	IN.	F.	IN.
Sitting-room, . . . . .	22	0	21	0	13	9
Library, . . . . .	21	0	16	0	13	9
Bed-room, . . . . .	21	0	16	0	13	9
Senior Dean's Apartments :						
Sitting-room, . . . . .	23	10	19	9	13	9
Library, . . . . .	19	9	11	9	13	9
Bed-room, . . . . .	19	9	11	3	13	9
Two Professors, each :						
Sitting-room, . . . . .	23	6	19	10	13	9
Library, . . . . .	13	4	12	8	13	9
Bed-room, . . . . .	19	10	11	6	13	9
One Professor :						
Sitting-room, . . . . .	23	10	19	9	13	9
Library, . . . . .	19	9	11	9	13	9
Bed-room, . . . . .	19	9	11	3	13	9
Two Professors, each :						
Sitting-room, . . . . .	23	6	19	10	13	1
Library, . . . . .	13	4	12	8	13	1
Bed-room, . . . . .	19	10	11	6	13	1
Two Professors, each :						
Sitting-room, . . . . .	23	10	19	9	13	1
Library, . . . . .	19	9	11	9	13	1
Bed-room, . . . . .	19	9	11	3	13	1
One Professor :						
Sitting-room, . . . . .	16	3	15	6	13	1
Library, . . . . .	15	6	9	9	13	1
Bed-room, . . . . .	15	6	11	3	13	1

THOMAS FARRELLY, Bursar.

Maynooth College, October 19, 1853.

ANSWERS of the REV. MATTHEW FLANAGAN, Secretary to the Trustees of Maynooth College,  
to Questions in Paper J.

1. How long have you held the office of Secretary to the Trustees ?

I was appointed Secretary to the Trustees, February 9, 1824.

2. What are your present duties, and what changes have taken place in them since your appointment ?

The duties of my office are, to summon the Trustees to their appointed meetings, twenty-one days before the appointed day ; to attend their meetings, and to register their proceedings ; to receive all communications intended for them as Trustees ; to forward them if required previous to their meetings, or to lay them before them when assembled. I consider my duty, as secretary, to be the organ and agent of the Trustees in all matters relating to the College. On the day of meeting, after the usual forms of comparing the minutes with the registered proceedings of the previous Board, &c., my duty is to draw up a memorandum list of business for the day ; to insert in the first place the description of all the written communications to the Trustees, whether received by them or by me, all notices of motion which the Trustees please to give ; then the list of local College matters furnished by the President or Bursar for the consideration of the Board ; and all written applications of the superiors, professors, or students, whatever they may be. All these matters are called out by me in the order of the list, and decided on by the Trustees after due consideration. The result I note in the minutes, each being signed by the chairman in the minute-book according as it is decided. If, after the list is exhausted, any new matter or question should occur to the Trustees, it is discussed and decided on as the rest. My duties vary according to the pressure of business. Since the period of the augmentation of the grant, I discharge the duties of Secretary to the Visitors as prescribed in the Act ; and in addition, summon the Visitors on receiving notice from their chairman, the Duke of Leinster.

3. What is your present salary, and what additions have been made to it since your appointment ?

The salary of Secretary to the Trustees was originally fixed at £79 12s. 6d., Irish currency ; it was increased after the augmentation of the grant, at the same time as the salaries of the superiors and professors of the College, to £150 sterling.



4. How often do the Trustees meet in each year? 5. How often have they held meetings since the 1st of January, 1826, their dates and duration? 6. State the dates of each meeting since 1st of January, 1844, and the names of the Trustees who attended same. Also state the average duration of the meetings of the Trustees.

APPENDIX, No. 8.

Rev. M. Flanagan's  
Answers to Paper J.

The meetings of the Trustees were held, since 1826, as follows:—

1826.	January 18,	adjourned to the following:—	June 22, 23,	to September 15.
1827.	February 28,	"	June 25, 26, 27, 28.	
1828.	February 1, 2,	"	June 25, 26, 27,	" August 27, 28, 29, 30.
1829.	February 12, 13, 14,	"	June 23, 24, 26, 27.	
1830.	February 3,	"	June 24.	
1831.	January 26, 28,	"	June 22, 23, 25, 27.	
1832.	February 14, 15, 17,	"	June 26.	
1833.	January 31,	"	June 18, 19, 20, 21.	
1834.	Jan. 21, 22, 23, 25,	"	June 24, 25, 26, 27,	" September 16, 17, 18.
1835.	February 13,	"	June 23, 24, 25.	
1836.	January 28, 29,	"	June 23, 24, 25,	" November 22.
1837.	January 12,	"	June 22, 23, 24, 26.	
1838.	February 8, 9,	"	June 26, 27, 28,	" September 3, 4, 5, 6 7.
1839.	January 24,	"	June 24, 25, 26.	
1840.	February 13,	"	June 26, 27, 29.	
1841.	February 4,	"	April 15, 16,	" June, 23, 24, August 24,
			27, November 2, 3, 4, 10, 13.	
1842.	June 23,	"	November 10.	
1843.	June 22, 23, 24,	"	November 16.	
1844.	January 19.	Present, Most Rev. Dr. Crolly, Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Rev. Dr. Murphy, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Egan.		
"	January 20.	Present, as before.		
"	January 25.	Do.	with Right Rev. Dr. Keating.	
"	" 26.	Do.	with Right Rev. Dr. M'Nicholas.	
"	" 27.	Do.		
"	Nov. 14.	Do.	with the addition, Right Rev. Dr. Kinsella, S. P. Bellew, and A. S. Hussey, Esq.	
"	" 16.	Do.,	with the exception of S. P. Bellew and A. S. Hussey, Esq.	
1845.	June 24.	Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Rev. Dr. Murphy, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Egan, S. P. Bellew, Right Rev. Dr. Kinsella, A. S. Hussey, Esq.		
"	" 25.	Do., with Right Rev. Dr. Brown, Elphin.		
"	" 26.	Do., with the exception of the lay Trustees, S. P. Bellew and A. S. Hussey, Esq.		
"	" 27.	Do., with the addition of Lord French.		
"	Sept. 12.	Do., do.		
"	" 13.	Do., with the addition of S. P. Bellew and A. S. Hussey, Esq.		
"	Nov. 20.	Do., except A. S. Hussey, Esq.		
"	" 21.	Do., do.		
1846.	April 22.	Present, Most Rev. Dr. Crolly, Most Rev. Dr. Murray, Sir P. Bellew, Bart., A. S. Hussey, Lord Ffrench, Right Rev. Dr. Keating, Right Rev. Dr. M'Nicholas.		
"	" 23.	Present, as before, except Sir P. Bellew, Bart.		
"	" 27.	Building Committee (quorum)—Most Rev. Dr. Murray, Dr. M'Hale, A. S. Hussey.		
"	June 24.	Most Rev. Dr. Murray, Most Rev. Dr. Crolly, Most Rev. Dr. M'Hale, Sir P. Bellew, A. S. Hussey, Esq., Right Rev. Dr. Murphy, Right Rev. Dr. Keating, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Brown, Elphin.		
"	" 25.	Present, as before.		
"	Nov. 12.	Do.		
1847.	March 13.	Building Committee—Most Rev. Dr. Murray, Sir P. Bellew, Bart., A. S. Hussey Esq.		
"	June 22.	Most Rev. Dr. Murray, Most Rev. Dr. Crolly, Right Rev. Dr. Egan, Right Rev. Dr. Keating, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Brown, Elphin.		
"	" 23.	Present, as before.		
"	" 24.	Do.		
"	Nov. 11.	Most Rev. Dr. Crolly, Right Hon. Earl of Fingall, Most Rev. Dr. Murray, Right Rev. Dr. Keating, Right Rev. Dr. Browne, A. S. Hussey, Esq., Right Rev. Dr. Ryan.		
1848.	June 27.	Most Rev. Dr. Crolly, Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Right Hon. Lord Bellew, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Egan, Right Rev. Dr. Brown, Elphin, Right Rev. Dr. Browne, Kilmore, A. S. Hussey, Esq., Right Rev. Dr. Ryan.		
"	" 28.	Present, as before, except the Earl of Fingall and Lord Bellew.		
"	October 12.	Do., except Most Rev. Dr. M'Hale and Right Rev. Dr. Browne.		
1849.	June 26.	Most Rev. Dr. Murray, Most Rev. Dr. M'Hale, Most Rev. Dr. Slattery, Right Hon. Lord Ffrench, Right Rev. Dr. Brown, Elphin, Right Rev. Dr. Keating, Right Hon. Lord Bellew, Right Rev. Dr. Ryan, A. S. Hussey, Right Rev. Dr. Browne.		
"	" 27.	Present, as before.		
"	" 28.	Do., except Lord Bellew.		
"	Nov. 8.	Do., with Lord Bellew.		
1850.	June 25.	Most Rev. Dr. Cullen, Most Rev. Dr. Murray, Most Rev. Dr. M'Hale, Right Hon. Lord Bellew, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Ryan, Right Rev. Dr. Brown, Elphin, A. S. Hussey, Esq.		

APPENDIX, No. 8.	1850. June	26. Present, as before, with the addition of Right Rev. Dr. Egan, and exception of Lord Bellew.
Rev. M. Flanagan's	" "	27. Do., do.
Answers to Paper J.	" October	15. Do., with the addition of Most Rev. Dr. Slattery and Right Rev. Dr. Haly.
	1851. June	24. Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Ryan, Right Rev. Dr. Brown, Elphin, Right Rev. Dr. Haly.
	" "	25. Do. with addition of Most Rev. Dr. Cullen, Lord Bellew, A. S. Hussey, Esq.
	" "	26. Present, as before.
	" October	14. Do., with the addition of Right Rev. Dr. Egan.
	" Nov.	13. Do., except Most Rev. Dr. M'Hale, Right Rev. Dr. Egan, Right Rev. Dr. Browne.
	1852. January	20. Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Ryan, Right Rev. Dr. Brown, Elphin, Right Hon. Lord Bellew, Right Rev. Dr. Haly, Right Hon. Lord Ffrench, A. S. Hussey, Esq.
	" June	23. Most Rev. Dr. Cullen, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Hon. Lord Bellew, Right Hon. Earl of Fingall, Right Rev. Dr. Haly, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Right Rev. Dr. Ryan, A. S. Hussey, Esq.
	" "	24. Present, as before.
	" October	Do., with the addition of Most Rev. Dr. Dixon and Right Rev. Dr. Walshe ; absent, Most Rev. Dr. M'Hale.
	1853. January	18. Most Rev. Dr. Dixon, Most Rev. Dr. Cullen, Most Rev. Dr. Slattery, Right Hon. Lord Bellew, Right Rev. Dr. Ryan, Right Rev. Dr. Haly, Right Rev. Dr. Browne, Kilmore.
	" June	21. Most Rev. Dr. Dixon, Most Rev. Dr. Cullen, Most Rev. Dr. Slattery, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Right Rev. Dr. Ryan, Right Rev. Dr. Haly, A. S. Hussey, Esq., Right Rev. Dr. Walshe.
	" "	22. Present, as before.
	" "	23. Do.

The ordinary duration of each day's meeting of the Trustees was four hours; sometimes it was less, but more frequently it exceeded that time, and extended to five or six hours.

7. Be so good as to furnish to the Commissioners a copy of all the statutes, rules of piety, &c., enacted by the Trustees since the 1st of January, 1827, *i.e.* of all the existing rules and statutes other than those contained in a document entitled "*Statutæ Collegii et regulæ pietatus Coll. R. Catholici apud Maynooth*," which was presented by Dr. Crotty, when President, to the Commissioners of Education Inquiry?

There have been no statutes since the period of the last inquiry. Some alterations have been made in the existing Statutes: viz., at the end of the 1st section, 4th chapter, page 8—"Quamobrem creandi videntur academici officii magistri *duo* quos decanum seniore, et decanum juniorem appellamus." In the alteration, *duo* is left out, &c.: viz.—'Academici officii magistri quorum unum decanum seniore, alteros vero juniores appellamus.' This alteration was made to enable the Trustees to appoint more than two deans, when the circumstances of the College required it. A second alteration was made in the 5th chapter, the description of classes, page 11: instead of two chairs—one of dogmatical and second of moral theology—three chairs of theology were substituted in the alteration, in each of which dogmatic and moral theology were to be taught. A third alteration was made in the 3rd section of the 9th chapter, 5th line, page 26: instead of "*Arbitrio Presidis & concilii*," was substituted "*Arbitrio curatorum aut iis non definientibus. arbitrio Presidis, &c.*" A fourth alteration was made at the end of the 4th section, c. 9, page 27: "*Nisi alitur curatoribus expedire videbitur.*" A fifth alteration was made in the 12th c., section 6, page 38: 1st—Omit the word "*magistratus*" in the first line of section 6, and *ve* in 2nd line; 2nd—After the word "*periculo*," the last word of section 6, add the following words: "*Si quid vero Scriptorum suorum de rebus theologicis, philosophicis, aut literariis, magistratus edere voluerit, id facito sui ipsius periculo, ita ut, si quid ibi possum improbe fuerit, curatoris ab ipso jus repetituri sint.*" All the above alterations and amendments were approved by his Excellency. Two other alterations were introduced, or, rather, two acts were done by the Board—viz., the establishment of a fourth chair in theology, a chair of ecclesiastical history, which have not been submitted for his Excellency's approbation, for this reason, that the Trustees felt themselves called on by the object, if not the terms, of the Augmentation Act to enlarge the course of collegiate studies, and consequently to establish additional chairs that were wanted to complete the course. The establishment of these two additional chairs was made known to the Visitors on their first visitation, and, so far from finding fault, they seemed—at least some of them—disappointed that still further additional chairs were not established, or at least a further extension of the collegiate course, which could not be effected without the establishment of additional chairs. However, it is easy to rectify the mistake, by submitting the resolutions of the Trustees regarding the two chairs to his Excellency.

8. Also furnish a copy of every statute, decree, warrant, order, or other document issued by the Trustees, in consequence of, or connected with the increased grant made by Parliament in the year 1845?

I hope I have answered this question in the returns furnished by me to the Commissioners, together with the lists of superiors, professors, officers, &c., and Trustees, continued from those inserted in the publication of the inquiry of 1827. I have inserted in that document (the lists) such of the superiors and professors who were consecrated bishops, and in the



list of the Trustees marked those who had been students, professors, or superiors. In distinguishing the superiors or professors who were consecrated bishops, as I cannot state the date of their consecration, I have substituted the term "promoted to the See," &c., as that is inserted in the journal of the Trustees of the date of the vacancy in the College which was created by their promotion.

9. What records have you of leave of absence given within the last ten years by the Trustees, to the President, Vice-President, professors, or any other officers of the College?

The only records I can put my hand on in the journal of the Trustees, respecting leave of absence to superiors or professors, is of the date of June 26, 1850, in which I find that Dean Gaffney, Senior Dean, the Rev. D. Callan, Professor of Natural Philosophy, and the Rev. M. Beahan, Professor of Logics, having applied to the Trustees for leave of absence, for the recovery of their health, and produced the certificates of their respective physicians, certifying the necessity of such leave, Rev. Dean Gaffney obtained leave of absence for six months, the Rev. D. Callan and M. Beahan for twelve months. Rev. M. Beahan died in the middle of the following October; and June 24, 1852, Rev. D. Lee, Junior Dean, was allowed leave of absence to the following October, and was further allowed leave on account of the very bad state of his health.

10. Can you suggest any improvement in the relation of the Trustees to the College, or in the manner in which their business is usually conducted?

I cannot possibly imagine any improvement in the relation of the Trustees to the College, or in the manner in which their business is conducted.

MATTHEW FLANAGAN,  
Secretary to the Trustees.

September 30, 1853.

#### RETURNS furnished by the REV. MATTHEW FLANAGAN, SECRETARY to the TRUSTEES.

LIST of PRESIDENTS, VICE-PRESIDENTS, DEANS, PROFESSORS, and other OFFICERS of the ROMAN CATHOLIC COLLEGE of MAYNOOTH, with the date of their appointments, continued from the date of the late Parliamentary Inquiry in 1827.

##### *Presidents.*

Rev. Michael Slattery,	Appointed June 19, 1832.
(R. M. S. was promoted to the A. See of Cashel, in January, 1834.)	
Right Rev. Dr. Foran (not accepted),	" Jan. 25, 1834.
(Right Rev. Dr. Foran was student in Maynooth.)	
Rev. Michael Montague,	" June 26, 1834.
Rev. Laurence Renehan,	" " 25, 1845.

##### *Vice-Presidents.*

Rev. Laurence Renehan,	Appointed June 27, 1834.
Rev. Robert French Whitehead,	" " 25, 1845.

##### *Deans.*

Rev. Thomas Furlong, Junior Dean,	Appointed June 28, 1827.
Rev. Joseph Dixon,	" " 24, 1829.
(Rev. Joseph Dixon was promoted to the A. See of Armagh, in January, 1853.)	
Rev. John Derry, Junior Dean,	" " 20, 1833.
(Rev. John Derry, consecrated Bishop, September 21, 1847, Clonfert.)	
Rev. Miles Gaffney, Senior Dean,	" Sept. 17, 1834.
Rev. M. Cussen, Junior Dean,	" Nov. 22, 1836.
Rev. Walter Lee, "	" Jan. 12, 1837.
Rev. M. Gunn, "	" Sept. 7, 1838.
Rev. M. O'Kane, "	" June 24, 1852.
Rev. M. Hackett, fourth Junior Dean,	" Jan. 21, 1853.

##### *Bursars or Procurators.*

Rev. John Fennelly,	Appointed Sept. 18, 1834.
(Rev. John Fennelly was promoted to the See of Castoria, and V. A. of Madras, in June, 1841.)	
Rev. Laurence Renehan, V.P.,	" June 24, 1841.
Rev. Thomas J. Farrelly,	" " 26, 1845.

Conformably to a statute bearing date August 26, 1828, and approved of by his Excellency, three chairs of divinity were established in the College, in each of which dogmatic and moral divinity were to be taught.

##### *Professors of Dogmatic and Moral Divinity.*

Rev. William Higgins, D.D.,	Appointed Aug. 26, 1828.
(Rev. William Higgins was promoted to the See of Ardagh, in February, 1830.)	
Rev. M. Carew,	" " 30, 1828.
(Rev. M. Carew was promoted to the A. See of Edissa, and V. Apos. of Western Bengal, in September, 1838.)	

APPENDIX, No. 8.	Rev. James Hanlon, . . . . .	Appointed Aug. 30, 1828.
Rev. M. Flanagan's	Rev. Francis Magennis, . . . . .	" Feb. 3, 1830.
Answers to Paper J.	Rev. D. O'Reilly, . . . . .	" Sept. 7, 1838.
	Rev. Patrick Murray, . . . . .	" Aug. 27, 1841.
	Rev. George Crolly, . . . . .	" Jan. 20, 1844.

Conformably to a resolution of the Trustees, bearing date June 26, 1845, a fourth chair of dogmatic and moral divinity was established, to meet the objects of the augmentation grant.

Rev. Thomas Furlong, . . . . .	Appointed Sept. 13, 1845.
Rev. Henry Neville, . . . . .	" Jan. 20, 1852.

*Sacred Scripture.*

Rev. Laurence Renehan, . . . . .	Appointed July 27, 1827.
Rev. Joseph Dixon, (see above), . . . . .	" Sept. 17, 1834.
Rev. Laurence Gillie, . . . . .	" Jan. 18, 1853.

*Prefects and Professors of Senior or Dunboyne Students.*

Rev. Charles McNally, . . . . .	Appointed Feb. 13, 1829.
(Rev. Charles McNally was promoted to the coadjutorship of Clogher, November, 1843.)	
Rev. James O'Hanlon, . . . . .	" Nov. 16, 1843.

*Ecclesiastical History.*

Rev. Charles William Russell, . . . . .	Appointed June 26, 1845.
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*Mathematics and Natural Philosophy.*

Rev. Nicholas Callan, present professor, . . . . .	Appointed Sept. 15, 1826.
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*Logic.*

Rev. Robert Ffrench Whitehead, . . . . .	Appointed June 23, 1829.
Rev. Joseph Behan, . . . . .	" Sept. 13, 1845.
Rev. Henry Neville, . . . . .	" Oct. 15, 1850.
Rev. M. Jennings, . . . . .	" June 23, 1852.

*Rhetoric.*

Rev. Robert Ffrench Whitehead, . . . . .	Appointed Aug. 3, 1828.
Rev. Thomas Furlong, . . . . .	" Sept. 17, 1834.
Rev. Daniel McCarthy, . . . . .	" Nov. 21, 1845.

*Humanity.*

Rev. Thomas Furlong, . . . . .	Appointed Feb. 12, 1829.
Rev. Charles W. Russell, . . . . .	" " 12, 1835.
Rev. Denis Gargan, . . . . .	" Sept. 13, 1845.

*English Elocution and French Language.*

Rev. Robert Ffrench Whitehead, . . . . .	Appointed Aug. 30, 1828.
Rev. William Kelly, . . . . .	" Feb. 3, 1830.
Rev. Patrick A. Murray, . . . . .	" Sept. 7, 1838.
Rev. Matthew Kelly, . . . . .	" Nov. 4, 1841.

*Irish Language.*

Rev. James Tully, . . . . .	Appointed June 26, 1828.
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List of persons appointed to teach Church music will be furnished by the President or Dean.  
No permanent junior lecturers are appointed.

TRUSTEES.

*Lay Trustees.*

The Right Honourable Lord Killeen (now Earl of Fingall), Vice Earl of Fingall resigned June 25, 1827.	
The Right Honourable Sir P. Bellew (now Lord Bellew), . . . . .	Appointed June 25, 1827.

ECCLESIASTICAL TRUSTEES.

*Ulster.*

The Right Rev. Thomas Kelly (was student and dean in the College), . . . . .	Appointed June 25, 1829.
(Right Rev. T. Kelly was promoted from Dromore in 1833 to the Primaey.)	
The Right Rev. Dr. Kiernan, . . . . .	" Feb. 1, 1833.
Most Rev. Dr. Crolly, (student and professor), . . . . .	" June 24, 1835.
Right Rev. Dr. M'Gettigan (student), . . . . .	" " 23, 1837.
Right Rev. Dr. James Browne (student), . . . . .	" " 25, 1844.
Most Rev. Dr. Cullen, . . . . .	" " 25, 1850.
Most Rev. Dr. Dixon (student and professor), . . . . .	" Oct. 26, 1852.

*Leinster.*

Right Rev. Dr. Kinsella, . . . . .	Appointed June 24, 1834.
Right Rev. Dr. Keating (student), . . . . .	" Nov. 16, 1843.
Right Rev. Dr. Haly (student), . . . . .	" " 8, 1849.
Right Rev. Dr. Walshe, . . . . .	" June 23, 1852.



*Munster.*

Right Rev. Dr. M'Mahon, . . . . .	Appointed Feb. 3, 1830.
Most Rev. Dr. Slattery (President of Maynooth), . . . . .	" Jan. 21, 1834.
Right Rev. Dr. Egan (student), . . . . .	" June 23, 1836.
Right Rev. Dr. Ryan (student), . . . . .	" ,, 22, 1847.

*Connaught.*

Right Rev. Dr. M'Nicholas (was student and professor in Maynooth), . . . . .	Appointed June 25, 1827.
Right Rev. Dr. Burke (student), . . . . .	" Feb. 1, 1848.
Right Rev. Dr. M'Hale (student and professor), . . . . .	" Sept. 17, 1834.
Right Rev. Dr. G. Brown (student), . . . . .	" April 28, 1846.

APPENDIX, No. 8.

Rev. M. Flanagan's  
Answers to Paper J.LIST of the VISITORS APPOINTED by HER MAJESTY, and ELECTED by the TRUSTEES with  
HIS EXCELLENCY'S APPROBATION.*Appointed by Her Majesty.*

The Duke of Leinster.  
The Earl of Kenmare.  
The Earl of Rosse.  
The Right Honourable R. D. Pigot, Chief Baron.  
The Chief Secretary.

*Elected by the Trustees, &c.*

The Most Rev. Dr. Cullen.  
The Most Rev. Dr. Slattery.  
The Right Honourable the Earl of Fingall.

*List of the present Trustees, Lay and Ecclesiastical.*

The Right Honourable the Earl of Fingall.  
The Right Honourable Lord Viscount Gormanstown.  
The Right Honourable Lord Ffrench.  
The Right Honourable Lord Bellew.  
The Right Honourable Earl of Kenmare.  
Anthony Stronge Hussey, Esq.  
The Most Rev. Dr. Dixon.  
The Most Rev. Dr. Cullen.  
The Most Rev. Dr. Slattery.  
The Most Rev. Dr. M'Hale.  
The Right Rev. Dr. Egan.  
The Right Rev. Dr. M'Gettigan.  
The Right Rev. Dr. James Browne.  
The Right Rev. Dr. George Browne.  
The Right Rev. Dr. Haly.  
The Right Rev. Dr. Ryan.  
The Right Rev. Dr. Walsh.

Secretary to the Trustees, the Rev. Matthew Flanagan.

NOTE.—The Most Rev. Dr. Dixon, and the Most Rev. Dr. M'Hale were Students and Professors in Maynooth College. The Right Rev. James Browne, Kilmore, was Student and Professor.

The Right Rev. Dr. Egan, the Right Rev. Dr. M'Gettigan, the Right Rev. George Browne, Elphin, and Right Rev. Dr. Ryan, made all their studies in Maynooth College.

A LIST of the NAMES of the PRESIDENT, OFFICERS, and PROFESSORS of MAYNOOTH COLLEGE,  
with their ANNUAL SALARIES, furnished by the BURSAR. The names of the Medical  
Officers are left out here, being paid out of a different fund.

	£	s.	d.
Very Rev. L. F. Renchan, D.D., President, . . . . .	594	12	0
Rev. R. F. Whitehead, D.D., Vice-President, . . . . .	326	12	8
Rev. M. Gaffney, D.D., Senior Dean, . . . . .	264	12	8
Rev. Walter Lee, D.D., Junior Dean, . . . . .	241	12	8
Rev. James O'Kane, do. . . . .	241	12	8
Rev. Richard Hackett, do. . . . .	241	12	8
Rev. J. O'Hanlon, D.D., Prefect of Dunboyne Establishment, and Librarian, . . . . .	308	12	8
Rev. Thomas Farrelly, Bursar, . . . . .	264	12	8
Rev. Laurence Gillic, Professor of Sacred Scriptures, &c., . . . . .	264	12	8
Rev. Patrick Murray, D.D., Professor of Theology, . . . . .	264	12	8
Rev. George Crolly, do. do. . . . .	264	12	8
Rev. Thomas Furlong, do. do. . . . .	264	12	8
Rev. Henry Neville, do. do. . . . .	264	12	8
Rev. C. W. Russell, D.D., do. Ecclesiastical History, . . . . .	264	12	8
Rev. N. Callan, D.D., do. Natural Philosophy, . . . . .	241	12	8
Rev. William Jennings, do. Logics, Metaphysics, &c., . . . . .	241	12	8
Rev. Daniel M'Carthy, do. Rhetoric, . . . . .	241	12	8
Rev. Denis Gargan, do. Humanity, . . . . .	241	12	8
Rev. Matthew Kelly, do. English Rhetoric, &c., &c., . . . . .	241	12	8
Rev. J. Tully, do. the Irish Language, . . . . .	241	12	8
Rev. M. Flanagan, D.D., Secretary to Trustees, . . . . .	150	0	0

NOTE.—All the abovenamed superiors and professors, &c., except Dean Gaffney, made their studies in Maynooth.—M. F.

Out of twenty-nine Bishops in Ireland now, there are twenty-four Maynooth students, &c., &c.—M. F.

APPENDIX, No. 8.  
Rev. M. Flanagan's  
Answers to Paper J.

**ABSTRACT of the RESOLUTIONS and ORDERS of the TRUSTEES of MAYNOOTH COLLEGE, since June 25, 1845, relating to the application of the College Funds.**

*June 26, 1845.*—The Most Rev. Dr. M'HALE in the chair.

It was resolved, that a chair of ecclesiastical history is hereby established in the College; that the Rev. Charles W. Russell be hereby appointed Professor of Ecclesiastical History; that an additional, a fourth chair of theology, be established in the College; and that the usual proclamation of concursus for that chair be made on the 11th of July following.

*June 27, 1845.*—The Most Rev. Dr. SLATTERY in the chair.

On the motion of the Most Rev. Dr. M'HALE, seconded by the Most Rev. Dr. CROLLY, it was resolved that the following salaries be fixed for the superiors, professors, and Secretary:—

	£	s.	d.
President, . . . . .	590	0	0
Vice-President, . . . . .	322	0	0
Senior Dean, . . . . .	260	0	0
Two Junior Deans at £237 each, . . . . .	474	0	0
Librarian and Prefect of Dunboyne Establishment, . . . . .	304	0	0
Bursar, . . . . .	260	0	0
Three Professors of Theology at £260, . . . . .	780	0	0
Reserved for two new chairs, fourth Professor of Theology and Professor of Ecclesiastical History, at £260, . . . . .	520	0	0
Professor of Sacred Scripture, . . . . .	260	0	0
Professors of Natural Philosophy, of Logic, of Rhetoric, of Humanity, Belles Lettres, and French Language, and of Irish Language, at £237 each, . . . . .	1,422	0	0
Commons for above 19, at £30 each, . . . . .	570	0	0
Secretary, . . . . .	150	0	0
	5,912	0	0
Unappropriated balance of £6,000 allowed by grant to superiors, professors, and Secretary, and afterwards allocated, . . . . .	88	0	0
Total, . . . . .	£6,000	0	0

Ordered, that an additional sum of £20 be given to Mr. Stack, for his increased lectures on elocution and delivery.

*September 12, 1845.*—The Right Honourable Lord FRENCH in the chair.

Ordered, that fifty copies of the Rev. Dr. Donovan's work on Ancient and Modern Rome, at £2 10s. per copy, and fifty copies of the Catechism of the Council of Trent, in Latin and English, be purchased for the College.

*September 13, 1845.*—The Most Rev. Dr. CROLLY in the chair.

The Rev. T. Furlong having been reported by the President to have been the only candidate for the fourth chair of Theology, lately created, and to have undergone the usual public examination to the entire satisfaction of the College Council, was appointed Professor by the Trustees. The appointment of a fourth Dean was deferred for consideration.

*November 20, 1845.*—The Board of Works having stated that the sum of £1,047 6s. was requisite for the necessary furniture ordered for the rooms of the students lately admitted on the Establishment, which, if not guaranteed by the Trustees, should be deducted from the building fund—the Trustees agreed to guarantee out of the College funds, the payment of that sum, being allowed two years for the payment.

*November 20, 1845.*—Ordered, that a house-steward be forthwith appointed, with commons and salary not exceeding £80 per year.

*June 25, 1846.*—Sir P. BELLEW, Bart. in the chair.

Ordered, that an apparatus be purchased for experiments in the polarization of light, a few small electrical instruments, a small model of each of the new forms of the galvanic battery, a few small pneumatic instruments, with a daguerreotype apparatus; and that all the instruments in the physic hall be repaired.

That the students' rooms be supplied with furniture, as far as the College funds will allow, that they be provided with table-cloths at breakfast; the use of butter at breakfast; washing, and the attendance of servants in their rooms; shoes, &c., under the superintendence of the house-steward.

*March 13, 1847.*—The Most Rev. Dr. MURRAY in the chair.

Resolved, that we consider the prolongation of the south side of the intended quadrangle (new building) in the College by fifty feet, so as to make the sides equal, to be most desirable; and that, in order to meet the cost of it, which exceeds the late Parliamentary building grant, we hereby guarantee the payment of £2,000, the probable estimate, out of the College funds.

*June 24, 1847.*—The Most Rev. Dr. M'HALE in the chair.

Ordered, that the sum of £40 be granted for procuring the galvanic battery, as invented by the Rev. Dr. Callan, Professor of Natural Philosophy; £50 for chapel and altar improvements; £20 in addition to the usual expenditure on the annual premiums; that 3,000 copies of Dunleavy's Irish Catechism be printed, at 1s. 3d. per copy, or 5,000 at 1s. each.

That a sum of £88, unappropriated balance remaining out of the sum of 6,000 granted for the superiors and professors of the College, and the Secretary, over and above the amount of salaries fixed by the Trustees, on the 27th of June, 1845, be equally and annually divided among the superiors and professors.

*June 28, 1849.*—The Most Rev. Dr. M'HALE in the chair.

Ordered, that 1,000 copies of Coyne's Diurnal be purchased, at 3s. per copy. That tea, instead of cocoa, be allowed to the students at breakfast, on all Sundays and holidays of obligation.



*June 25, 1850.*—The Most Rev. Dr. CULLEN in the chair.

Ordered, that £20 be added to Mr. Stack's present salary of £60 per annum; that a sum not exceeding £1,000 be guaranteed to be paid out of the College funds, to the Commissioners of Public Works, for the spouting and drain pipes, and drains of the new building, which the architect, Mr. Pugin, stated to be immediately and indispensably necessary; and that a further sum not exceeding £700 be guaranteed by the Trustees out of the College funds, for the glazing, &c., of the cloister, and the staining of the internal wood-work, which the architect stated to be equally indispensable. That 200 copies of Dr. Miley's work on the papal states be purchased at the trade price.

*June 25, 1851.*—The Most Rev. Dr. CULLEN in the chair.

Ordered, that 200 copies of "Cambrenses Eversus" be purchased, at £1 per copy, of three vols. each; that fifty copies of the works edited by Rev. M. Kelly, of the College, at 5s. each; and fifty copies of M'Cabe's "Catholic History of England" be purchased. That tea, instead of cocoa, be allowed to the students every Wednesday morning.

*November 13, 1851.*—The Most Rev. Dr. MURRAY in the chair.

Resolved that the President be hereby empowered to contract for, and carry into effect, the necessary fitting-up of the kitchen, pantry, scullery, &c., &c., with such other works as he deems requisite for the habitation of the new building.

That the College be insured for £18,000.

*June 24, 1852.*—The Right Honourable the Earl of FINGALL in the chair.

Ordered, that eighty copies of Father Marchesi's work on painting and sculpture be purchased, at 15s. per copy. On the motion of the Most Rev. Dr. M'Hale, seconded by the Most Rev. Dr. Cullen, it was resolved that £100 per annum be allowed for life to the Rev. M. Gunn, who lost his health, after having filled the office of Junior Dean most satisfactorily in the College for fourteen years.

That £50 be expended on chapel furniture.

*October 26, 1852.*—The Most Rev. Dr. CULLEN in the chair.

On the motion of the Right Rev. Dr. Brown, seconded by the Right Honourable Lord Bellew, it was resolved that the present salary of Dr. Corrigan, the College attending physician, of fifty guineas, be raised to 120.

*June 21, 1853.*—The Most Rev. Dr. DIXON in the chair.

Ordered, that 500 copies of the life of the late Most Rev. Dr. Murray, by the Rev. M. Maher, be purchased, at 5s. per copy; and that a large college bell be provided; that the President take care that the sewers of the College be remedied; that the alterations required at the College gate be made; and that such of the proposed improvements on the hall as the Trustees approved, with the opening of a carriage-way through the old building to the new, and the requisite hall accommodation for the Professor of Natural Philosophy, be carried into effect.

*June 23, 1853.*—Resolved that a third Junior Dean be appointed, to be paid out of the entrance fees. The Rev. M. Hayes, and Rev. M. Hackett, being severally proposed, &c., by the members of the Board, the Trustees proceeded to a ballot; and the majority of votes being in favour of the Rev. M. Hackett, he was declared by the Chairman third Junior Dean. Ordered, that to provide better lodging accommodation for the Dunboyne students, by the appropriation of the old library, the President was requested to obtain from Mr. M'Carthy a plan and specification for fitting up the new library, and lay them before the next Board.

MATTHEW FLANAGAN, Secretary to Trustees.

September 27, 1853.

STATEMENT of the SALARIES and ALLOWANCES paid for MEDICAL and SURGICAL ATTENDANCE in MAYNOOTH COLLEGE, from June 30th, 1845, to March 31st, 1853.

		£	s.	d.
1846, March 31.	D. J. Corrigan, M.D., . . . . .	39	7	6
" "	E. T. O'Kelly, M.D., . . . . .	204	15	0
" "	A. Ellis, Surgeon, . . . . .	25	4	0
1847, "	D. J. Corrigan, M.D., . . . . .	52	10	0
" "	E. T. O'Kelly, M.D., . . . . .	273	0	0
" "	A. Ellis, Surgeon, . . . . .	15	15	0
1848, "	D. J. Corrigan, M.D., . . . . .	52	10	0
" "	E. T. O'Kelly, M.D., . . . . .	273	0	0
" "	A. Ellis, Surgeon, . . . . .	63	0	0
1849, "	D. J. Corrigan, M.D., . . . . .	52	10	0
" "	E. T. O'Kelly, M.D., . . . . .	273	0	0
" "	A. Ellis, Surgeon, . . . . .	100	16	0
1850, "	D. J. Corrigan, M.D., . . . . .	52	10	0
" "	E. T. O'Kelly, M.D., . . . . .	273	0	0
" "	A. Ellis, Surgeon, . . . . .	47	5	0
1851, "	D. J. Corrigan, M.D., . . . . .	52	10	0
" "	E. T. O'Kelly, M.D., . . . . .	273	0	0
" "	A. Ellis, Surgeon, . . . . .	50	8	0
1852, "	D. J. Corrigan, M.D., . . . . .	52	10	0
" "	E. T. O'Kelly, M.D., . . . . .	273	0	0
" "	A. Ellis, Surgeon, . . . . .	63	0	0
1853, "	D. J. Corrigan, M.D., (Salary raised to £120, October 26, 1852—M.F.),	81	13	3½
" "	E. T. O'Kelly, M.D., . . . . .	273	0	0
" "	A. Ellis, Surgeon, . . . . .	28	7	0
		£2,945	10	9½

Maynooth College, September 23, 1853.

THOMAS FARRELLY, Bursar.

APPENDIX, No. 8.

Rev. M. Flanagan's  
Answers to Paper J.

## APPENDIX, No. 8.

Rev. M. Flanagan's  
Answers to Paper J.

A RETURN giving the NAME and AGE of each STUDENT who entered MAYNOOTH COLLEGE in the ACADEMICAL YEARS 1850, 1851, 1852, each Year in this respect commencing on 25th August.

1850.			1851.		
	Name.	Age.		Name.	Age.
August 26,	Mark McGucken, . . .	20	February 8,	James Magee, . . .	18
" "	James Bodkin, . . .	19	" 12,	Edmond Maher, . . .	23
" "	Timothy O'Sullivan, . . .	17	" "	Andrew Mooney, . . .	17
" "	Patrick Galligan, . . .	24	" 21,	Martin Healy, . . .	18
" "	Thomas F. Maher, . . .	20	" 27,	Bernard Dennon, . . .	18
" "	Michael McCoy, . . .	27	April 8,	Patrick Murray, . . .	19
" "	Michael Waters, . . .	20	" 10,	John Jevilin, . . .	22
" "	Patrick Fitzgerald, . . .	21	" 12,	Myles W. Tobin, . . .	16
" "	Edward John Sheehan, . . .	18			
" 27,	Martin Waldron, . . .	17			
" "	Donat Dunlea, . . .	23	August 25,	Patrick O'Mally, . . .	19
" "	Philip Scanlon, . . .	21	" "	Thomas McCrystal, . . .	22
" "	Henry McKee, . . .	18	" "	William Wall, . . .	20
" "	James Reynolds, . . .	19	" "	John Denirf, . . .	21
" "	John O'Reilly, . . .	29	" "	John O'Hara, . . .	22
" "	Luke Farrelly, . . .	20	" "	John Coleman, . . .	22
" "	Timothy Halpin, . . .	20	" "	John Phelan, . . .	20
" "	John Doran, . . .	20	" "	Patrick Ryan, . . .	19
" 28,	Muredh. Fitzgerald, . . .	20	" "	John Walsh, . . .	19
" "	Laurence Ansbros, . . .	19	" "	Patrick O'Connor, . . .	20
" "	Patrick Neary, . . .	22	" "	Denis McCarthy, . . .	20
" "	Michael Tally, . . .	23	" 26,	Daniel Collins, . . .	19
" "	Michael Hume, . . .	23	" "	Michael O'Reilly, . . .	19
" "	Edward McKenna, . . .	21	" "	Felix McKeating, . . .	18
" "	Robert Meyler, . . .	21	" "	John O'Neill, . . .	19
" "	Thomas Tynan, . . .	20	" "	John Concannon, . . .	19
" "	Patrick Kelly, . . .	20	" "	Edmond Brown, . . .	19
" "	John Rooney, . . .	20	" "	Edward O'Shea, . . .	22
" 29,	Edward O'Brien, . . .	18	" "	John McAlinden, . . .	17
" "	Dominick Grogan, . . .	22	" "	Martin Corbett, . . .	17
" "	Thomas Carmody, . . .	20	" "	Michael Quillinan, . . .	23
" "	John Conway, . . .	22	" "	William McCauley, . . .	24
" "	John Clancy, . . .	29	" "	Cornelius Murphy, . . .	18
" "	Patrick Parker, . . .	21	" 27,	James Casey, . . .	23
" "	Patrick O'Flynn, . . .	20	" "	Martin O'Connor, . . .	19
" "	John Griffin, . . .	17	" "	William Blaney, . . .	19
" "	John Toohey, . . .	19	" "	Thomas Judge, . . .	18
" "	Robert Gallagher, . . .	17	" "	Jeremiah Carey, . . .	20
" "	John Clancy, . . .	19	" "	Michael Dalton, . . .	21
" "	Paul Coyne, . . .	18	" "	John McCorry, . . .	21
" 30,	James Ronan, . . .	19	" "	John O'Sullivan, . . .	20
" "	Patrick Ahern, . . .	20	" "	James O'Keefe, . . .	20
" "	Daniel McCarthy, . . .	19	" "	Nicholas Fitzsimons, . . .	17
" "	Eugene Flood, . . .	20	" "	James McCafferty, . . .	18
" "	George P. Farrell, . . .	17	" 28,	Peter Barrett, . . .	18
" "	Peter Everard, . . .	21	" "	Timothy Buckley, . . .	20
" "	Michael Walsh, . . .	23	" "	Thomas Ferris, . . .	20
" "	William Brennan, . . .	20	" "	James Geraghty, . . .	19
" "	Maurice Cleary, . . .	21	" "	William Ryan, . . .	27
" "	Michael Cregan, . . .	18	" "	James Walsh, . . .	19
September 14,	Michael Connery, . . .	18	" "	John Behan, . . .	16
" 25,	John Smith, . . .	19	" 29,	George Carroll, . . .	19
" 26,	Michael Byrne, . . .	23	" "	David McEniry, . . .	21
October 1,	Hugh Mooney, . . .	17	" "	Mathias Leonard, . . .	19
" "	Michael McLoughlin, . . .	17	" "	William Synnott, . . .	22
" "	James Lowrey, . . .	17	" "	Charles Davis, . . .	24
" 12,	Laurence O'Reilly, . . .	18	" "	James Barry, . . .	23
" 17,	Thomas Smollen, . . .	21	" "	Patrick Daly, . . .	18
" "	John McArdle, . . .	22	" "	John Smyth, . . .	22
" "	John McKenna, . . .	24	" "	Christopher Watson, . . .	17
" 18,	Edward McLoughlin, . . .	18	" 30,	Philip Carberry, . . .	20
" 22,	James F. Mulligan, . . .	22	" "	Patrick McDonnell, . . .	20
November 4,	Patrick McDonough, . . .	16	" "	Jeremiah Lowry, . . .	21
" 19,	John Molumby, . . .	26	" "	Patrick Dnnne, . . .	22
" 25,	Thomas O'Sullivan, . . .	19	" "	Michael Comeford, . . .	20
" "	John Galvin, . . .	18	" "	Hugh Conway, . . .	18
" 28,	John Gibbons, . . .	19	" "	Andrew Farrell, . . .	21
1851.			" "	John Lawler, . . .	18
January 15,	Michael Ratican, . . .	19	" "	William Sinnott, . . .	18
" "	John Jos. Myers, . . .	20	" "	John Phelan, . . .	19
" 21,	Laurence Brown, . . .	19	" "	Patrick McDermott, . . .	16
" 25,	James Maher, . . .	21	September 3,	Andrew Walsh, . . .	23
February 7,	Andrew Nolan, . . .	17	" 9,	William McGowan, . . .	18
" 8,	James Crosbie, . . .	18	" 13,	James Lee, . . .	24



1851.			1852.			APPENDIX, No. 8.
	Name.	Age.		Name.	Age.	
October	1, Thomas Burke, . . .	21	August	27, Patrick Lennon, . . .	16	Rev. M. Flanagan's Answers to Paper J.
"	4, Mathew John Russell, . . .	17	"	" John Lennon, . . .	17	
"	17, Andrew Dungan, . . .	15	"	" Richard Kelly, . . .	20	
"	27, A. Joseph Connelly, . . .	21	"	" Patrick Feehan, . . .	16	
"	30, Hugh Smith, . . .	19	"	" Michael Fox, . . .	23	
"	31, Richard Flanagan, . . .	19	"	" John Lennon, . . .	18	
"	" James Foran, . . .	26	"	" Patrick Conway, . . .	18	
November	4, John Wyer, . . .	20	"	" John B. Kingston, . . .	19	
"	5, Peter Tomlin, . . .	18	"	" Hugh M'Dermott, . . .	19	
"	" Thomas Munnilly, . . .	18	"	28, Francis O'Neill, . . .	20	
"	18, Patrick Cavanagh, . . .	18	"	" Thomas Bennett, . . .	20	
"	26, John Haydon, . . .	21	"	" Denis Ryan, . . .	19	
"	27, Gerald Hunt, . . .	17	"	" Christopher Monaghan, . . .	18	
December	15, Richard Morris, . . .	18	"	" John Crowley, . . .	20	
"	23, James Behan, . . .	17	"	" Joseph Dunphy, . . .	22	
1852.			"	" John Dowling, . . .	17	
January	14, John Mulqueen, . . .	18	"	" Bernard Kelly, . . .	21	
"	24, John Barry, . . .	20	"	" Martin Slattery, . . .	19	
February	2, John M'Dermott, . . .	17	"	" James Smyth, . . .	19	
"	6, Martin Kelly, . . .	18	"	30, Philip Cummins, . . .	22	
"	17, Daniel Casey, . . .	21	"	" James Ryan, . . .	20	
"	19, Michael M'Grath, . . .	19	"	" James Tracy, . . .	17	
"	23, John Shannon, . . .	19	"	" John M'Manus, . . .	19	
"	27, Michael Mooney, . . .	18	"	31, Thomas Neville, . . .	18	
March	8, Christopher Nolan, . . .	24	"	" Michael Gibney, . . .	20	
"	" Joseph Shinkwin, . . .	17	September	1, Thomas Davis, . . .	20	
"	" Edward Thomas, . . .	16	"	" James O'Connell, . . .	16	
"	9, William Joyce, . . .	18	"	" Geoffrey M'Carthy, . . .	16	
April	2, Thomas Murphy, . . .	17	"	" Callaghan Scully, . . .	17	
"	" John Lawler, . . .	17	"	" Gerald Dillon, . . .	19	
			"	2, Daniel Murray, . . .	19	
			"	" Hugh Murphy, . . .	19	
			"	" Patrick Guidera, . . .	19	
August	25, Simon Clarke, . . .	19	"	3, Andrew Mannion, . . .	17	
"	" Philip O'Connell, . . .	19	"	10, James Hanly, . . .	17	
"	" James Horgan, . . .	19	"	17, John Hanly, . . .	17	
"	" James Ennis, . . .	17	"	28, Patrick Fitzsimons, . . .	18	
"	" John Moyes, . . .	19	October	7, Peter O'Kane, . . .	19	
"	" Patrick Fennelly, . . .	19	"	29, Denis Forrest, . . .	18	
"	" George R. O'Hanlon, . . .	15	"	" Eugene Canning, . . .	17	
"	" Thomas Phelan, . . .	21	November	5, Richard Walsh, . . .	18	
"	" Martin Darby, . . .	19	December	16, Patrick Curtis, . . .	19	
"	" John O'Brien, . . .	18	"	23, Michael King, . . .	18	
"	26, Hugh Harron, . . .	20	1853.			
"	" Thomas O'Reilly, . . .	19	January	16, Joseph Delahunty, . . .	23	
"	" Peter M'Devitt, . . .	19	"	" Patrick Phelan, . . .	22	
"	" Mathew Fergusson, . . .	20	"	" William Martin, . . .	23	
"	" Christopher Morgan, . . .	19	"	" John Landy, . . .	23	
"	" Patrick O'Meara, . . .	19	"	20, John Kelly, . . .	18	
"	" Thomas Monaghan, . . .	20	"	" William J. Lees, . . .	17	
"	" Walter Morrin, . . .	19	"	" Patrick Kennedy, . . .	19	
"	" James O'Kane, . . .	17	"	28, John M'Keagney, . . .	23	
"	" Thomas Fitzpatrick, . . .	16	February	1, Daniel Monaghan, . . .	20	
"	" Mathew Donovan, . . .	19	"	" Thomas Martin, . . .	20	
"	" Thomas Brady, . . .	23	"	" Luke Hope, . . .	18	
"	" Richard Lynch, . . .	18	"	" Michael Gray, . . .	19	
"	" Timothy Goulding, . . .	16	"	15, Lawrence Johnson, . . .	20	
"	" Patrick Ryan, . . .	20	"	24, John Burke, . . .	20	
"	" Peter O'Donahoe, . . .	16	"	" Martin O'Gara, . . .	16	
"	" John M'Cormac, . . .	19	March	3, Thomas Rice, . . .	19	
"	27, John Naughton, . . .	17	"	19, Patrick M'Cullagh, . . .	16	
"	" Daniel M'Leer, . . .	18				

L. F. RENEHAN, President.

## APPENDIX, No. 8.

Returns from the  
Board of Works.

## RETURNS from the BOARD of WORKS.

Office of Public Works, Dublin, 30th November, 1853.

GENTLEMEN,—In compliance with the request contained in your letter of the 23rd ult., I am directed by the Board to send herewith for the information of the Commissioners of Inquiry into the Management of Maynooth College, statements of account showing the sums received and expended by this department in the erection of buildings, fitments, &c., under the authority of the Act 8th and 9th Vict., ch. 25, as well as the execution of works of repair and maintenance to that building with funds voted annually by Parliament.

In reply to that portion of your letter inquiring whether any applications were made to this department by the College authorities with which the Board did not comply, I am directed to send herewith copies of correspondence relating to certain works and matters which this department were unable to execute, in consequence of the funds placed at their disposal by Parliament being inadequate to the completion of a building giving all the accommodation required. The funds for these additional works, amounting to £3,796 8s. 4d., were accordingly provided by the Trustees, and the amount expended under the superintendence of this department. Works of detail of minor importance may have been from time to time applied for by the President, and not executed, from want of funds but all matters of importance are included in the applications, copies of which are herewith sent.

With regard to the concluding paragraph of your letter, asking whether, previous to the passing of the 8th & 9th Victoria, ch. 25, any expenditure on works or repairs at the College was made under the direction of this Board, I am directed to state that no expenditure of any kind was made previous to the period in question by the Commissioners, who had no connexion with the College until subsequently to the passing of the Act referred to.

I am, Gentlemen, your obedient servant,

E. HORNSBY, Secretary.

To Henry West and John O'Hagan, Esqrs.,

Secretaries, Maynooth Inquiry Commission, Dublin Castle.

## RETURN of all Sums Expended by the Commissioners of Public Works in Ireland, pursuant to the Act 8 &amp; 9 Vic. cap. 25, for Enlarging and Improving Maynooth College :

RECEIPTS.			EXPENDITURE.		
Parliamentary grant,	£30,000	0 0	Contract and extra works,	£28,083	19 4
Sundry receipts,	90	1 4	Drains and excavations,	1,775	16 6
Contributions by Trustees,	£3,927	17 4	Superintendence,	534	14 7
Less amount returned,	131	9 0	Architect,	1,568	19 0
		3,796 8 4	Day labour,	380	1 7
			Incidents,	210	13 11
			Staining, varnishing, &c.,	519	15 10
			Spouting, draining, &c.,	748	15 3
				£33,822	16 0
		£33,886 9 8	Balancee,	63	13 8

Office of Public Works, Dublin, 14th October, 1853.

## RETURN of all Sums Voted by Parliament for the Repairs and Maintenance of Maynooth College, and the Amount Expended (from August, 1845,) for each year ended 31st December :

RECEIPTS.			EXPENDITURE.		
Vote for	1846-47,	£578 0 0	In the year 1845,	£456	8 0
"	1847-48,	2,685 0 9	" 1846,	371	14 7
"	1848-49,		" 1847,	810	0 6
"	1849-50,	1,225 7 0	" 1848,	1,331	2 11
"	1850-51,	1,240 10 0	" 1849,	1,169	7 2
"	1851-52,	1,241 0 0	" 1850,	921	10 6
			" 1851,	734	11 10
			" 1852,	1,036	3 2
			" 1853,	138	19 1
		£6,969 17 9		£6,969	17 9

Office of Public Works, Dublin, 14th October, 1853.

## Correspondence.

## MAYNOOTH COLLEGE—CORRESPONDENCE.

Letter from	Rev. M. Flanagan,	dated	13 March,	1847.
"	" L. F. Renchan,	"	2 July,	1849.
"	" M. Flanagan,	"	7 July,	1849.
"	E. Hornsby, Esq., Sec. O.P.W.,	"	7 July,	1849.
"	Rev. M. Flanagan,	"	27 June,	1850.
"	E. Hornsby, Esq., Sec. O.P.W.,	"	30 July,	1850.
"	Rev. Nichs. Callan,	"	22 Oct.,	1851.
"	E. Hornsby, Esq., O.P.W.,	"	27 Oct.,	1851.
"	Ditto,	"	18 Feb.,	1852.
"	Rev. T. Farrelly,	"	26 April,	1853.
"	E. Hornsby, Esq., O.P.W.,	"	28 April,	1853.



Marlborough-street, Parochial House, March 13, 1847.

APPENDIX, No. 8.

SIR,—I am directed by the Building Committee of Maynooth College to communicate to you, for the information of Her Majesty's Board of Works in Ireland, the following resolution adopted at their meeting this day—

The Most Reverend Dr. MURRAY in the Chair.

RESOLVED—"That we consider the prolongation of the south side of the contemplated buildings at Maynooth by 52 feet, so as to square the intended quadrangle, to be most desirable, having the decided approbation of Mr. Pugin; and to meet the additional cost of such prolongation, we hereby guarantee the payment to the Board of Works of a sum not exceeding two thousand pounds, if necessary."

I am, therefore, directed to solicit the consent of the Board of Works to said prolongation, and to impress upon them the necessity of having the works at the College carried on with all possible despatch.

I have, &c.,

(Signed,)

M. FLANAGAN.

The Secretary of Board of Works.

In accordance with this Resolution the work was executed by the Board.

College, Maynooth, July 2, 1849.

SIR,—At a meeting of the Building Committee appointed by the Trustees of this College, held in this College on the 1st June, 1849, I was instructed by them to guarantee to the Commissioners of Public Works, on the part of the Trustees of this College, the payment of the sum of £136 sterling, if necessary, for the purpose of raising, beyond the height previously sanctioned, the tower of the library staircase, so far as to afford stairway communication to the attic stories over the refectory and east pane, and for the other changes consequent upon such alteration in the interior arrangement of our new buildings.

The Board of Trustees, held last week, took upon themselves this responsibility of the Building Committee, and their Secretary, the Rev. Mr. Flanagan, will, of course, be ready to substitute, if so required, the guarantee of the Board for this guarantee of the Building Committee.

I have the honour to be, Sir, your obedient servant,

L. F. RENEHAN.

E. Hornsby, Esq., Secretary.

Francis-street, Parochial House, July 7, 1849.

SIR,—I beg leave to communicate to you, for the information of Her Majesty's Board of Works in Ireland, that the Trustees of Maynooth College, at their meeting on Tuesday, June 26th, last, ordered the Bursar of the College to allocate the sum of £136 to the alterations consequent on the erection of an additional staircase in the turret of the south side of the new building.

I remain your most faithful servant,

(Signed,)

MATTHEW FLANAGAN, Secretary.

E. Hornsby, Esq., Secretary to the Board of Works.

In accordance with this resolution the work was executed by the Board.

Office of Public Works, July 7, 1849.

SIR,—I am directed to acknowledge the receipt of your letter of the 2nd instant, and to acquaint you, that as soon as the Board receive a copy of the resolution passed by the Board of Trustees of Maynooth College, guaranteeing the payment of the sum of £136, for alterations connected with the raising of the turret stairs, they will direct the alterations to be made. The amount will certainly be required, as the funds voted for the College are so reduced as to prevent the Board complying with the request of the Trustees to fit up laboratories for the Professor of Chemistry.

I am, &c.,

(Signed)

E. HORNSBY, Secretary.

Rev. L. F. Renehan, D.D., Royal College, Maynooth.

Francis-street, Parochial House, June 27, 1850.

SIR,—I am directed to communicate to you, for the information of Her Majesty's Board of Works, that the Trustees have ordered the Bursar of the College to lodge in the Bank of Ireland, to the account of the Commissioners, the sum of £2,061 17s. 4d., the amount of contract for the additional buildings ordered by the Trustees, March 13, 1847, including the architect's fees on said contract.

Also their resolution of the 25th instant, that the spouting, drain-pipes, and drains to the new house, stated by Mr. Pugin to be immediately necessary, be executed without delay; and that a sum not exceeding £1,000 be guaranteed to the Commissioners for that purpose.

Also, their resolution of the 26th instant, that the glazing, &c., of the cloister, and the staining of the internal wood-work in the new house be forthwith executed; and that they hereby guarantee the payment of a sum not exceeding £700 for that purpose.

Yours, &c.,

M. FLANAGAN, Secretary.

E. Hornsby, Esq., Board of Works.

Office of Public Works, 30th July, 1850.

SIR,—I am directed by the Commissioners of Public Works to state, that they have received a communication from the Lords Commissioners of Her Majesty's Treasury, bearing date 27th July, stating, in reply to a letter from this Board, dated the 22nd instant, that their Lordships do not object to the proposed additional works to Maynooth College, to the amount of £1,700, being executed by the Board, provided they are satisfied, previously to the commencement of the works, that the requisite sums will be paid to them by the Trustees when required, from funds at their own disposal; and to request you will be good enough to state whether you will be prepared with funds to pay this Board, in accordance with the resolutions of the Trustees, as the works progress.

I am, &c.,

(Signed,)

E. HORNSBY, Secretary.

Rev. T. Farrelly, Bursar, Maynooth College.

APPENDIX, No. 8.  
Correspondence.

Maynooth College, October 22, 1851.

GENTLEMEN,—The President gave me to understand, that he would write to you by this night's post, to request you to prepare the large hall, in the new building, for a prayer-hall, or public hall. I do not feel myself at liberty to consent to this, after the Board of Trustees, at their meeting, in October 1849, had ordered that hall to be fitted up for a philosophical hall. A copy of the resolution passed by the Trustees at that meeting was sent by their secretary to the Commissioners, in October or November, 1849. It was never rescinded afterwards, nor have they ever since ordered the large hall to be prepared for a public hall. The Commissioners are aware that the authority of the Trustees is supreme in the College. I hope, then, that they will attend to the order to which I have referred; or, at least, that they will wait until the next meeting of the Trustees, which will take place on the 20th of next January; I shall then bring the matter again under consideration.

I have, &c.,

(Signed,)

NICHOLAS CALLAN.

Commissioners of Public Works.

Office of Public Works, October 27, 1851.

SIR,—With reference to your letter of the 22nd instant, respecting the preparation of the large hall at Maynooth College for a prayer-hall, &c., I am directed by the Commissioners to inform you that the fittings in the prayer-hall and lecture-halls are to be put up at the expense of the Trustees of the College (under the direction of the President), and not of this Board.

I am, &c.,

(Signed,)

E. HORNSBY, Secretary.

Rev. Nicholas Callan, St. Patrick's College, Maynooth.

Office of Public Works, February 18, 1852.

MEM.—The Rev. Dr. Renehan has written to request that Mr. Beardwood may be directed to make for the College of Maynooth, at the expense of the President and other authorities, 50 benches for the prayer-hall, at a cost not exceeding 50s. 6d. each. He wishes, also, that the kneeling-stools should be movable, so that they can be taken up when the hall is to be cleaned. The work to be approved by the Board's architect before the bills are sent to the President.

By order,

(Signed,)

E. HORNSBY.

Jacob Owen, Esq.

*Mem. for Mr. Kirwan.*

Required to fit up the new larder and beer-cellar as soon as possible.

The new pantry requires a grate, range, and back-boiler; also the small wall to be thrown down.

This is the fourth application for the two first items—all are necessary for the occupation of the new kitchen and refectory; and it is now requested that *some answer* may be obtained in case these works cannot be proceeded with *at once*.

April 26, 1853.

(Signed,)

T. FARRELLY.

The above was forwarded to the Board by Mr. James Owen, C.E.

Office of Public Works, 28th April, 1853.

SIR,—With reference to your requisition, dated 26th instant, requiring certain works to be performed at Maynooth College without delay, I am directed to acquaint you that the Board cannot comply with your application to have these works proceeded with at once; and the Board are in great doubt if the funds on account of the new buildings, unexpended, will admit of the works alluded to being undertaken by them at all.

I am, &c.,

(Signed,)

E. HORNSBY, Secretary.

Rev. T. Farrelly, Bursar, Maynooth College.

Rev. George Crolly's  
Answers to Paper G.

ANSWERS of the REV GEORGE CROLLY to a few of the Questions proposed in Paper G.\*

As I am sure the questions proposed in this paper will be answered in detail by others, I shall only notice a few of them, for the purpose of directing the attention of the Commissioners to matters which may not be altogether devoid of importance.

6. What are the specific duties of the monitors, and by whom are they appointed?

The monitors are appointed by the masters, without any reference whatever to the professors. When I was a student, the junior department of the College was under the superintendence of two monitors. At that time there was no dean in the junior College. Altogether there were only two deans in the entire establishment, and one of these occasionally paid us a visit. A third dean was subsequently appointed, to preside over the junior department; and I am now convinced, after the experience of many years, that the change has not been an improvement; that the students are not more docile under the new system than they were under the old; and that the discipline of the College is not more exactly observed. Formerly the junior College monitors had all the authority of deans; and if the masters please they may still invest them with the same power. I know that they are asked for a report at the end of each academical year; but of the nature of the communications which take place between the monitors and deans I know nothing.

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

I believe there are one or two old baths belonging to the College; but if I had not one of my own, I would consider it less troublesome to go to Dublin for a bath, than to look for such a thing in Maynooth. No student ever gets a bath unless it be

\* This paper arrived too late to be inserted in its proper place.



specially ordered by the doctor—a thing that very rarely happens; and, of course, there is no regulation about bathing. I am ashamed to confess, that in this as well as in other matters, not only are the comforts of the students neglected, but even common decency is scarcely observed towards them. If the relatives or friends of a student come to visit him, he has no place where he can see them but on the public walks or in his bedroom, where there is generally only one chair, and where there is not even a fireplace. If this were caused by want of room, it might be intelligible; but the parlour and drawing-room formerly occupied by the professors, are both vacant. In fact the entire house, which contains the apartments used as parlour and drawing-room until the completion of the new college, together with the lodgings, until lately occupied by the President, Bursar, and three professors, is now unoccupied except by one professor, all the rest of the rooms being locked up, and absolutely useless and untenanted. And yet, if a student's mother comes to see him in the depth of winter, he must bring her to his cold bedroom; nor can he give her one mouthful of bread if it were to save her from starvation. The rule will not allow the student to procure any refreshments at his own expense, and the College generously provides him with cold water and nothing else.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

I take it for granted that the Commissioners have been accurately informed of the periods of the College vacation; but I wish to add a word with respect to that part of the question which relates to additional holidays.

After morning class on Wednesday, the senior and junior students are allowed to walk outside of the College walls, in two separate bodies, for about two and a-half hours. In case Wednesday happened to be wet, they formerly had no difficulty in obtaining a walk on the next fine day. This has been changed; and if Wednesday, about noon, should appear to be an unfit day for walking out, the students are confined to the College walls for a fortnight continuously. If, indeed, two successive Wednesdays should be wet, they are allowed a walk on some other day. But this is scarcely ever permitted to occur. Twelve is the hour at which the students go out on this weekly walk; and as they dine at three, they cannot be more than two hours and a-half outside of the College walls. Yet I have known them to have been sent out so late as one, p.m., when the roads were covered almost ankle-deep with mud, in order to avoid the necessity of allowing them to walk out on another day. The arrival in College of a distinguished stranger, or even the occurrence of a particularly fine day in the dreary winter season, was sure to obtain a walk for the students some twenty years ago; but now, not even those rare occasions, when a new professor is appointed, or the head of the Irish Roman Catholic Church is consecrated in the College, can procure for the students the relaxation of a single day amid their monotonous studies. Some persons may look upon these as small matters; but if they will please to consider the exact discipline to which our students are subjected—if they will reflect that they are mere boys—that they are not allowed to enter each other's rooms—that it is a serious breach of rule to go outside of the prescribed playground, and expulsion to go outside the gate except on the occasion of a public walk—I think they will admit, that to deprive them of these privileges is to take from them the greatest luxury and the most healthful recreation which they are permitted to enjoy during their entire course. I am of opinion that a relaxation, which is as necessary for the success of their studies as for the preservation of their health and spirits—for the progress made in study depends in a great degree on the cheerfulness and good-will with which it is undertaken—should not be permitted to be practically abolished. It should not be a matter of favour or of condescension, but a matter of right on the part of the students. The plan adopted in many foreign colleges for regulating the days, or parts of days, to be set apart for relaxation during each academical year, is as follows:—Before the commencement of studies a calendar of all those days, and parts of days, is drawn up. This prevents the necessity of begging; it saves the heads of the College from unreasonable demands, and the students from painful refusals. In ecclesiastical colleges on the Continent, in which, as in Maynooth, the students are strictly confined within the walls of the institution to which they belong, these holidays and half holidays on which they are allowed to breathe the free air of heaven beyond the narrow limits to which their walks are ordinarily confined, are very numerous, embracing not only a portion of one day in each week, which is regularly set apart for this purpose, but moreover, all Apostles' days, all festivals of obligation in the Catholic Church, and some other times which it is not necessary to particularize.

I see no reason why this system should not be adopted in Maynooth. Before the commencement of each academical year a calendar should be made out of all the holidays and half holidays which would occur in it. I consider it to be absolutely necessary, to keep up the spirits and to preserve the health of the students, that there should be no week in which they shall not be allowed to walk outside the College walls; consequently, if they could not go out to walk at noon on the usual day, they should be *entitled* to a half holiday on the very first day suitable for the purpose; nor should they be deprived of this privilege on account of the near occurrence of some other vacant day marked in the calendar, or on any other pretext whatever. Such curtailments never advance the studies, and they always injure the spirits and sour the dispositions of the students. I am quite convinced that the plan which I have suggested would be productive of great good; that it would prevent much bitterness, and that in many important respects it would advance the interests of the College.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of the books out of the library, and on what terms?

APPENDIX, No. 8.  
 Rev. George Crolly's  
 Answers to Paper G.

No book can be got out of the library, even by a professor, without the leave of both the President and Librarian, which either of them may refuse. According to the present system I certainly would not wish to undertake to get a book out of the library, nor am I aware that any professor ever gets a book out of it. The Dunboyne students write an essay each year on a subject proposed by their Professor, and I believe they sometimes get books out of the library whilst engaged in its composition; but no books are ever given out of the library to other students. The truth is, that the College library does not contain the books which could be most advantageously lent to the students for perusal in their own apartments.

In addition to the public library there should be a reading-room fitted up for the students, and furnished with spiritual, historical, literary and scientific books, to which they should have access in vacations, on vacant days, and at all times not set apart for their studies or other collegiate duties. I would place in this reading-room every new work of merit on the subjects I have mentioned, provided it did not contain matter contrary to faith or morality.

I have elsewhere suggested that a committee, consisting of the President, Librarian, and at least two professors, should be appointed to select all books which should in future be purchased for the College, and of course I would charge the same individuals with the choice of the books to be used in the students' reading-room. I need not remind the Commissioners that purity of style and command of language are only to be acquired by an extensive course of reading, and by an intimate acquaintance with the best authors. These things cannot be learned from masters, nor out of grammars and dictionaries. The best and most essential part of every man's education is to obtain a complete mastery of his native tongue. This art of making thought visible is that in which our education is most defective, and this defect is certainly attributable to our students not having access to those vast literary treasures, in prose and in verse, in which our language is as rich as any that has prevailed in the world since the confusion of tongues.

I would place in the students' reading-room such Reviews and Magazines as could be safely admitted, but I would not allow them to be taken out of the room for private reading. It would be far better to allow students to unbend their minds by the open perusal of such publications, than to force them into a clandestine intercourse with trashy novels, the trashiness of which is often their least defect. With proper regulations, and under proper restrictions, I would allow students to take standard works not only to their rooms, but home with them in vacation; because they would thus be enabled to supply the mind with wholesome food, whilst recruiting their bodily strength for the labours of the ensuing academical year.

14 Are the students permitted to possess books for their private reading; and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what restriction exist as to the admission of newspapers into the College; and if so, is such restriction enforced strictly or otherwise?

Every student is obliged to procure a Bible, and he is permitted to have other books for his private reading. There are restrictions with regard to the books which a student may possess, but they are so undefined and arbitrary that I am unable to give any precise information regarding them. Newspapers, and, I think, all periodical publications are prohibited, nor am I aware of anything to prevent a Dean, should he feel so inclined, from taking up all volumes of poetry and fiction which he may meet with. In fact, the censorship which a Dean exercises over a student's books is in a great measure uncontrolled. I am far from advocating a complete licence with regard to the use of books, but I think that the censorship exercised over the student's books should be clearly defined. Indeed the present rule is so stringent as to defeat its object. Whilst it equally proscribes all periodical publications, it has not been able to exclude violent and offensive newspapers from the College. I believe that the rule has been quite too strictly enforced in respect of some periodicals, and that it has not been enforced with sufficient strictness as far as newspapers are concerned. I believe that very few students read newspapers now that the country is tranquil, but I also know that they were read by many when the country was in a state of excitement. Had a newspaper been found with any individual, I am sure he would have been censured, but although the practice of introducing them was common, I am not aware that any notice was taken of the violation of the rule, or that any particular case came to the knowledge of the superiors. Beyond this fact, I have no means of ascertaining in what light the violation of this rule is regarded by the masters, or what degree of vigilance is used to insure its observance. I consider it a very necessary rule, which should therefore be enforced with the utmost strictness. But this cannot be done either efficiently, or, perhaps, even justly, until the students shall be liberally supplied with the means of literary amusement. If the students' reading-room were established, it would be very easy entirely to stop the introduction of newspapers. I would in that case exclude from the College every servant, porter, or tradesman known to be connected with the introduction of newspapers. At all events, I would think it less objectionable to place newspapers in the students' reading-room than to tolerate a system under which they are sure to be smuggled into the College in times of public excitement. Youth is usually inclined to adopt exaggerated and extravagant views, and if these be confirmed by the exclusive perusal of congenial publications, they may become inveterate, and may impart their false colouring to the actions of a whole life. Whilst young men are confined to one newspaper they will certainly select that which advocates the most advanced and extravagant notions of the party to which they belong. The evils resulting from such reading to the individuals themselves and to society become enormous when its impressions are not counteracted, either by seeing the arguments by which



opposite views are advocated, or by associating with persons of mature judgment, who have learned moderation from their intercourse with upright men, whose political sentiments are entirely different from their own. I think students are better without newspapers. I think they can be much more usefully employed whilst they remain in College, in learning how to devote themselves to religion and to God; but, at the same time, I am not sure that any very great evil would result from placing two or three newspapers in the reading-room, provided proper intercourse existed between professors and students. I do not mean to advocate this, but simply to say, that if others should think it right, I would not oppose it, because I think it would be far less likely to fill the minds of students with extravagant opinions than the secret introduction of one mischievous newspaper.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

The system of religious instruction is most imperfect. This instruction might almost be said to be confined to the spiritual retreats which take place at the beginning and end of each academical year. One of these retreats is generally conducted by the senior Dean, and the other by some stranger, who is not in any way connected with the College. The Deans also give an occasional lecture during the course of the academical year, but so far as my knowledge goes, neither the President, Vice-President, nor any of the Professors, either give religious instructions, or are even present whilst they are given by the Deans. It is manifest that this system is most absurd and defective. All the heads of the College who are capable of giving religious instruction should be obliged to assist in discharging this most essential duty. The present system would seem to have been devised for the purpose of carrying out the perfect estrangement which exists between professors and students, for not one of those whose duty obliges him to teach the students, has ever been invited to conduct a retreat. This irrational system should be totally abolished. The heads of the College should dine with the students, mingle with them in their hours of prayer and of relaxation, and affectionately impart to them religious instruction, not only at the times of spiritual retreat, but for one hour at least during each week of the academical year. Masters, professors, and students, should be all obliged to be present at these instructions. The time for religious instruction and the persons to impart it during the ensuing term, should be appointed at the end of each academical year. This would secure the efficient discharge of a most important duty, and would bring superiors and students into a friendly, and, I trust, into a holy and mutually purifying intercourse.

GEORGE CROLLY.

APPENDIX, No. 8.

Rev. George Croll's  
Answers to Paper G.

ANSWERS of DOMINIC J. CORRIGAN, Esq., M.D., Physician to the College, to the Questions contained in Paper L.

D.J. Corrigan's, Esq.,  
Answers to Paper L.

1. How long have you been Physician to the College of Maynooth? What is the mode of your remuneration? If by salary, has that salary received any and what increase within the last ten years; and if so, when was that increase made?

About seventeen years. By yearly salary. The yearly salary at foundation of College was 50 guineas. In my predecessor's time it was 50 guineas with occasional allowances for extra visits. In 1852 the Board of Trustees, by a resolution passed unanimously, after the subject had been considered at two successive meetings, fixed the salary at £120 per annum, including extra visits.

2. How many visits do you pay to the College of Maynooth in each year in pursuance of the ordinary duties of your office without any special summons? How many extraordinary visits, or visits in pursuance of any special summons or invitation do you make on an average in each year? What fee do you receive for such extraordinary visits?

I visit the first Thursday of every month without any special summons. I keep no record of extra visits, nor can I from memory state the number in any year. I receive no fee for extra visits.

3. Do the students generally seem to be previously aware of your ordinary or extraordinary visits, so as to be ready to consult you on such occasions? Have they, generally, full opportunity of consulting you without previously communicating with Mr. O'Kelly, or informing him that they are about to consult you? On whose authority, or by whose advice, or at whose request, are you generally called in or specially summoned?

As there have been very few exceptions in the course of seventeen years to the practice of visiting the first Thursday of every month, the students, I should say, must be aware of my ordinary visits. The extraordinary visits are always made to some special and serious case. It would be seldom practicable to advise the general body of the students of such visits; and if it were practicable, it would not be advisable to do it. I think Dr. O'Kelly allows too great a latitude to the students to consult me. They consult me very frequently without previous communication with Dr. O'Kelly, and without having been previously under his care, and I should say, without informing him that they are about to consult me; as students frequently consult me who, I am sure, could not come before me with Dr. O'Kelly's sanction or cognizance.

The extra visits have been always paid on intimation conveyed through Dr. O'Kelly.

There is no reference in these queries to another and very numerous class of visits, the calls of the students upon me at my own house.

## APPENDIX, No. 8.

D. J. Corrigan's, Esq.,  
Answers to Paper L.

4. To what diseases are the students of the College chiefly subject? Is there any predisposing cause to disease among the students, arising from their diet, lodging, discipline, the site of the College, or otherwise?

I have not observed any special liability to disease among the students. I am not aware of any predisposing cause of disease except such as may be supposed to be connected with the objects of the suggestions in reference to drying of clothes, heating of apartments, &c., inserted in reply to query 6.

5. Do the infirmaries require any, and what alterations or additions, to make them fit for the reception and accommodation of the students? Are the infirmary arrangements well calculated to secure adequate medical and surgical assistance to the students, or can you suggest any improvements therein?

The infirmary is an old building. I have been for years hearing of the erection of a new one. It is a considerable time since I learned from a gentleman connected with the Board of Works that arrangements were about to be made for this object, and that I should be consulted about it; and that pending this, it was not advisable to expend money on the present building beyond what was required for necessary repairs. Whenever the plan is submitted to me I will give it my best attention, with a view to any improvements I can suggest. The infirmary arrangements appear to me well calculated to secure medical assistance to the students. I have never heard a complaint from any student on the subject of the infirmary or of the medical attendance.

6. Please to make any suggestions that occur to you as likely to promote the general health of the students, and, in particular, are you of opinion that the use of cocoa by the students at their morning and evening meals is likely to be injurious to the health of any of them, or to make them less capable of studying; and state whether, having regard to their necessary studies and sedentary lives, tea would not be a better breakfast beverage than cocoa.

I do not think the use of cocoa is more likely to be generally injurious to the health of the students than the use of any of its substitutes. I do not think that tea would be generally a better breakfast. I would suggest that there should be a laundry on the establishment for the washing and drying of the students' bed-linen and clothes. I have heard students complain of the heat and want of ventilation in the study-halls, and I would suggest that the attention of the Board of Works be directed to this matter as well as to the general heating of the sleeping apartments.

D. J. CORRIGAN.

December 29th, 1853.

Andrew Ellis's, Esq.,  
Answers to Paper L.

ANSWERS OF ANDREW ELLIS, M.D., Surgeon to the College, to the Questions contained in Paper L.

1. How long have you been Surgeon to the College of Maynooth? What is the mode of your remuneration? If by salary, has that salary received any and what increase within the last ten years; and if so, when was that increase made?

I was appointed Attending Surgeon to the College of Maynooth in 1827, consequently, I have filled that office during the last twenty-six years. I do not receive any determined or fixed salary. I am paid for my attendance when called on at the rate of three guineas a visit.

2. How many visits do you pay to the College of Maynooth in each year in pursuance of the ordinary duties of your office, without any special summons? How many extraordinary visits, or visits in pursuance of any special summons or invitation, do you make on an average in each year? What fee do you receive for such extraordinary visits?

The regulations of the Board of Trustees are such as preclude my visiting the College unless when specially summoned by Mr. O'Kelly. On referring to my memorandum book I find I have paid from the 31st day of December, 1847, up to the present date, exactly one-hundred visits, viz.:—in 1848, twenty-four visits; in 1849, twenty visits; in 1850, fourteen visits; in 1851, eighteen visits; in 1852, fifteen visits; and in the present year, up to this day, only nine visits. The visits, therefore, which I have paid during the last six years (minus six weeks), average a portion more than sixteen annually. Although this is an increase, when compared with the six preceding years, yet if permitted to discharge the duties of my office according to my own judgment, I would feel myself conscientiously bound to visit the surgical cases much more frequently than I have done hitherto.

3. Do the students generally seem to be previously aware of your ordinary or extraordinary visits, so as to be ready to consult you on such occasions? Have they, generally, full opportunity of consulting you without previously communicating with Mr. O'Kelly, or informing him that they are about to consult you? On whose authority, or by whose advice, or at whose request, are you generally called in or specially summoned?

Although I may be specially called on to visit one particular or urgent case, I am usually consulted *when there* by many of the students. I am, therefore, of opinion, that they must have been previously apprized of my visit by Mr. O'Kelly, with whom the right of judging, as to the necessity of a visit from the "Attending Surgeon" appears to rest, and at whose discretion such a visit is either sought for or dispensed with. The students, certainly, have no opportunity of consulting me except in the presence of Mr. O'Kelly.



4. To what diseases are the students of the College chiefly subject? Is there any predisposing cause to disease among the students, arising from their diet, lodging, discipline, the site of the College, or otherwise?

Inasmuch as there are no special or periodical meetings of the medical officers of the College held with a view to sanitary regulations, and that I am only called on occasionally to attend to cases purely surgical, I am not competent to give a direct or satisfactory answer to this very important question. However, diseases of the eye come within my immediate department, and I have no hesitation in stating that they are frequently produced by constant reading and close application to study. As to the effects of diet, lodging, or discipline on the students, I can offer no opinion, not being well informed on those subjects, or how the affairs of the College *generally* are conducted.

5. Do the infirmaries require any, and what alterations or additions, to make them fit for the reception and accommodation of the students? Are the infirmary arrangements well calculated to secure adequate medical and surgical assistance to the students, or can you suggest any improvements therein?

I consider the old or original infirmary unfit for the purpose for which it has been hitherto employed; nor do I think it would admit of any useful modification. The sooner it is pulled down the better. The second, or "new" infirmary, although by no means perfect, may be continued under certain modifications. I am not aware of the existence of any special arrangements, either printed, written, or implied, by which the affairs of the infirmary are conducted.

6. Please to make any suggestions that occur to you as likely to promote the general health of the students, and, in particular, are you of opinion that the use of cocoa by the students at their morning and evening meals is likely to be injurious to the health of any of them, or to make them less capable of studying; and state whether, having regard to their necessary studies and sedentary lives, tea would not be a better breakfast beverage than cocoa.

It is a fact admitted by the best physiologists of the day that a mixed diet is more conducive to health than the frequent repetition of the same food. In accordance with this doctrine, I am of opinion that it would be both just and advisable to give the students tea for breakfast and cocoa in the evening. As to "suggestions" with a view to improve the medical department of the College, in compliance with the request of the late much lamented Doctor Murray, I furnished him with such as I thought would prove useful, if acted on, so far back as in the month of August, 1845. I likewise sent with them a letter explanatory of my views, urging the necessity of altering the mode of managing the medical department. These documents his Lordship submitted for the consideration of the Board of Trustees at the first meeting which took place after he received them. I heard no more on the subject until the month of February, 1846, when I received a letter from the President, Dr. Renehan, requesting me to send him such "written suggestions on such alterations or improvements" as I might deem necessary or expedient "for putting the attendance and arrangements of the medical department of the College on a perfectly satisfactory footing." With the President's request, I most willingly complied, by sending him "suggestions" similar to those which I had previously forwarded to Doctor Murray, together with an explanatory letter. Since that time I never heard what was the fate of "the suggestions," but I presume they were not approved of by the parties who had the power to enforce their enactment, as no improvement or alteration whatever has taken place in the system of management hitherto pursued in the medical department of the College.

ANDREW ELLIS,

Fellow (late President) of the Royal College of Surgeons, and "Attending Surgeon to Saint Patrick's College, Maynooth."

Office of Maynooth Commission, 9th December, 1853.

Sir,—Will you be good enough to furnish Her Majesty's Maynooth Commissioners with a copy of the suggestions for the medical reform of the College, referred to in your answers to Paper L.

Your obedient servants,

HENRY WEST, }  
JOHN O'HAGAN, } Secretaries.

A. Ellis, Esq., M.D.

110, Stephen's-green, December 12th, 1853.

GENTLEMEN,—In compliance with the request conveyed in your communication of the 9th instant, I send you herewith a copy of the suggestions and the accompanying explanatory letter which I forwarded to the President of the Maynooth College in the month of February, 1846.

I have the honour to remain, Gentlemen, your most obedient servant,

ANDREW ELLIS.

To Messrs. West and O'Hagan,

Secretaries to the Royal Commission, Maynooth.

APPENDIX, No. 8. A LETTER from the ATTENDING SURGEON to the PRESIDENT of the COLLEGE, containing  
 Andrew Ellis', Esq., Suggestions with a view to reform and improve the Medical Department of the Institution  
 Answers to Paper L.

110, Stephen's-green, February 16, 1846.

REV. DEAR SIR,—I beg to acknowledge the receipt of your favour of the 13th instant, in which you request “written suggestions on such alterations and improvements as I may deem necessary or expedient for putting the attendance and arrangements of the medical department of the College on a perfectly satisfactory footing.” With this request, I most willingly comply, feeling, as I do, that the alterations and improvements which have recently taken place in the College, generally, as well as those in contemplation, should be accompanied with improvements in the medical department. So anxious do I feel on this subject, that so far back as last September I sent such suggestions in writing to his Grace the Most Rev. Doctor Murray as I thought, if acted on, would render the medical department as perfect as it could be made. In drawing up those suggestions, I supposed myself acting as I would have felt it my duty to do if I had the honour of being a member of the Board of Trustees, and totally irrespective of what the opinions or wishes of the *present* medical officers might be. I feel the shortest way of complying with your request is to send you the subjoined suggestions, which are, in substance, a copy of those forwarded to his Grace the Most Rev. Doctor Murray.

First, that an apartment shall be fitted up in the infirmary as an apothecary's shop, where all necessary medicines shall be kept and compounded according to the directions of the attending medical officers.

Secondly, that the Attending Physician and Surgeon shall be required to visit the College alternately, at least once a fortnight; and to pay such additional visits as they may think necessary for the health and comfort of the inmates of the infirmary.

Thirdly, that the Attending Physician and Surgeon shall write their names, together with the dates of their visits, in a signature book to be kept for that purpose.

Fourthly, that the Attending Physician and Surgeon shall be required to write their prescriptions in separate prescription books, the names of the patients being set forth at the head of each prescription.

Fifthly, that the Apothecary shall be required to enter in a book, to be called the “Infirmary Register,” the names of all invalids, specifying the nature of their complaints, when commenced, how long continued, and the terminations of the cases; and also that he shall be required to procure and have properly compounded all necessary medicines, to visit the patients in the infirmary daily, to see the instructions of the Attending Physician and Surgeon fully carried out, to prescribe for minor cases in the absence of the Physician and Surgeon; and to summon one or both of them if necessary in all recent cases of importance.

Sixthly, that the signature, prescription, and registration books shall, at all meetings of the Board of Trustees, be placed on the table in the board-room for the inspection of the members.

Seventhly, that a condensed report of the medical department of the College shall be prepared and signed by the Attending Physician, Surgeon, the Apothecary, and one of the deans, and laid before the Trustees annually, with such remarks or suggestions as may appear necessary for the guidance of the Board.

By pursuing the foregoing suggestions you will perceive that their adoption would be productive of the following results:—

First, it would define the respective duties of the medical officers and enforce their punctual attendance.

Secondly, the signature, prescription, and registration books, would furnish correct data, from which returns could be at any time made out if required by Parliament.

Thirdly, the annual report would enable the Trustees to see at a glance what the state of the medical department had been during the past year; and at the same time be suggestive of such further alterations or improvements as might become necessary.

Hoping that, with the aid of additional suggestions from my colleagues, you and the Trustees will be enabled to render the medical department of the College as perfect as it ought to be, as an important item in a great national institution,

I have the honour to remain, Rev. Dear Sir, faithfully yours,

ANDREW ELLIS.

To the Very Rev. Dr. Renahan,  
 President of St. Patrick's College, Maynooth.

Dr. O'Kelly's  
 Answers to Paper M.

ANSWERS of DR. O'KELLY, Resident Medical Attendant, to the Questions contained in  
 Paper M.

1. What is your profession? Have you been examined and admitted a Surgeon by any, and what College? Are you a Bachelor or Doctor in Medicine? If so, state in what college or university you obtained such degree, and at what time?

A general practitioner, being duly qualified in medicine, surgery, and pharmacy. I was examined and admitted a surgeon by the University of Glasgow in the year 1819. In the same year, and by the same College, I had my diploma of Doctor in Medicine conferred on



me, but not until after submitting to a distinct examination on two successive days, for my medical degree.

2. Have you been licensed to practise as an apothecary by the Apothecaries' Hall, or by any other, and what body? and if so, when did you obtain such licence?

My licence for practising pharmacy is from Apothecaries' Hall, in Dublin, dated 1802, which was two years before I came to reside in Maynooth, and one year after attending a full course of lectures at the Royal College of Surgeons.

3. How long have you been the Medical Attendant at Maynooth College? What are your ordinary duties as such Medical Attendant?

In the year 1801, now nearly fifty years since, I commenced my medical attendance at Maynooth College. My ordinary duties, I conceive to be, to afford the most prompt and efficient relief in my power to the inmates of the College.

4. Do you visit the infirmary at the same hour every day? Is any, and what fixed hours for your ordinary visits prescribed by the Trustees or other authorities of the College? Do you attend punctually at such hours, or are you so much as half an hour late once in the week, on an average? Are you so often as once a month, on an average, one hour or two hours later than the regular time for paying such visits?

Without any positive order on the subject, I have been in the regular habit of visiting the infirmary between the hours of eleven and twelve o'clock daily, considering that time the most convenient for the students. As a matter of course, it must have occurred that the time of my attendance could not be precisely at the same hour every day, because there are two infirmaries, one for the senior and the other for the junior students; and these infirmaries are placed at an inconvenient distance from each other. Whenever, then, the number of students requiring medical assistance was greater than usual in the infirmary first visited, the delay in attending the other must be proportionate, and may have been from half an hour to one or even two hours later than the preceding day. To obviate this inconvenience my son, who holds in medicine, surgery, and pharmacy, the same qualifications as myself, generally visits one infirmary, whilst I attend at the other; but if either, from any casualty, is unable to attend according to custom, in such case a delay of some indefinite time must necessarily occur. However, I never heard that anything more than some trivial inconvenience resulted from such occasional and unavoidable delays.

5. What salary or other fees do you receive for your attendance on the students? Has your salary received any, and what increase, within the last ten years; and if so when and why was such increase made? Does your said salary include all charges for medicines furnished to the students by you; and if not, state what sums you have received for medicines furnished to the students within each of the last five years? Have you any, and what assistants in your said office? and if you have, state the names and the nature of the duties performed by such assistants, and their respective qualifications as physician, surgeon, or apothecary, and the college or hall in which they obtained such qualifications? State whether such assistants are paid by the College or by you?

Since the year 1818 I have been paid at the rate of half a guinea per annum for each student. For this sum I supply them with medicine and attendance at all hours, both night and day. Since that period I have received no increase of the above rate of payment, nor have I asked for any increase, although when the salaries of all the officers of the College were, in the year 1846, more than doubled, it had been suggested to me that I ought to apply. Thus, then, there could have been no increase within the last ten years. As the sum of half a guinea per annum includes all the charges for medicine and attendance on the students, I have not received any further payment for medicine furnished to any student within any or each of the last five years. I have generally two apprentices, whose duty it is to prepare and compound all medicines prescribed for the students—this is done under the inspection of my son or myself; but, irrespective of apprentices or shop assistants, I have had the constant and efficient assistance of my son, Doctor Edward T. O'Kelly, more especially since he took his degrees in medicine, surgery, and pharmacy. In the first instance, he was my apprentice for seven years; having served his regular time, he became a Licentiate of Apothecaries' Hall, in Dublin, in the year 1835. Having then prosecuted his studies during three successive years in the first medical and surgical schools in Dublin, and during that period attended the practice and clinical lectures of Jervis-street and the Meath Hospitals, he then, during the winter session of six months, attended the usual medical and surgical lectures delivered in the University of Glasgow; and at the termination of the course, in the year 1836, he obtained his degree of Doctor of Medicine, and also his licence in surgery in the same university. On the first vacancy that occurred in the year 1844, he was appointed by the Board of Trustees to succeed the late Doctor Murphy, as one of the Consulting Physicians to Maynooth College. Since then he has been, conjointly with me, appointed as one of the Resident Medical Attendants to Maynooth College—but under neither denomination of Consulting Physician, or Resident Medical Attendant, although for many years efficiently assisting in the discharge of such important duties, has he ever received any pecuniary compensation from the College—from me only has he received any remuneration.

6. Do you receive any, and what fees or annual sums from the Professors or other authorities of the College?

In some short time after my appointment to the College, the superiors by a private arrangement amongst themselves, established a rule, that each should pay me one guinea per annum for my attendance and medicine. This sum never came out of the College funds; it is altogether a private transaction, and as such, still continues to be observed.

## APPENDIX, No. 8.

Dr. O'Kelly's  
Answers to  
Paper M.

7. Who is the Surgical Attendant on the students of the College? Have you authority to determine in what cases it is necessary to call in surgical assistance? if not, on whose advice or recommendation is it usual to require such assistance? Have you ever known of an instance in which a student with a fractured limb was not attended by the regular Surgeon of the College; and if so, can you state why you did not require the assistance of the Surgeon? State on what occasions, and how often, you have required the Consulting Physician of the College to pay any visits beyond his ordinary monthly visits in each of the last five years.

The present Surgical Attendant on the students of the College is Surgeon Ellis. I am authorized to call on him in all cases whenever I consider his attendance necessary, having first intimated my opinion to the President. I have not the slightest recollection of a student with a fractured limb being unattended by the regular Surgeon of the College; after inquiring of all persons in the College who might possibly be aware of such an occurrence, if it had ever happened, and after being assured by each and every one of their total ignorance of the matter, I lastly applied to Surgeon Ellis himself, and from his own lips I received the assurance that he had never heard of any such circumstance. As I never entertained an idea of the necessity of keeping an account of the number of visits beyond the ordinary monthly visits of the physicians (not the Consulting Physicians) of the College, I could not now possibly state how often I have required their attendance; but this I can positively affirm, that whenever either the late Doctor Egan or Doctor Lee, formerly Physicians to the College, or Doctor Corrigan, our present Physician, have been called on, their attendance was prompt; and also that although in some instances many weeks may have elapsed without such necessity, as the ordinary monthly visits may sometimes have anticipated such calls, yet in cases of emergency, occurring from time to time, the physicians have been obliged to visit some patients, not only once, but twice, or even oftener during a single week.

## APPENDIX, No. 9.

## APPENDIX, No. 9.

ANSWERS of VISITORS, TRUSTEES, and R. C. PRELATES, to Inquiries in Paper II.

Most Rev. Dr. Dixon's  
Answer to Paper II.

ANSWER of Most Rev. Dr. DIXON.

Drogheda, October 6, 1853.

Most Rev. Dr. Dixon has the honour to present his respects to the Commissioners of the Maynooth Inquiry, and in reply to the questions which they have transmitted to him by their Secretaries, he begs to state as follows:—

It is not desirable, nor is it practicable, in my opinion, to raise the standard of proficiency required at present on admission to the College, regard being had to the condition of the preparatory schools. As regards the other questions, I have no fault to find with the standard of general instruction in the junior department of the College, nor am I prepared to say that in that department the sphere of instruction is not sufficiently comprehensive, and the staff of instructors not sufficiently large, for the purpose of a good general education, neither could I venture to suggest any alteration in the course of instruction, either as to the subjects themselves, or the time devoted to them.

I am of opinion, however, that in several cases students enter on the higher studies of the College without such a preparatory education as would be desirable—the defect, in my opinion, lying precisely in the matter of English education, and owing to the present condition of the preparatory schools. I am further of opinion that the proper, and, indeed, the only practicable, remedy for this evil is to be found in raising the character of those preparatory schools; for, were the College to undertake to remedy the evil, it could effect this only by adding considerably to the length of the present course of studies. Now, considering the age at which the students ordinarily enter College, this prolonging of the period of the course could not be properly carried out; for several of the bishops would find themselves compelled, by the wants of the mission, to abridge the term of the theological course for their students as soon as these would arrive at the age necessary for receiving priesthood. On the other hand, were the age for admission to be altered, and the students to be received at the age of twelve or thirteen, then, without increasing the number of students to a most inconvenient extent, the supply of missionaries would be very defective; for, as boys of that age cannot be supposed ordinarily to use sufficient deliberation before determining to enter the priesthood, the consequence, probably, would be that many of them would leave the College after a part of the course, and embrace some other state of life.

From what I have said, it is sufficiently clear that, in my opinion, the standard of proficiency required at present on admission to the College ought to be raised, as regards the English education of the candidates; but that this cannot be done in the present state of the preparatory schools. How the condition of those schools is to be improved is a very difficult question. It is, at least, to be hoped, that with the return of prosperity to the country, this matter shall not be overlooked.



ANSWER of the Right Rev. Dr. WALSH.

APPENDIX, No. 9.

GENTLEMEN,

Kilkenny, October 7, 1853.

Rt. Rev. Dr. Walsh's  
Answer to Paper H.

Having been only a short time a member of the Board of the College of Maynooth, and having previously no connexion whatsoever with the College, I am not in a position to answer satisfactorily the questions contained in Paper H.

✠ E. WALSH, Bishop, &amp;c.

ANSWER of the Right Hon. LORD FRENCH.

Right Hon. Lord  
French's Answer to  
Paper H.

GENTLEMEN,

Tower Hill, Ballyglass,  
October 10, 1853.

I have received your printed communication and the accompanying paper, marked with the letter H, in reference to which I shall briefly state my views. The professorships of the junior department of Maynooth College are those of logic, metaphysics, and ethics, of rhetoric and humanity, and of English elocution and French. They are all in the hands of able men, who are capable of carrying the literary instruction they impart to the very highest degree of eminence; yet I am sorry to say that the system pursued in the junior department of studies is anything but satisfactory. In delivering this opinion, I am as far from attributing the defects which I deplore to any want of diligence or exertion, as to a lack of ability on the part of the professors. A professor must accommodate himself to the condition and capability of his pupils; and if young men are admitted into his class before they have mastered the rudiments—before they have thoroughly well learned to spell, to read, to pronounce, to inflect, to parse, it would be an unwise and useless effort, on the part of the professor, to introduce them at once to the higher walks of literature. In such a case the prudent and conscientious instructor will condescend to the level of his disciples' requirements, even although he feels that he is degenerating from the professor into the schoolmaster. Now this is precisely what, in several cases, happens in the junior department of Maynooth College. Many of those who are admitted to humanity, and some of those who enter for rhetoric, have still to be perfected in prosody, etymology, and syntax, whilst they are ignorant of the spelling of their own language, and wholly unacquainted even with the alphabet of the French. Professors equal in genius to Aristotle or Newton could not, in a few years, make refined scholars out of such materials. But raise the standard of admission to Maynooth, and exclude, by a severe entrance examination, all who have not received a good elementary education in the English, French, Latin, and Greek languages, so as to be able to read, spell, write, and parse them correctly, and the professors released from the drudgery of the usher, will at once, and as a matter of course, become men of erudite and liberal teaching, who will open up to admiring auditors the beauties, the niceties, the comparative merits and defects of the languages on which they lecture. These remarks are but in a slight manner, if at all applicable to the Latin language, and to the course of logic, metaphysics, and ethics, as studied in Maynooth. The Latin being the language of the Church and the schools, is constantly present to the mind of the young ecclesiastic. The rule which he observes, the prayers which he addresses to God, the lectures he attends, the books he studies, the answers he gives in class and at examinations, the passages familiarly quoted in conversation by himself and his companions, being all in Latin, form a course of education, in that language, so full and satisfactory, that we happily seldom find a priest to whom ordinary Latin is not as familiar as English, and as easy as the primer. The logic, metaphysics, and ethics, as studied at Maynooth, are very comprehensive. Logic is not confined, as elsewhere, to the minutiae of Aldreck or of Murray, nor to the induction of Bacon, even as illustrated by Whewell, by Hamilton, or by Mill; it embraces, also, what may be called the metaphysics of logic, and undertakes to trace to their very source in the human constitution every motive which fairly and fully determines the mind of man in his philosophical disquisitions about truth. This is one of the most abstruse, abstract, extensive, yet practically useful speculations within the entire range of the sciences. The metaphysics comprise a whole course of natural theology, along with the ontology of the schools, a portion of the Aristotelian physics, and what, in modern times, has been denominated the science of "mental philosophy." And the ethics are nothing less than a series of treatises, embodying within themselves almost every moral truth which is inculcated in the several theological treatises of human acts, conscience, and laws, and reaching every department of man's duty as relating to God, to the neighbour, and to self. That a course so comprehensive—any one of the divisions of which might well form the subject of lectures for an entire year—should be so thoroughly studied and mastered as it is within the narrow limits of ten months, is to me perfectly marvellous. And accordingly in these two departments of Latin and logic I see no great occasion for reform. But Greek, French, and English are not in the same condition. The student must be taught, after entrance, the very rudiments of these languages, and the work of the schoolmaster must be done by the professor. Were I permitted to model these departments, I would admit no student to Maynooth without a strict examination in catechism, geography, history, spelling, English grammar, French and classics, as well as algebra and geometry; but, as a necessary preliminary, I would improve the character of the preparatory education by establishing four provincial seminaries, or one national seminary, supported, as Maynooth is, by a parliamentary grant, and devoted entirely to the preparation of candidates for that College. I would then suppress the Humanity Class, and work the junior department with its present

APPENDIX, No. 9.

Right Hon. Lord  
Ffrench's Answer to  
Paper II.

staff of professors, taking care to have Greek and English studied, as well as French and Italian, throughout the entire of the logic and rhetoric years. In truth, I conceive, as works of Longinus, of Dionisius, of Halicarnassus, of Demosthenes, and of St. Chrysostom, are peculiarly adapted to the class of rhetoric, so are those of Aristotle and of Plato, as well as of their commentators, most suitable to be taken up with the logic course; and, perhaps, we might easily proceed further and find some Greek works, which, like the four first books of the Conics of Apollonius, might be profitably read by the student in mathematics, and in natural and experimental philosophy—so that he would receive instructions in Greek from the day of matriculation up to the hour at which he was transferred to the class of theology and to the care of his professor of Biblical Greek. With such a system the clergy educated at Maynooth would assuredly become as familiar with the language of the New Testament as they are at present with that of the Vulgate. In lieu of the Professor of Humanity I would substitute a professor of the modern languages, who is already recognized by the Statutes, and to him I would transfer the duty of teaching French—thus relieving the Professor of English, and enabling him to continue his English lectures throughout the whole course of rhetoric and logic. I would likewise institute a lending library in the junior department—I would have it well stored with classical works, and with the best English authors on the subject of logic, metaphysics, and ethics; and I would have weekly themes composed by the students of the Logic Class in the language of Locke, Berkeley, Beatty, Reid, Stewart, and Browne. In such a system every talent would be cultivated, every power would be exerted, and every student of Maynooth would leave that institution with a conviction on his mind that he was indebted to the liberality of the Legislature for all the accomplishments of a refined and finished education.

I have the honour to be, Gentlemen, very truly yours,

FFRENCH.

Rt. Rev. Dr. McGet-  
tigan's Answer to  
Paper II.

ANSWER of the Right Rev. Dr. McGETTIGAN.

GENTLEMEN,

Letterkenny, October 11, 1853.

Your communication of the 4th instant, through some mistake, did not reach me until this morning; and in reply I beg to inform you that I am to meet the Trustees of the College of Maynooth, of whom I am one of the oldest members, on Tuesday, the 18th instant, in Dublin, and that I will immediately after hand in my replies to the queries proposed by the Commissioners, and offer any other suggestions which may in the meantime occur to me, and appear useful.

I am, Gentlemen, your faithful, obedient servant,

✠ P. McGETTIGAN.

To the Secretaries of the Maynooth Inquiry Commission,  
Dublin Castle, Dublin.

Right Hon. the Earl  
of Rosse's Answer  
to Paper II.

ANSWER of the Right Hon. the EARL of ROSSE.

SIR,

Castle, Parsonstown, October 15, 1853.

In reply to your letter, I beg to say I think it very desirable that measures should be taken to secure a greater proficiency in mathematical and physical science.

That could only be accomplished by making arrangements so that sufficient time should be set apart for such studies, the progress made being tested by periodical examinations, with suitable honorary distinctions for superior merit. The quarterly examinations at Trinity College, Dublin, are private; but the Commissioners have recommended that in future they should be public, and I do not see why at Maynooth they should not be public likewise. Honors are a sufficient stimulus to those who compete for them; but to the great body of the class publicity is, perhaps, the only real stimulus which can be applied.

I think it very desirable that an elementary treatise on political economy should be introduced into the course, and I mentioned the matter at the Board of Visitors some years ago.

I have the honour to be, Sir, your obedient servant,

Henry West, Esq.

ROSSE.

Anthony Hussey's,  
Esq., Answer to  
Paper II.

ANSWER of ANTHONY HUSSEY, Esq.

Westtown, October 17, 1853.

In reply to the above questions, I beg to state I think it both desirable and practicable to raise the standard of proficiency required at present on admission to the College of Maynooth, regard being had to the condition of the preparatory schools; and I make no doubt that if the Trustees of Maynooth make a superior answering in classics, together with the elements of a good English education, necessary for admission, the immediate consequence will effect improvement in the preparatory schools. I consider, also, the old fee of admission ought to be *now* insisted upon previous to admission. This rule has been considerably relaxed since 1845.

I have always thought the Trustees should have appointed an additional Professor of Science (say of Agricultural Chemistry and Geology—the increased grant of 1845 allowed ample funds), and be the means of giving a class of clergymen, remarkable for scientific



attainments, and who would have great influence in recommending all new improvements to the occupiers of the soil.

I consider the assistance of the Dunboyne students, in lecturing the large senior classes, would be a great acquisition to the professors in imparting information; and I am convinced it would be of service to themselves, without infringing much on the time devoted to their own studies; and I believe the Trustees have such a change in contemplation.

I should always feel great diffidence in recommending any alteration in the course of instruction, either as to the subjects themselves or the time devoted to them, leaving it always to the Ecclesiastical Trustees, conceiving they are the best judges in these matters, recommending, however, a little more time to be devoted to the sciences and English literature.

ANTHONY HUSSEY.

To the Right Hon. and Hon. the Commissioners  
for Inquiry into the management and govern-  
ment of the College of Maynooth.

APPENDIX, No. 9.

Anthony Hussey's,  
Esq., Answer to  
Paper H.

ANSWER of the Right Rev. Dr. MURPHY.

GENTLEMEN,

Enniscorthy, October 21, 1853.

Not being one of the Trustees of Maynooth College, I do not feel myself competent to offer an accurate opinion on the matters proposed in the above questions. However, I may be permitted to say, that I think the standard of proficiency for admission is sufficiently high; and although it might be desirable to extend the sphere of instruction in the junior department, yet I fear the necessities of the Irish mission would not, at present, admit of a longer course of studies than is now established in the College.

I have every confidence in the zeal and ability of the superiors and professors to carry out the designs of the Government.

I have the honour to remain, Gentlemen, your obedient faithful servant,

✠ M. MURPHY.

Henry West and John O'Hagan, Esqrs.,  
Secretaries.

Right Rev. Dr.  
Murphy's Answer  
to Paper H.

ANSWER of the Right Hon. Lord NAAS.

SIR,

Palmerstown, October 18, 1853.

I have the honour to acknowledge your communication of the 5th instant.

I regret to say that I am not sufficiently acquainted with the course of instruction pursued at the Royal College of Maynooth to feel myself competent to offer a decided opinion on the important questions propounded in the paper numbered H, enclosed in your letter.

Your obedient servant,

NAAS.

ANSWER of the Right Rev. Dr. DENVIR.

MY LORDS AND GENTLEMEN,

In compliance with the request made by you, through your Secretaries, that I would furnish your Commission with any communication or suggestion which I might judge desirable respecting the College of Maynooth, I beg to submit to the consideration of the Commission the following brief observations:—

Premising that in an Ecclesiastical Catholic College or University the study of theology should be paramount to all others, I am of opinion that very little improvement can be made in that department at Maynooth, the professorial chairs being, in my estimation, very ably and efficiently filled at present.

It occurs to me, however, that in the Scripture and Hebrew department some beneficial change might be effected. I consider that it should not be left altogether optional with the students whether or not they should learn Hebrew. I believe that only a comparatively small number, even of the more talented theological students, devote themselves to the study of that language, which should be more extensively taught. I think, likewise, that one Professor of Scripture cannot interrogate sufficiently often the various members of a class comprehending all the students of three Divinity Classes, amounting, perhaps, to 200 persons, or 150 at the least.

The course of mathematics and natural philosophy is, in my opinion, entirely too short. These two branches are taught by the same able professor within the period of an academical year, which commences about the 10th of September, and terminates about the 1st of June. In this interval several weeks are spent in Christmas examinations and a few short vacations, so that an academical year cannot amount to eight months, within which time, it must be conceded, a sufficient knowledge of mathematics and natural philosophy cannot be acquired by a class which, under the existing arrangement, must commence the academical year with the study of the philosophy of arithmetic, and thence proceed through algebra, geometry, plane and spherical trigonometry, conic sections, before reaching the doctrine of mechanics, the very entrance of natural philosophy. Too short a space of time then remains for astronomy, hydrostatics, pneumatics, optics, electricity, galvanism, and other cognate branches, geology, &c.

Rt Hon. Lord Naas'  
Answer to Paper H.

Rt. Rev. Dr. Denvir's  
Answer to Paper H.

APPENDIX, No. 9.  
Rt Rev. Dr. Denvir's  
Answer to Paper H.

To apply to this defect any adequate remedy it is, in my opinion, necessary that one academical year should be devoted exclusively to natural philosophy and chemistry, mathematics being learned by the students in the preceding portions of the collegiate course.

For this purpose mathematics, with, perhaps, the exception of the elements of the differential and integral calculus, which could be acquired at the commencement of the natural philosophy year, should be either taught simultaneously with logic, or a separate year given for acquiring them under a separate professor, who might at the same time give instructions on other useful subjects.

The latter mode (by a separate professor) was that originally selected by the Trustees of the College, as appears from a paragraph to that effect contained in the Statutes, which were in force until about the year 1814. These Statutes make explicit provision for a separate Professor of Mathematics. Owing, however, to the prevalent scarcity of clergymen, the course was made shorter than it was intended to be in this respect, and no separate mathematical professor was appointed.

Since the augmentation of the grant in 1845, the number of students was doubled, and I think that such bishops as may desire to have their clergy instructed more fully in the branches just now mentioned should have the opportunity afforded to them.

With respect to chemistry, I would say, from experience, that it may be taught by the Professor of Natural Philosophy, and that it should be learned by the students, not only because it is in reality a branch of natural philosophy, but also, and especially, because a portion of it has reference to the improvement of agriculture; and were the priesthood, by a knowledge thereof, enabled to tender sound advice to the farming portion of their flocks, such advice would be assuredly acted upon.

Inasmuch as many students commence their collegiate course by the study of logic, having read humanity and rhetoric in seminaries, they could not acquire a knowledge of natural philosophy unless mathematics be taught either in conjunction with logic and metaphysics, or under a separate professor.

About the year 1820 the Board of Trustees, on a memorial of mine, agreed to have mathematics taught during the logic year; but their resolution to that effect was not carried into execution.

As to the remaining classes of the College, I have merely to say that I consider it desirable to have especial attention paid to English composition, history, and modern languages. The details connected with these would be best concerted by some committee selected by the Board of Trustees.

I have the honour to remain, my Lords and Gentlemen, your obedient servant,

✠ C. DENVIR.

The Commissioners of Inquiry, Maynooth College.

Right Rev. Dr.  
Vaughan's Answer  
to Paper H.

ANSWER of the Right Rev. Dr. VAUGHAN.

GENTLEMEN,

Nenagh, November 3, 1853.

I have received your communication relative to an inquiry into the management, &c., of the College of Maynooth, and have to state that I have no suggestion to make on the subject matter of that inquiry.

I have the honour to be, Gentlemen, your obedient, humble servant,

✠ D. VAUGHAN.

Right Rev. Dr.  
MacNally's Answer  
to Paper H.

ANSWER of the Right Rev. Dr. MACNALLY.

GENTLEMEN,

Bishop's Residence, Monaghan, January 3, 1854.

In reply to the above questions to which my attention has been directed, I beg to say, briefly, that I feel most anxious to have the preparation of candidates for Maynooth College made in every respect in the most perfect manner; but in this diocese I cannot expect to see that accomplished until our diocesan seminary will be fully established—as, according to my views, it is in such places only that the education and training of candidates for large Catholic Colleges, such as Maynooth, can be properly effected. We feel so deeply impressed with the importance of this view, that for the purpose mentioned we have had, even in this poor part of the country, an exceedingly fine building, and at a vast expenditure, erected; but I regret to say that for want of sufficient means to complete it, we are hitherto almost altogether deprived of the expected advantages. Looking, therefore, to the existing condition of our preparatory schools, I feel obliged to say that the standard of proficiency now required on admission could not be raised without, perhaps, excluding altogether our candidates from the benefits of that institution. Even under the existing standard I experience, in the present state of things, considerable difficulty in providing candidates duly qualified to undergo the entrance examination.

As to the other questions, I beg to say that I would feel extreme delicacy in offering any suggestion or opinion bearing on the general course of instruction pursued within the College. The College course of studies in the junior as well as in the other departments has been, I think, wisely placed by the Statutes under the guidance and control of the College Board of Trustees, of which I have not the honour to be a member.

✠ C. MACNALLY, Bishop, &c.

Bishop's Residence, Monaghan.



## APPENDIX, No. 10.

APPENDIX, No. 10.

ANSWERS TO QUESTIONS UPON FOREIGN ECCLESIASTICAL EDUCATION, CONTAINED IN PAPERS N AND O, AND CORRESPONDENCE UPON THE SUBJECT OF THOSE PAPERS.

## ANSWERS TO SPECIAL QUESTIONS for the EMPIRE of FRANCE.—PAPER O (1).

Answers to Special  
Questions for the  
Empire of France.  
Paper O (1).

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries, and partly in schools and colleges open to the laity?

The education of the secular clergy in France is conducted in seminaries exclusively; they are of three kinds, the Secondary Schools or "*Petits Séminaires*," the "*Grands Séminaires*," and the "*Facultés de Théologie*."

2. Is there a seminary in every diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

There is a seminary (*Grand Séminaire*) in the episcopal seat of every diocese, under the exclusive control and direction of the bishop.

3. Are the studies in the seminaries conducted according to rules and regulations emanating from the State through the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?

The studies in the seminaries are conducted according to rules and regulations emanating, *not* from the State through the Minister of Public Instruction, but from the bishops alone. The buildings allotted to the "*Grands Séminaires*" are supplied and kept up by the State. The "*Petits Séminaires*" have neither grant nor building allotted them.

4. Are students destined for the clerical order allowed or required to make their studies in letters or humanity in the public schools, or *gymnases*, open to the laity?

The students admitted into the "*Grands Séminaires*" are allowed, but not required to have made their previous studies in letters or humanities in the public schools or *gymnases* open to the laity.

5. Are such students allowed or required to make their studies in philosophy in the public colleges, or *lycées*, open to the laity?

The above answer applies equally to studies in philosophy.

6. Do such students ever proceed to the universities and there graduate in theology before entering a seminary? Does this frequently occur?

There is no obligation upon ecclesiastical students to proceed to the universities, but they cannot otherwise graduate as bachelors, licentiates, or doctors in theology.

7. Are the studies in the *gymnases*, *lycées*, and universities under the management of, or subject to, the approval of the State?

The studies in the "*Petits*" and in the "*Grands Séminaires*" are under the exclusive management and approval of the bishop of the diocese.

8. Does the Irish College still exist in Paris? Is it in any manner connected with the University of Paris? What number of students are there at present therein?

The Irish College still exists in Paris. It is entirely independent of the University of Paris. The number of its students is at present 104.

9. Is it permitted for Irish students to live as pensioners in French seminaries? Are any returns made by the seminaries to the Minister of Public Instruction, from which the number of such Irish students may be ascertained?

Unanswered.

10. Are "*Petits Séminaires*" branches of the diocesan seminaries, or separate institutions?

The "*Petits Séminaires*" are distinct and separate from the "*Grands Séminaires*" but their funds are administered by the same Board of Direction as those of the "*Grands Séminaires*."

11. Is there an Irish College at St. Omer or at Bordeaux, at the present time; and if so, what is its present condition? Does it receive any contribution from the State?

There is no Irish College at St. Omer, or anywhere in France but in Paris.

DESPATCH from LORD COWLEY, Her Majesty's Ambassador at Paris, to the EARL of CLARENDON.

Despatch from Lord  
Cowley to the Earl  
of Clarendon.

MY LORD,

Paris, February 19, 1854.

With reference to your Lordship's circular despatch of the 30th of November last, instructing me to procure detailed answers to a set of queries drawn up for the use of Her Majesty's Commissioners, appointed to inquire into the state of the College of Maynooth, I have the honour to state that I lost no time in transmitting them to the Minister of Public Instruction and Worship, with the request that he would furnish me with the answers desired.

I received a note from His Excellency in reply, dated 9th of last month; but as the information with which it furnished me, merely enabled me to reply to that portion of the queries entitled, "Special Questions for the Empire of France," I made a second application to the Minister upon the subject; but your Lordship will see by the note, of which a copy is enclosed herewith, that His Excellency declares his inability to add to the information imparted in his previous communication.

I have the honour to enclose to you, therefore, the replies to the special questions above.

I have, &c.,

(Signed,)

COWLEY.

Lord Clarendon, &c.

APPENDIX, No. 10. LETTER from M. FORTOUL, Minister of Public Instruction and Worship, to LORD COWLEY, Her Majesty's Ambassador at Paris.—Enclosed in the foregoing.

Letter from M. Fortoul to Lord Cowley.

MONSIEUR L'AMBAassadeUR,

Paris, February 13, 1854.

Votre Excellence a exprimé le désir d'obtenir des renseignements plus complets que ceux que j'ai eu l'honneur de lui transmettre le 9 Janvier dernier, en réponse à sa dépêche du 7 Decembre, relative à l'éducation du clergé seculier en France et au Collège des Irlandais.

Après avoir indiqué dans ma lettre du 9 Janvier la nature et la destination speciale des divers etablissements affectés à l'éducation du clergé, j'ai fait connaitre leurs rapports avec le gouvernement et les subventions qu'ils en recoivent. Je crois avoir répondu à toutes les questions posées par la Commission du Collège de Maynooth (Irlande) dans une feuille intitulée *Questions speciales pour l'Empire de France*.

La deuxieme feuille contient les questions générales à adresser aux seminaires ou Colleges publiquement destinés à l'éducation du clergé séculier; elles ont pour objet la direction générale, la discipline interieure et l'éducation religieuse. J'ai eu l'honneur de faire observer à votre Excellence que les etablissements d'éducation ecclesiastiques, sous le double rapport de la discipline et de l'enseignement, sont exclusivement placés sous la juridiction episcopale. Chaque évêque arrête, prescrit et fait executer dans son grand seminaire et dans ses ecoles secondaires ecclesiastiques, les reglemens qu'il juge convenables soit pour les études soit pour la discipline. Il en nomme seul les directeurs et professeurs et peut les révoquer.

Le gouvernement n'intervient donc pas dans le régime interieur des maisons ecclesiastiques: la direction en appartient aux évêques seuls dans leurs diocèses respectifs. D'ailleurs les cultes dissidents jouissent sous la commune protection des lois, de la meme liberté pour former leurs ministres.

Ces nouvelles explications prouveront à votre Excellence que je lui ai transmis tous les renseignements qui étaient à ma disposition sur les etablissements d'éducation ecclesiastique de la France et sur leurs rapports avec l'Etat.

Je regrette qu'il ne me soit pas possible de satisfaire entièrement à toutes les questions concernant le régime interieur de ces etablissements.

Agréez, M. l'Ambassadeur, &c. &c.,

(Signed,)

Le Ministre Secrétaire d'Etat de l'Instruction  
Publique et des Cultes,

H. FORTOUL.

A. S. E. M. l'Ambassadeur d'Angleterre.

Translation of the foregoing.

LETTER from M. FORTOUL, Minister of Public Instruction and Worship, to LORD COWLEY, Her Majesty's Ambassador at Paris.

(Translation.)

MY LORD,

Your Excellency has expressed a wish for more complete information than that which I had the honour to transmit to you on the 9th of January, ultimo, in reply to your despatch of the 7th of December, relative to the secular education of the clergy in France, and to the Irish College.

In my letter of the 9th of January, after having mentioned the nature and special design of the several establishments devoted to the education of the clergy, I explained their relations with the government, and the support which they derive from it. I conceive that I have answered all the questions proposed by the Maynooth College Commission (Ireland) in a paper entitled "Special Questions for the Empire of France."

The second paper contains general questions addressed to seminaries or colleges professedly destined to the education of the secular clergy. The objects of the latter questions are—general government, interior discipline, and religious education. I have had the honour to call your Excellency's attention to the fact that the establishments for ecclesiastical education, both as respects discipline and teaching, are exclusively placed under episcopal jurisdiction. Each bishop appoints, prescribes, and directs the execution of the rules which he judges suitable for students, as well as discipline, both in his larger seminaries, and his secondary schools. He alone appoints and has the power of removing directors and professors.

Government, then, does not interfere in the interior management of ecclesiastical houses; their control belongs to the bishops alone in their respective dioceses.

Moreover, dissenting forms of worship enjoy the same freedom in the education of their ministers under the common protection of the laws.

These further statements will prove to your Excellency that I have transmitted to you all the information at my command with respect to the establishments for ecclesiastical education in France, and their relations with the State.

I regret that it is not in my power to give complete answers to all the questions concerning the interior government of these establishments.

Receive, &c., &c.,

(Signed,)

The Minister of Public Instruction and Worship,

H. FORTOUL.

His Excellency the British Ambassador.



## ANSWERS to Special Questions for the EMPIRE of AUSTRIA.—Paper O (3).

Answers to Special  
Questions for the  
Empire of Austria.  
Paper O (3).

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

The young clergy of the Roman Catholic Church in Austria are, as a rule, educated in establishments or seminaries specially instituted for that object. Candidates for holy orders who are not at the same time pupils at a seminary, belong to those rare exceptions, which are permitted only with the assent of the respective bishops.

2. Is there a seminary in every diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

For the little dioceses of Dalmatia there is a so-called General Seminary at Zara; and for the dioceses of Istria, which are also small, there is a seminary at Gorz; the dioceses of Lavant and Gurk have a common seminary at Klagenfurt; in each of the remaining Roman Catholic dioceses of Austria there is a Sacred Seminary, where none but candidates for orders are educated.

In addition to the diocesan seminaries, there are also in some provinces general seminaries for imparting a higher education to certain ecclesiastics, as (*a*) at Vienna, the Pazman Seminary for Hungarian pupils, (*b*) the Greco-Catholic Seminary at the same place for pupils of that rite from Hungary, Transylvania, and Galicia, (*c*) the Central Seminary at Pesth, for all the dioceses of Hungary, Croatia, Slavonia, Transylvania, the Servian, Walwodeship, and the Temesvar Banat; (*d*) the Seminary at Padua, for the dioceses of the Venetian province; and finally, (*e*) there is in Vienna, the Superior Establishment for the education of secular priests, at St. Augustins, in which priests already ordained from all parts of the Empire, who are sent there by their bishops, pass a few years, to continue their studies in the theological sciences, and obtain a doctor's degree at the Vienna University.

The seminary in each diocese is invariably under the exclusive direction of the bishop, who is bound in this by the regulations of the ecclesiastical law. He receives pupils, and when there is cause for it, dismisses them, without being obliged to account for it to any one. He appoints the masters, and defines the rules according to which the pupils are educated. But in regard to the income and the outlay for the maintenance of the seminary, it is his duty to lay an account annually before the Government, in so far as the establishment is supported wholly or partially out of the religion funds administered by the Government, and maintained by the State.

3. Are the studies in the seminaries conducted according to rules and regulations emanating from the State through the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?

The regulations according to which theological studies are directed at the diocesan educational establishments connected with the seminaries, have, in the principal parts of the empire been issued by the Government since the times of the Emperor Joseph II., but in the year 1849 they were determined anew in an assembly of bishops. The Government had cognizance of this; and when it was convinced that these regulations were calculated to form the future pastors for every state of life, and consequently, as agents of the State also, inasmuch as in many of the duties of their office, they appear in such character, it gave its assent to the studies being conducted in accordance with the regulations determined by the bishops, but with the understanding that individual bishops should not arbitrarily depart from them. In consequence of this, the direction of the diocesan educational establishments is left wholly to the bishops, according to the resolutions taken by them in common.

The regulations in question are the following:—In the theological studies, such candidates only shall be received as have gone through the under and upper gymnasia in a satisfactory manner.

Theology is divided into four annual courses, and is represented by at least six professors.

These general subjects of instruction are obligatory:—The Hebrew language, Biblical knowledge, comprising the Old and New Testaments, Ecclesiastical History, the Fathers, Ecclesiastical Law, Dogmatic Divinity, Ethics, Pastoral Divinity, Catechistics and Teaching; but the bishop may dispense with the study of Hebrew in individual cases.

The study of the Semitic languages, and of the higher Exegesis, is required of all those who wish to obtain the degree of Doctor of Theology.

Extraordinary branches of learning, such as Christian Archæology, Apologetics, History of Revelation, Synodology, History of Dogmas, Symbolics, are also to be inculcated in a measure proportioned to the capacity of the students.

Those attending theological lectures, who before entering upon their theological studies, have not attended to Metaphysics and Moral Philosophy, have opportunities of receiving instruction in those sciences through a Professor of Theology.

The bishops reserve to themselves to fix the rotation of public teaching, having in view herein the introduction of uniformity in the ecclesiastical provinces.

As a general rule, those only may be appointed as Professors of Theology, who have evinced their qualifications by a written and oral examination; yet in the case of men who have already proved their knowledge by distinguished scientific performances, an exception may be made.

In case of the vacancy of a professorial chair, the whole diocese at least is to be convoked to a competitory examination by the ordinary. In educational establishments which are common to several dioceses, the invitation is made in all the dioceses concerned.

In universities and lyceums the invitation is also to be made through the ordinary, but for the territorial district as heretofore, and by means of the public papers, the ordinary acquaints the chief authority of the place with the vacancy in the chair, and the invitation issued.

Those only are eligible to compete for theological chairs in universities and lyceums who have already obtained the degree of Doctor of Theology, or else who have successfully passed a strict examination in the subjects of instruction in question. The questions for examination are determined by the bishop in whose diocese the chair is vacant.

The competitory examination is always held at the establishment where the chair is vacant. It is allowed to candidates for the chairs in universities and lyceums to undergo the competitory examination at all universities and lyceums; and in the territories of the Crown, where there is neither university nor lyceum, in the diocesan educational establishment.

The bishop will obtain the judgment of the professors both of the theological establishment in question and of another, upon the written examination. The opinions of the professors of the establishment where the same is carried on, and of an episcopal commissioner is taken upon the oral examination.

When the judgment upon the examination has been pronounced in regular order, the bishop selects the candidate who affords the best security for sound opinions and prudent conduct, and gives in his name to the public authority; adding the grounds upon which his preference rests. If the latter raises no objection on its part against the person named, or if such objection be removed, the bishop confers upon him the office. The same is to be done when the bishop designates a man who is distinguished by scientific performances without previous competitory examination.

All seminaries which have no property of their own are maintained out of the religious funds, supplied, as needed, by the public treasury.

4. Are students destined for the clerical order required or allowed to make their studies in letters or humanity in the public schools, or *gymnasies*, open to the laity?

In Austria, according to rule, such persons only are admitted by the bishop into holy orders as have passed through the under and upper gymnasias, and who, consequently, before entering the seminary, have already acquired that knowledge which is, moreover, by the resolutions of the bishops, necessary as well as proper for admission to theological studies. It is, however, discretionary with the bishops to admit candidates for holy orders out of the under classes of gymnasias also, and these regularly continue their gymnasial studies in a public establishment, which is open to lay pupils also, and who, as gymnasial scholars, are subject to the scholastic laws, but as pupils at a seminary, to the house statutes. The attendance at public gymnasias is permitted to candidates for holy orders by the bishops without objection, for the reason, that in Austria the establishments in question have a rigidly denominational character, and consequently the gymnasias for the Catholic youth have a Catholic character, and because, also, an essential influence is conceded to the bishops in maintaining this character, especially over the religious instruction at those schools, and also over the devotional practices of the scholars.

5. Are such students required or allowed to make their studies in philosophy in the public colleges, or *lycées*, open to the laity?

If here, by philosophical studies, those studies are understood which every one must have attended who wishes to devote himself to theology, and which are taught—in Belgium and France, for instance—at the so-called philosophical lyceums, but in Austria, with few exceptions, according to the present system, at the really classical gymnasias, then this question is resolved in the reply to the preceding question.

But if, by philosophical studies those are understood which are taught at the philosophical faculties of universities, as these are now managed in Austria, candidates for holy orders are not required to devote themselves to philosophical studies at the university, either on the part of the Government or of the bishops.

Nevertheless, if any one belonging to the clergy should, for his own greater improvement, or for obtaining a qualification for the office of teacher at the higher gymnasial classes, or at the university, wish to attend philosophical lectures at the university, he may do so without difficulty, if he obtains permission from the bishop. It is not unfrequently the case that the bishops themselves enjoin it as a duty to individuals of the order, especially to those who devote themselves to the office of teaching, to perfect themselves in particular subjects of philosophical science at the university.

There are no public lyceums in Austria at which philosophical studies are taught; but the existing system at the gymnasias renders them wholly unnecessary.

6. Do such students ever proceed from the *lycées* to the universities, and there graduate in theology, before entering a seminary? Does this frequently occur?

It must be premised, that in Austria, all theological students, with very few exceptions, are at the same time pupils in a seminary; and moreover, that those clergymen only who have already taken higher orders can be promoted to doctorates of theology, and only with the permission of the respective bishops.

In six universities of Austria there is a theological faculty in addition to the other faculties. The general academical laws are in force in respect to the theological faculties in universities, yet with a due attention to the peculiarity of the theological science; they stand, therefore, in a like relation towards the ecclesiastical authority, which may be stated as follows:—(a.) No one can be named as professor of theology at the universities, or allowed to act as a private teacher, unless the bishop in whose diocese the university is shall have



granted him authority to lecture upon theology. The bishop may at any time withdraw the authority granted to any one, who then ceases to be the theological professor; the mere withdrawal of the authority does not, however, make a teacher who is appointed by Government forfeit the claim to a retiring pension legally belonging to him. (b.) The bishop may previously trace out for the *alumni* of his seminary the lectures they are to attend at the universities, and the order of succession, and may cause them to be examined at his seminary. (c.) With a view to a strict examination of candidates for the degree of doctor of theology, the bishop names a half of the examining committee out of men who have themselves obtained a doctor's degree. (d.) No one can obtain a doctor's degree unless he have previously rehearsed the Tridentine Confession of Faith before the bishop, or before some one empowered by him.

It lies with the bishops to determine whether any, and what candidates for holy orders shall learn the theological sciences at the universities, wholly or partially. The theological faculties are, in reality, frequented, on the very account of the right position in which they stand towards the episcopate, by numerous *alumni*, not only of those dioceses in the midst of which they are situated, but also by the pupils of other dioceses. The candidates for holy orders pass over to the theological faculty at the university, either immediately from the upper class of the gymnasium, or from a theological educational establishment, where they have already made several preparatory studies.

7. Are the studies in the *gymnases*, *lycées*, and universities under the management of, or subject to the approval of the State?

The universities now existing in Austria are altogether State institutions, whose professors are appointed by the State.

The same is the case with many gymnasia; yet, there are also many gymnasia which are not State institutions, but partnership [communal] or private institutions, or institutes of spiritual orders and chapters [*Stiften*]. But such institutions are not entitled to give certificates in respect of gymnasial studies, unless they are organized in the same way as the gymnasia belonging to the State. In order to prove this with certainty, they are inspected by commissioners from the government, (gymnasial inspectors), and the government reserves to itself the approval of the appointment of teachers in the same, who are obliged to submit to the same strict examination as the teachers in the State gymnasia.

8. Are there any institutions specially devoted to the education of secular clergy which unite within themselves the instruction of the *gymnase*, *lycée*, and diocesan seminary?

Such institutions have hitherto existed in the Lombardo-Venetian kingdom only. But recently seminaries for boys are erected in other parts of the empire also, on the principle, that the pupils either pursue their studies at one of the public gymnasia already existing, or are taught within the seminary itself. In what way security is to be given to the Government that such establishments shall be successful, is still the object of a negotiation between the Government and the bishops.

9. What are the numbers of students for holy orders educated within the Abbeys of Mönk and Krems-münster respectively? Are there any institutions of a like character on a larger scale within the Austrian dominions?

In the Abbeys of Mönk and Krems-münster there are places of gratuitous maintenance [*Konvikte*] for gymnasial scholars—not, however, for those only who are candidates for holy orders. In the foundations named, as well as in several others, there are also theological, claustral, educational establishments, for the few theological students who are candidates of the order.

10. Are there any institutions in the Austrian Empire analogous to the "*Petits Seminaires*" in France? If so, what is their constitution?

Answered in No. 8.

11. Do students destined for the clerical order, whilst resident at an university live together in *Convictoria*, or colleges set apart exclusively for such students, or how, if otherwise?

It follows from the reply to the first question, that strict observance is given in Austria to the prescript of the Council of Trent, by which candidates for holy orders, whilst they are engaged in theological studies, must live together in seminaries or colleges under a discipline. Exceptions to this depend on the assent of the bishop, and are very rare, as already stated under the first question.

12. Is it permitted to Irish students to live as pensioners in Austrian seminaries? Are any returns made by the seminaries to the Minister of Public Instruction, from which the number of such Irish students, if any, may be ascertained? Is there an Irish College at Vienna?

The case of Irish students having resided altogether in Austrian seminaries has not occurred, and if an Irishman should wish to devote himself to study in these states, the authority for residing must first be granted to him by the competent political authorities, and such a person could not until then be received by the bishop into the seminary. It is here self-evident that the endowments of seminaries destined for the education of native clergy could not be applied to the maintenance of foreign *alumni* without the assent of the Government.

There is no Irish College in Vienna.

Answers to Special  
Questions for the  
Kingdom of Prussia.  
Paper O (4).

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries, and partly in schools and colleges open to the laity?

According to the determinations of the bull *De Salute Animarum*, there is to be in each diocese a seminary destined to the education of the young clergy. These seminaries are institutions partly theoretical, partly practical. In the theoretical institutions, the pupils of the seminary at the end of their gymnasial studies, receive literary, philosophical and theological instruction. In the practical institutions, on the other hand, follows their immediate preparation for entering holy orders, and the practice of those official duties and functions connected with the calling of the care of souls.

In the dioceses of Treves, Paderborn, Posen, and Culm, the seminaries comprehend the theoretical and practical departments of instruction; in the dioceses of Cologne, Munster, Breslau, and Ermland, they have only the practical cursus, while the theoretical cursus is supplied by the faculties of Catholic theology in the University of Bonn, the Academy of Munster, the University of Breslau, and the *Lyceum Hosianum* at Braunsberg, which are frequented by the students of Catholic theology, before their entering the practical seminaries. The organization of a theoretical and practical episcopal seminary appears from the annexed Statutes of the Theoderianum at Paderborn. The Government no longer exercises any influence in the nomination of professors or otherwise in the administration of these seminaries.

2. Is there a seminary in each diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

As was remarked under number 1, each diocese has a seminary, which, however, in the dioceses of Cologne, Munster, Breslau, and Ermland, possesses only the practical department, whilst the faculties of Catholic theology in Bonn, Munster, Breslau and Braunsberg hold the place of the theoretical seminary. All seminaries, both theoretical and practical are under the exclusive direction of the bishop. The faculties of Catholic theology which form integral parts of the universities, respective academy, or lyceum to which they belong, are in general under the direction of the Government.

To the bishop belongs an influence over them in so far as the professors are appointed in agreement with him, and the half-yearly list of lectures is submitted to his perusal and sanction; moreover, the professors, as ecclesiastics, remain subjected to his inspection and discipline. In other respects the relations of these faculties are determined by the statutes of the establishment to which they belong, or their own special statutes.

3. Are students destined for the clerical order exempted from the general law of the State in respect of their general education, or are they required to make their studies in letters and philosophy in the public schools and colleges in common with the laity, before commencing their special education?

Every one may be prepared for the higher scientific studies of universities, academies, or episcopal seminaries, in the public schools and educational establishments (*gymnasien*), by private tuition, or in private institutions. A separation of the pupils destined for holy orders from those intended for other professions does not take place in public educational establishments. Within the last "decennium," individual bishops have, in such towns as possess a gymnasium, established particular *Convictoria* for aspirants to holy orders, in which these aspirants, partly gratuitously, partly by payment of boarding money, live, are taken care of, and looked after. The public treasury does not contribute to the keeping of these *Convictoria*. The alumni living in them participate in the instruction of the public *gymnasies* of the town. All young men prepared for higher literary studies in public or private educational establishments, must, when they go to a university or academy, and wish to be immatriculated there, prove their "maturity" for university studies in a special examination. For the holding of such examinations, there is in every "gymnasium" a committee of examiners composed of the teachers of the establishment, who examine under the presidency and direction of a royal commissioner. These *testimonia maturitatis* must also be obtained by those students of Catholic theology who wish to study in a university, an academy, or lyceum, as they cannot be matriculated without such a certificate. For admission into an episcopal seminary, such certificate is not required by the Government. Hitherto, however, the bishops have generally made the admission into the seminaries placed under their direction and care dependent on the production of such certificate.

4. Are such students required to graduate in theology in an university before entering a seminary?

No.

5. Do students destined for the clerical order, whilst resident at the university, live together in *Convictoria*, or colleges set apart exclusively for such students; or how, if otherwise?

The students destined for holy orders, do not, whilst resident at an university or academy, live together in *Convictoria* or colleges set apart exclusively for them, but individually with the inhabitants of the town. In Bonn and Breslau, however, there are theological *Convictoria*, in which the alumni enjoy, some a wholly free, some only a half-free place, or pay boarding money. But no student of Catholic theology is obliged to enter the same. Nor do students of episcopal seminaries live, at all places, in the establishment at once; but most of them enter it only after three or four terms of six months. On the other hand, members of the practical seminary live all in the establishment.



6. Are there any institutions in the Prussian dominions analogous to the *Petits Seminaires* in France? If so, what is their constitution? APPENDIX, No. 10.

No; in the diocese of Munster only there is an educational establishment of church foundation, in which candidates for holy orders receive the same instruction which is imparted in public schools. This establishment is under the inspection of the bishop and is considered by the state as a private institution.

7. Are the studies in the seminaries conducted according to rules and regulations emanating from or subject to the approval of the State?

No.

8. Is it permitted to Irish students to live as pensioners in the Prussian seminaries? Are any returns made by the seminaries to the Minister of Public Instruction from which the number of such students, if any, may be ascertained?

The episcopal seminaries are destined for the instruction of native candidates for holy orders, and their dotation is limited accordingly. It follows that foreigners cannot be admitted; and it has never been observed that there were in them Irish students or other foreigners. No returns are sent by the seminaries to the Minister of Public Instruction, but a list is handed over every six months from which the number of the students appears.

9. Is the fabric of the seminaries maintained by the State? Are they in any way under the supervision of the Minister of Public Instruction?

The dotation of the seminaries forms part of the dotation granted by the State, for the episcopal sees and institutions belonging thereunto, and is apportioned in the measure fixed by the determinations of the bull *De Salute Animarum*.

Since then the keeping up of the fabric of the seminaries is incumbent on the administration of the seminaries, and not under the inspection of public instruction.

#### ANSWERS TO GENERAL QUESTIONS for the KINGDOM of PRUSSIA.—PAPER N.

##### *General Government.*

1. Is your seminary or college under the immediate government of a bishop? Who is chiefly charged with its superintendence? 2. What officers are employed in the teaching and management of your seminary or college? 3. Do the professors take part in the management or direction?

The episcopal seminaries are under the immediate authority of a bishop, who intrusts the conduct and superintendence of it to a principal. The principal is assisted by a vice-principal and several professors, who all belong to the clergy, reside in the seminary, and live in common with the seminarists, but take their meal at a separate table. The students live partly in the establishment, partly without it; in the first case, most of them with free maintenance.

4. What is the number of students, and the number annually ordained from your seminary or college?

Unanswered.

5. At what age are the students admitted, and what studies must they have made before admission? 6. How many years may students remain in your seminary or college? Are they generally pensioners or burscholders; and if burscholders, have the burses which they hold been founded by the State, or by individuals?

They enter after completion of their gymnasial studies, at the age of eighteen to twenty-two years, terminate their theoretical studies in three years, and then generally spend a year in the practical division of the seminary, from which they are dismissed as priests.

7. Who has the right of admitting or expelling students? Is the power of expulsion limited to certain specified cases, or is it left to the discretion of the directors or superiors; and if so, to what number of them, and under what restrictions?

With respect to admission or exclusion the bishop decides after having heard the principal of the seminary.

##### *Discipline and Teaching.*

The arrangement of studies, exhibitions, appointment of professors, regulations concerning the manner of living, the discipline in the seminary, belong to the bishop, without any influence being exercised by the State, and consequently, no information respecting questions touching the discipline can be furnished by the Government.

#### STATUTES of the PHILOSOPHICO-THEOLOGICAL INSTITUTION at PADERBORN.

The annexed Statutes, drawn up by the Bishop of Paderborn, under date of the 28th of last March, for the *Seminarium Theodorianum* of that place, are hereby sanctioned on the part of the Government.

Berlin, May the 8th, 1844.

(*Loco Sigilli.*)

The Minister of Clerical and Medical Affairs and Public Instruction.

(Signed,) EICHHORN.

Statutes of the  
College of Paderborn.

Answers to Special  
Questions for the  
Kingdom of Prussia.  
Paper O (4).

## APPENDIX, No. 10.

Answers to General Questions in Paper N, for the Kingdom of Prussia.

Statutes of the College of Paderborn.

RICHARD DAMMERS, by the mercy of God and the grace of the Holy Apostolic See, Bishop of Paderborn, to the honourable College of Preceptors, the students and subalterns of our *Seminarium Theodorianum*, and all who the presents will read, our greeting and benediction in Christ the Lord.

WHEREAS. His Majesty, our most gracious King, in his royal and paternal consideration, for an urgent want of our diocese, has deigned to grant that the Theological Institution, remaining here after the suppression of the University of Paderborn, should henceforth continue to exist by side of the episcopal-clerical seminary, so that it be regarded as an extension thereof, to afford preparatory scientific instruction to the future clergy of the diocese of Paderborn, we have, for a better determination of the object of the aforesaid institution, of its organization as well as the extent of its privileges and duties, decreed the following Statutes for the same.

SECTION 1.—The *Seminarium Theodorianum* at Paderborn consists of a philosophico-theological institution and of a clerical seminary, and, as a united ecclesiastical establishment, remains under the supervision of the bishop.

SECTION 2.—*Object of the Establishment.*—The object and purpose of the philosophico-theological institution is the scientific preparation of the future clergy of the diocese; the clerical seminary has to provide for the practical education of it. Both establishments form accordingly a *tout ensemble* for sound scientific, religious, moral, and thorough ecclesiastical preparation, respecting the education of the future diocesan clergy.

SECTION 3.—The scientific instruction is a preparation for the practical, and is combined with it to the completion of the latter, since the alumni of the clerical seminary, as well as the other candidates for holy orders, participate in the lectures of the establishment.

SECTION 4.—*Division of the Establishment.*—This object is sought to be attained at that institution by two courses, one philosophical, the other theological; each course remaining separate by itself, so that the course of philosophy precedes that of theology and must have been passed before admission to the course of theology is granted to the pupils. The course of philosophical instruction is intended mainly for a general scientific cultivation of the higher studies, yet with special regard to the preparation for the study of theology.

SECTION 5.—*Philosophical Course.*—The course of philosophy is completed by the students in a year, and the lectures in that period embrace the following subjects of study:

(a) The doctrine of Philosophy in a restricted sense, namely—

1. Psychology in four hours weekly.

2. Logics, do. do.

3. Metaphysics do. do.

4. Moral Philosophy or Ethics do.

(b) Classical Philology in five hours weekly

(c) History in four hours.

(d) Hebrew Language in three hours.

(e) Natural Philosophy in four hours.

SECTION 6.—In treating those philosophical topics, the greater attention is to be paid to their historical development, as no particular lectures have been destined to the exposition of the history of philosophy.

SECTION 7.—In teaching the Hebrew language, the professor shall go back to what has previously been acquired at the grammar school (gymnasium), give it a more solid basis, in order to impart such a knowledge of the language as is requisite to the study of theology, namely, to the right understanding of the original text of the Old Testament.

SECTION 8.—In the lectures on classical theology, an appropriate Greek or Latin writer of the first Christian century is also, now and then, to be chosen as the subject of interpretation, and in the explanation of the same, attention is to be paid not only to the classic merit of the ancients, but also to the future vocation of the hearers, so that the minds of Christian truths and wisdom which are contained in the apologetic writers of Christian antiquity may be open to them and be available in their future exertion as teachers of Christianity.

SECTION 9.—*Theological Course.*—Four years are consecrated to the theological course. At the end of the second year, admission into the clerical seminary takes place, consequent upon an examination similar to those that have been hitherto held by the professors and principal of the seminary. We, however, reserve to ourselves the right to grant, exceptionally and in individual cases, on the ground of previously ascertained qualifications, an earlier admission into the seminary of priests.

SECTION 10.—The course of theology comprehends the exposition of the body of theology, theoretical as well as practical, in the following order:—

#### First Year.

Exegesis of the Old Testament, four hours weekly; Exegesis of the New Testament, four hours; Church History, Archaeology and Patrology, five hours; Encyclopedia and General Dogmatic Philosophy, five hours.

#### Second Year.

Exegesis of the Old Testament, four hours; Exegesis of the New Testament, four hours; History of the Church, three hours; General Moral Philosophy, two hours; Special Dogmatic Philosophy, five hours.



*Third Year.*

Exegesis of the Old and New Testament, four hours; Special Moral Theology, five hours; Canon Law, two hours; Pastoral Theology, four hours

*Fourth Year*

Pastoral Theology, four hours; Pedagogy, four hours.

SECTION 11.—The exposition of the Old Testament will especially comprise the law of Moses, the Book of Psalms and the Books of the Prophets, in the strictest sense; the interpretation of the New Testament will comprehend all the books it contains; in the exegetical lectures, the necessary prologomena as well as the biblical archæology are to be properly attended to; and, while satisfaction is given to the claims of science, the practical side of the explanation of the Scriptures is not to be neglected.

SECTION 12.—In the exposition of the Ecclesiastical History proper regard must be had to the Patrology or Patristic, and Christian archæology. The Canon Law is, above all, to be treated practically, so that the principles of it, which obtain and are applied even now, may be duly treated.

SECTION 13.—Dogmatics comprehend:

(a) An introduction to the study of theology, generally.

(b) The Apologetic or general Dogmatic Divinity.

(c) The special Dogmatic Divinity whereby proper regard must be had to the history of dogmas and symbolics.

SECTION 14.—Moral Theology comprehends general and special Moral Philosophy; Pastoral Theology includes homiletics, catechistics, and liturgics.

SECTION 15.—*Number of teachers: division of the branches of study.*—The above-named subjects of study in the *Seminarium Theodorianum* are divided among seven teachers; of whom four are nominated for the theological branches, and three for the philosophical. Reserving to ourselves the right of introducing new combinations of the several studies (should, in future, altered relations and circumstances render such desirable) we provisionally appoint particular teachers for the following studies:—

1. One for Philosophy, viz.: Psychology, Logics, Metaphysics, and Moral Philosophy or Ethics.

2. One for Classical Philology and History.

3. One for Natural Philosophy.

4. One for Exegesis and the Hebrew Language.

5. One for Ecclesiastical History and Canon Law.

6. One for Dogmatic Divinity; and,

7. One for Moral Philosophy and Pedagogy.

The lectures on Natural Philosophy will be entrusted to one of the professors of the gymnasium of this place. Pastoral Theology to the extent just described, devolves on the principal and vice-principal of the clerical seminary; on the vice-principal more particularly devolves the instructions in the liturgics and the rites.

SECTION 16.—*Duties of the Professors.*—We trust that the Professor of Philosophy will not defer to a system incompatible with Christian wisdom; and moreover, what we also expect from the Professor of Classical Philology and History, that he will, in the most beneficial manner, prepare the way for the study of theology.

With confidence do we expect from the professors of theology that they will expound the Christian Catholic doctrine according to the Holy Scriptures, the tradition and the decisions of the councils, and more particularly with a view that the candidates of theology should in these courses of several years' duration, be rendered capable of discharging with efficiency all functions connected with the care of souls; of filling the public office of teaching in a Christian community as preacher and catechiser, and the private duties of it, as keeper of the conscience in the confessional, as consoler at the sick-bed, or as adviser in the multifarious accidents in private life, for the blessing of the community, and also, of performing public worship and administering the holy sacraments with edification and dignity for the sanctification of the congregation as well as their own.

To attain this end with greater certainty, continual attention must be paid that the professorial chairs of the *Seminarium Theodorianum* be filled only by such men who have given proofs of their truly ecclesiastical and pastoral disposition of mind, and, if possible, have had some practice in the several functions of a pastor, and are on these grounds fit to combine in their lectures a sound scientific tendency with a practical one, avoiding as much possible fruitless prolixity.

SECTION 17.—To the bishop belongs the right of appointing, with royal assent, the professors of the institution; to exercise discipline over them, and to determine which books should be used as the basis of the lectures, having due regard to the influence pertaining to the Government.

SECTION 18.—The professors have to produce evidence of their being qualified to teach at the establishment, in the regular manner, by graduation at a German university; and after their nomination to prove their ability by a Latin programme, drawn up in Latin, and a Latin inaugural speech.

SECTION 19.—All teachers of philosophy or theology are bound, after every eight or ten lectures, to hold with the hearers in an extra lesson a *repetitorium*, by way of examination, respecting the subjects previously explained, so that the hearers may be the more roused to

## APPENDIX, No. 10.

Answers to General  
Questions in Paper  
N, for the Kingdom  
of Prussia.

Statutes of the  
College of Paderborn,

attention and diligence, and the masters enabled to become acquainted with their pupils, and to have opportunities of explaining difficult or obscure matters.

Towards the end of the summer half-year, on a certain day, to be fixed once for all by the bishop, public disputations are to take place, on certain themes selected out of the domain of theological as well as philosophical doctrine.

For these disputations the establishment issues invitations in a Latin programme, the drawing up of which, in a form determined by the university, is incumbent upon the professors of the seminary.

SECTION 20.—All professors have to direct their attention not only to the regular attendance of pupils at the lectures, but also, as much as possible, to their application at home, and their private conduct beyond the lecture-room.

SECTION 21.—The teachers of the *Seminarium Theodorianum* bear the title of Professors, and take their rank according to seniority of service, which dates from the time of their appointment. When appearing in public, however, the professors of theology take precedence of the others.

SECTION 22.—For the protection of the rights and common interests of the establishment, the college of professors is instituted; at the head of which stands the *Prefect*, who every five years, three months previous to the expiration of the academic year, is elected by the bishop, with royal assent, for the five following years.

SECTION 23.—The prefect has the direction of affairs concerning the establishment. He opens letters, draws up the necessary answers and reports to be returned, keeps the seal of the institution, and attends to the proper classification and preservation of the records; he has to preside in the assemblies of professors, to keep the album or matriculation book of the establishment, to draw up every six months the catalogue of lectures to be held there, and present it to the bishop for approbation, and also to write out the necessary testimonials of studies, respecting certificates on leaving college.

SECTION 24.—The college of professors, to deliberate on the affairs of the establishment, meet regularly in the course of the year:—

1. On the day before All-Saints' Day.
2. On the day before New Year's Day.
3. On the day before Palm Sunday.
4. On the day before the feast of St. John the Baptist.

Extraordinary meetings, which the prefect has to convoke, take place as often as he considers them useful. The object and decisions of each meeting must be consigned in a verbal process, the drawing up of which devolves on the youngest of the professors.

SECTION 25.—The prefect has to install in the college of professors the newly appointed members of it.

SECTION 26.—The bishop has a right to give the professors, on their request, an authorization for the length of holidays during the lectures, which is not, however, to exceed a fortnight. Requests for a longer time can only be granted by permission of the Royal Minister of Clerical and Medical Affairs and Public Instruction.

SECTION 27.—The reception of students in the educational establishment takes place by inscription in the matriculation book.

SECTION 28.—The matriculation takes place on the production of the testimonial of maturity and requisite certificate of moral conduct. Those who have already studied in another academic institution, have to produce, in addition, the respective certificate obtained on leaving college.

SECTION 29.—The prefect binds the new member to be received by bidding him lift his hand in lieu of an oath, to observe faithfully on his part the laws and regulations of the *Seminarium Theodorianum*, and hands him hereupon the certificate of matriculation and a printed copy of the laws for the students of the establishment.

SECTION 30.—Every pupil who has been matriculated has to pay a fee of one dollar current, which devolves on the prefect for his trouble.

SECTION 31.—On leaving the establishment, a certificate of departure is to be obtained from the prefect, which certificate will contain the indication of the lectures which the retiring member has attended and the requisite remarks on the talents, industry, progress and moral conduct of the student.

Such a certificate is not required for admission into the clerical seminary.

SECTION 32.—For this certificate of departure a fee of three dollars is paid, which accrues to a fund whereof the college of professors has the disposal, for the advantage of the establishment. A stamp of fifteen silver groschen is charged besides, on every certificate of departure, for charitable purposes.

SECTION 33.—Every student has, moreover, to pay yearly three dollars to the accountant, which go into the coffers of the establishment.

SECTION 34.—It is expected of all students of the seminary that their behaviour with regard to religion and morality will be of a kind becoming them as candidates for holy orders. Nearer discipline laws will hereafter be drawn up by the College of Preceptors and submitted to superior approbation.

SECTION 35.—The academic year will begin and end with a solemn high mass, to be said by a professor.

SECTION 36.—The lectures of the winter half-year begin on the 16th October and last until the day before Palm Sunday.

The students have to be present in Paderborn on the 14th of August, for the solemnity of his Majesty's birth day, taking place on the 15th.



The lectures of the summer half-year begin on Monday after Quasimodo Sunday (*Dominica in Albis*), and last until the 31st of August.

The Autumn vacations last, therefore, from the 1st of September to the 14th of October, and the Easter vacations from Palm Sunday to the Monday after *Dominica in Albis*.

It lies with the bishop to decide on which day of passion week the students may leave Paderborn. There are no other holidays except those just mentioned.

At Christmas and Whitsuntide the lectures are only suspended on the day before, and on those feast days themselves.

SECTION 37.—The students are authorized to make use of the library existing in the buildings of the College here, but have to observe strictly the special regulations to be drawn up concerning it.

SECTION 38.—The bishop will appoint a particular accountant for the *Seminarium Theodorianum*, to whom are to be paid, in quarterly instalments, out of the general education fund here, the sums which his Majesty the King will assign for the Philosophico-theological Institution.

SECTION 39.—Every quarter the accountant pays the salaries to the professors of the establishment, and every year, in January, he hands the yearly accounts to the bishop.

SECTION 40.—The bishop decides on the application of all casual economies, in agreement with the Royal Ministry.

SECTION 41.—The heating and cleaning of the lecture-rooms devolve on the beadle, who has also punctually and conscientiously to execute all commissions given him by the prefect or professors in the interest of the *Seminarium Theodorianum*. The beadle is appointed by the College of Preceptors, and receives an adequate salary.

SECTION 42.—While we establish by the present Statutes the organization, the outward and inward relations of our episcopal *Seminarium Theodorianum*, as it is henceforward to consist, and to work for its great end, comprehending the welfare of our whole diocese, we reserve to ourselves the right to effect, with the assent of the Royal Ministers, such individual alterations and additions as might, at a future period, be deemed useful.

SECTION 43.—With thanks to God we see during the time of our episcopate an establishment called into existence, on which, in conjunction with our clerical seminary, rest our most cherished hopes for the diocese. We trust that all the professors who shall be called to work in the same will labour in united effort and in a spirit of fraternal concord by instruction, by example, and proper discipline, to rear a clergy who combine sound scientific acquirements, sincere piety, and true pastoral disposition, with profound devotion towards the exalted person of his Majesty, our most gracious King and Lord, and an attachment to the fatherland; a clergy who, in the congregations entrusted to their shepherd's care will be the salt of the earth and the light of the world, and will perform the exalted duties of the priest in a manner which will do justice to the claims of the present time, be beneficial for this life and in eternity, and lead to their own salvation and that of others.

In testimony of which we have ratified the present Statutes by our own signature and the impression of our episcopal seal.

Done in Paderborn, the 28th of March, 1844.

The Bishop,

(Signed,) RICHARD DAMMERS.

(Loco Sigilli.)

(Signed,) FREUSBERG, *Apostolic Notary*.

#### ANSWERS TO SPECIAL QUESTIONS for the KINGDOM of BELGIUM.—PAPER O (4).

1. Is the education of the secular clergy of the Roman Catholic Church conducted exclusively in seminaries, or partly in seminaries and partly in schools and colleges open to the laity?

2. Is there a seminary in every diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

7. Are institutions like those known in France by the name of "*Petits Seminaires*" established in Belgium? If so, what is their constitution?

The organization of public worship in Belgium originates in the convention or concordat concluded by the First Consul Bonaparte with the Pope on the 23rd Fructidor, year IX., (10th September, 1801) at which period Belgium was united with France.

The 11th Article of that Convention states: the bishops may have a chapter in their cathedral and a seminary for their diocese, without entailing on Government the necessity of endowing them.

The law of the 18th Germinal year X., (April 8th, 1802), which sanctions the concordat, says, in addition, Article 23rd: The bishops will be charged with the organization of their seminaries, and the statutes of such organization will be submitted to the approbation of the First Consul, *i.e.*, of the chief of the State.

Although the Government had not contracted any obligation on this head, the law of the 23rd Ventose, year XII., (March 14th, 1804), instituted seminaries endowed by the State.

Here is the text of this law.

Art. 1st. There will be for each metropolitan district, and under the name of seminary, an educational establishment for those who are destined for the clerical profession.

Art. 2nd. Morality, dogma, ecclesiastical history, and the maxims of the Gallican Church will be taught in them as well as the rules of sacred eloquence.

APPENDIX, No. 10.

Answers to Special Questions for the Kingdom of Prussia. Paper O (4).

Statutes of the College of Paderborn.

Answers to Special Questions for the Kingdom of Belgium. Paper O (4).

APPENDIX, No. 10.  
 —  
 Answers to Special  
 Questions for the  
 Kingdom of Belgium.  
 Paper O (+).

Art. 3rd. There will be examinations, or public exercises, on the several branches of teaching.

Art. 4th. In future, no one can be appointed bishop, vicar-general, canon, or curate of the first class, without having passed a public examination and produced a certificate of capacity on all the subjects enumerated in the Art. 2.

Art. 5th. For all other clerical places and functions, it will be sufficient to have gone through a public exercitation on the morality and dogma, and to have obtained for those subjects a certificate of capacity.

Art. 6th. The directors and professors will be appointed by the First Consul on the indications that will be given him by the archbishops and suffragan bishops.

Art. 7th. A national house and library will be granted for each of the establishments in question, and a suitable sum will be assigned for the keeping and expenses of the said establishments.

Art. 8th. The execution of the present law will be provided for by regulations of public administration.

The administration of seminaries has been organized by the decree of the 6th November, 1813.

By the 62nd Art. of the preceding decree, the said administration is confided to a *bureau*, composed of one of the general vicars, who presides in the bishop's absence, of the director and bursar of the seminary, and a fourth member acting as treasurer, to be nominated by the Minister of Public Worship, on the advice of the bishop and prefect.

By the 64th Art. the administration of the property of the other ecclesiastical schools in the diocese is given to the administrative *bureau* of the general seminary.

Under the Imperial Government the secondary schools which the departments, towns, bishops, or private persons wanted to establish, to be more specially consecrated to pupils destined for the clerical profession, were placed under the direction of the university (decree of the 9th of April, 1809, Art. 4th, and decree of the 15th of November, 1811, tit. IV., Art. 25).

By the limitations of the decree of the 15th of November, 1811, there could only be one secondary ecclesiastical school in each department.

Under the government of the Low Countries (1814 to 1830), the State, establishing its right on the 226th Art. of the fundamental law, which entrusted public instruction to its constant cares, proceeded to a new organization of schools of all degrees.

The order of the 14th of June, 1825, contained the following provision with regard to secondary ecclesiastical schools.

Art. 7th. In order to facilitate the preparation of clergymen for the Roman Catholic Church, educational institutions destined exclusively for the reception and preparation of candidates for the clerical profession, may be established under the direction and supervision of the chief of the diocese.

The young men who will be admitted into them will receive literary instruction in schools, colleges, or athenæa, with which these educational establishments will be connected, according to regulations, which, in every particular case, will, with our approbation, be decreed by the Home Department.

The branches of instruction taught in grammar schools, colleges, and athenæa, cannot be taught in the said educational establishments. It will be enough to superintend actively the cares bestowed on preparing the pupils to follow the scholastic lessons, and to hear them repeat the same.

As for the rest, these houses will be organized in a manner best adapted to facilitate a religious education. The dogmas of Christian religion and clerical discipline will, more particularly, be taught under the direction of the diocesan chief.

They must be established in a town where there exists an acknowledged grammar school, college, or athenæum. The number of such houses cannot exceed ten in all the extent of the kingdom. The designation of the town will be made in common consent by the diocesan chief and the Home Department, after having previously requested our authorization. A decree of the same day (14th of June, 1825), erected, under the name of Philosophical College, an establishment of preparatory instruction for young Roman Catholics who were destined for the clerical profession.

The decree of the 11th of July, 1825, advanced the period fixed by Art. 14th of the foregoing decree, and prohibited the reception in the seminaries of any pupils who had not properly gone through their course of study in the said college. This course was to be of two years' duration at least, the decree of the 14th of June, 1825, determined the several branches of teaching.

The seat of the Philosophical College was fixed at Louvain, near the university established in the same town.

After the concordat which was entered into, under date of the 18th of June, 1827, in order to remove the difficulties to which the execution of the decrees of 1825 had given rise, the Government declared that the attendance at the Philosophical College ceased to be obligatory, and became optional for the young men who were destined for the study of theology, in the episcopal seminaries (decree of the 20th of June 1829). A decree of the same day empowered the head of the diocese to admit into the episcopal seminaries, independently of the pupils of the philosophical seminaries, young Roman Catholics who had completed their preparatory studies in the kingdom anywhere else than at the Philosophical College, and who might be considered as having acquired the necessary capacity; as well as those who, with the King's authorization, had made their studies out of the kingdom. The decree of the 14th



of August, 1825, had especially precluded from obtaining civil employment or public functions, pupils who should have studied humanities or made their academical or theological studies abroad.

The Philosophical College was suppressed by decree of the 9th of January, 1830.

In the course of the same year the events took place which resulted in Belgium being constituted into an independent State. The Belgian constitution, decreed on the 7th February, 1831, proclaimed the liberty of instruction and independence of the clergy.

By Art. 16th the State has no right to interfere either in the nomination or installation of ministers of any persuasion whatever. Nevertheless the salaries and pensions of ministers of religion are at the charge of the State.

These principles have deeply modified the previous legislation, which has only preserved the disposition concerning the administration of temporalities and religious instruction.

Belgium is divided into six dioceses, namely:—

Mechlin, including the provinces	{ of Antwerp.
Ghent,                   "                   "	{ of Brabant.
Bruges,                 "                 "	of East Flanders.
Liege,                  "                  "	of Western Flanders.
Namur,                 "                 "	{ of Liege.
Tournay,              "              "	{ of Limbourg.
	{ of Namur.
	{ of Luxemburgh.
	of Hainault.

There is a seminary in each diocese.

The *Petits Seminaires* are established in the dioceses of—

Mechlin, at Mechlin, province of Antwerp.	
"           Hoogstraeten,   "           "	Brabant.
"           Wavre,           "           "	Western Flanders.
Bruges,           Roulers,           "           "	Eastern Flanders.
Ghent,           St. Nicholas,   "           "	Limburg, Liege.
Liege,           St. Trond,       "           "	Namur.
Namur,           Florefe,           "           "	Luxemburg.
Tournay,       Bastogne,       "           "	Hainault.
Bonne Espérance,   "           "	

Independently of these establishments which exist in virtue of anterior legislation, others have been created in virtue of constitutional liberty; and which are sometimes under the direction of the diocesan chiefs, sometimes under that of religious corporations, independent of the secular clergy, as, for instance, the college of the Jesuits.

Availing themselves of the same liberty, the bishops, by an order of the 10th of June, 1834, have decreed the erection of the Catholic University at Louvain, after the suppression of the Government University in that town.

Constitutionally the State is a stranger to that institution.

The Parish Administration has placed at its disposal the premises of the ancient university, a property of the township which had remained unengaged.

Independently of the ordinary faculties of philosophy and letters, of law, medicine and sciences, there is at the University of Louvain a faculty of theology, the courses of which are indicated in the following programme for the year 1852-53:—

*Ordinary Professors.*—Ecclesiastical Law, public and private; Ecclesiastical History; Holy Scripture, Hebrew, Chaldean, Syriac and Arabic; Moral Theology.

*Extraordinary Professors.*—Canonical Institutions, Decretals; Special Dogmatic Theology; General Dogmatic Theology.

3. Is the fabric of the seminaries maintained by the State? Are they in any way under the supervision of the Minister of the Interior?

The revenues of seminaries consist, in great part, of the produce of foundations made for their benefit. The expense of their administration is, besides, provided for by means of pensions paid by the pupils, the greatest part whereof proceeds from exhibitions allowed on the State Funds or founded by private liberalities, for want of sufficient resources either of the seminary or of the fabric of the Cathedral Church. The constructions or repairs to be made to the buildings of the great seminaries are laid to the charge of the provinces which form the circumscription of the diocese, conformably to Art. 107 of the decree of the 30th of December, 1809; Art. 69, No. 9, of the provincial law of the 30th of April, 1836.

There is besides allowed by the annual budget of the State to every great seminary a subsidy of 8,000 fcs. to be applied to the salaries of professors. This grant was suppressed in 1848, for the seminary of the diocese of Liege, the resources of which appeared sufficient to supply all its wants.

The State or provinces do not contribute to the keeping of the *Petits Seminaires*, which must subsist on the produce of the pensions of the boarders and payment of the day-scholars.

The *Petits Seminaires*, established in virtue of the authorization of Government, enjoy, besides, the foundations made to their profit.

The wants of the principal seminaries are always supplied in preference to the other ecclesiastical schools (Art. 72, of the decree of the 6th of November, 1813).

With regard to the administration of the property of the seminaries, the imperial decree of the 6th of November, 1813, is still in vigour in Belgium.

## APPENDIX, No. 10.

Answers to Special  
Questions for the  
Kingdom of Belgium.  
Paper O (4).

By that decree the *bureau* for the administration of the property of the principal seminaries, which have also the management of secondary schools, is constituted, as was said in the answers to questions 1, 2, and 7.

For all acts which deviate from ordinary administration, such as the acquisition of goods, gratuitously or on the performance of a certain service, exchanges, lawsuits, &c., this office must have the authorization of the Ministerial Department for Public Worship.

The interference of civil authority in matter of accounts is determined by the following dispositions of the said decree, Art. 78. The administrative commission of seminaries shall hand to the prefect (governor of the province), at the commencement for each half-year, memorandums of the payments made by the bursars, and the receipted cheques.

The prefect shall give a discharge and address a duplicate to the Minister of Public Worship with his own observations.

Art. 78. The treasurer and bursar in each seminary will, in the month of January, give in their accounts of receipts and expenditure, without being obliged to name the pupils who may have shared in the funds devoted to alms; the approbation given by the bishop to such expenses will do instead of proofs and illustrations.

Art. 80. The accounts must be signed by the bishop, who will transmit them to the Minister of Public Worship; and if no motive opposes the approbation, the minister will return them to the bishop, who will adjust them definitively, and give a discharge.

It must be observed that the preceding dispositions have no sanction under the present *régime*, and are no longer executed in a complete manner.

4. Are students destined for the clerical order allowed to make their studies in letters or philosophy in schools or colleges open to the laity?

5. Do such students ever proceed to the universities, and there graduate in theology, before entering a seminary? Does this frequently occur?

The preparatory education for the Catholic Clergy in Belgium begins in the *Petits Séminaires* directed by the bishops, or in the colleges of religious corporations, which are opened also to the laity. The study of theology is pursued in seminaries under the same direction, and is completed by the *élite* of the pupils at the University of Louvain. Some young men repair besides to the Roman College at Rome, to perfect themselves. Such is the general tenor of the facts, which might, however, present some exceptions, since it belongs to the diocesan chiefs to admit into their great seminaries, pupils who have made their preparatory studies in institutions exclusively open to the laity.

6. Is it permitted to Irish students to live as pensioners in Belgian seminaries? Are any returns made to the Minister of the Interior from which the number of such students, if any, may be ascertained?

Theology is taught not only in seminaries instituted by the law; but it may be taught also in all the other establishments in virtue of the liberty of instruction.

Independently of the Faculty of Theology which exists at Louvain, that science is also taught especially in the establishment of the Jesuits at Tronchiennes, to the new members of that corporation.

Irish students, as well as other strangers to Belgium, may enter the free establishments; it is lawful for the bishops to admit them into their seminaries.

The annexed statistical Compendium of Public Worship (1841-50) states, page 28, that, at the time of the general census effected in 1846, there were in the institutions of the Jesuits existing then in Belgium, 178 foreigners, without distinction of origin.

There are in Belgium a few foundation-scholarships annexed to the Irish College at Louvain, for the benefit of young Irishmen.

Answers to General  
Questions in Paper  
N, as regards the  
Kingdom of Belgium.

## ANSWERS TO GENERAL QUESTIONS for the KINGDOM of BELGIUM.—PAPER N.

Besides the answers given to the series of special questions for Belgium, the Government having no action on the internal management of the establishments of religious instruction, does not possess the necessary informations to answer the general questions.

The facts come to its knowledge are consigned in the following returns, comprehending:—

I. The “personnel” and courses of the great and small seminaries.

II. The number of pupils in such establishments.

III. The list of exhibitions conferred by the State.

## I. PERSONNEL OF PROFESSORS and LECTURES.

(a) *In the large Seminaries.*

## MECHLIN.

- 1 President and Professor of Moral Theology.
- 1 Vice-Principal.
- 1 Professor of Holy Scripture.
- 1     ” of Moral Theology,
- 1     ” of Moral Theology and Ecclesiastical History.
- 1     ” of Canon Law and Liturgies.
- 1     ” of Dogmatic Theology and Sacred Eloquence.
- 1     ” of Dogmatic Theology.

## BRUGES.

- 1 President and Professor of Holy Scripture.

- 1 Professor of Dogmatic Theology.
- 1     ” of Moral Theology.
- 1 Bursar and Professor of Liturgies and Canon Law.
- 1 Professor of Moral Theology.
- 1 Director and Professor of Natural Philosophy, and Ecclesiastical History.
- 1 Professor of Holy Scripture and Sacred Eloquence.

## GHENT.

- 1 President and Professor of Canon Law.
- 1 Professor of Holy Scripture.
- 1     ” of Theology,
- 1 Bursar and Professor of Dogmatic Theology.
- 1 Professor of Ecclesiastical History.



## 1 Director and Professor of Liturgies.

## LIEGE.

1 President and Professor of Moral Theology.

1 Professor of Dogmatic Theology.

1 " of Dogmatic Theology.

1 " of Holy Scripture.

1 " of Moral Theology.

1 " of Canon Law, Ecclesiastical History and Librarian.

1 " of Liturgies and Bursar.

## NAMUR.

1 President.

1 Professor of Liturgies and Director of Moral Theology.

1 " of Canon Law and Ecclesiastical History.

1 " of Holy Scripture.

1 " of Dogmatic Theology.

## TOURNEY.

1 President.

1 Professor of Holy Scripture.

1 " of Dogmatic Theology.

1 " of Moral Theology.

1 " of Canon Law and Ecclesiastical History.

1 " of Sacred Eloquence.

1 " of Rites, and Bursar.

## (b) In the little Seminaries.

## At MECHLIN (Diocese of Mechlin).

1 Superior and Professor of Sacred Eloquence.

1 Bursar.

1 Sub-regent.

1 "

1 "

1 Professor of Introduction to Philosophy, of Logics and Metaphysics.

1 " of Logics, of Metaphysics, and Philosophy of History.

1 " of Moral Philosophy, History of Philosophy and Mathematics.

1 " of Natural Philosophy, Astronomy, Chemistry, and Elements of Natural History.

1 " of Introduction to Holy Scripture, Theology, demonstration of Christian Religion, Hebrew Language, and Greek Literature.

1 " of Mathematics and History.

1 " of Rhetorics.

1 " of the second form.

1 " of the third form.

1 " of the fourth form.

1 " of the fifth form.

1 " of the sixth form.

## At HOOGSTRAETEN (Diocese of Mechlin).

1 Director and Professor of French Literature.

1 Sub-regent.

1 "

1 Professor of Rhetorics.

1 " of the second form and German language.

1 " of the third form.

1 " of the fourth form and Natural Philosophy.

1 " of the fifth form.

1 " of the sixth form.

1 " of French Language.

1 " of Mathematics and History.

## At WAVRE (Diocese of Mechlin).

1 Director and Professor of Mathematics.

1 Bursar and Professor of Natural Philosophy and History.

1 Sub-regent and Professor of Mathematics.

1 Sub-regent.

1 Professor of Rhetorics.

1 " of the second form.

1 " of the third form.

1 Professor of the fourth form and German Language.

1 " of the fifth form.

1 " of the sixth form.

1 " of the Preparatory Class and Flemish Language.

## At ROULERS (Diocese of Bruges).

1 Superior.

1 Bursar.

1 Professor of Philosophy.

1 " of Rhetorics.

1 " of Poetry.

1 " of Syntax.

1 " of Grammar.

1 " of the fifth form.

1 " of the sixth form.

1 " of the French, Flemish and English Languages.

1 " of the French Language.

1 " of the French and Flemish Languages.

1 " of the French and Flemish Languages and Drawing.

1 " of Mathematics and Natural Philosophy.

1 " of Drawing.

1 " of Drawing.

1 Inspector.

1 "

## At ST. NICHOLAS (Diocese of Ghent).

1 Superior.

1 Professor of Philosophy.

1 " of Philosophy and English Language.

1 " of Rhetorics.

1 " of Poetry.

1 " of the third form.

1 " of the fourth form.

1 " of the fifth form.

1 " of the sixth form and History.

1 " of Natural Philosophy and German Language.

1 " of Mathematics and Natural History.

1 Inspector.

1 Bursar and Professor of Mathematics.

1 Professor of Music.

## At ST. TROND (Diocese of Liege).

1 Director.

1 Head Master.

1 Professor of Theology.

1 " of Theology.

1 " of Philosophy.

1 " of Natural Sciences and Mathematics.

1 " of Superior Rhetorics.

1 " of Inferior Rhetorics.

1 Regent of the second form.

1 " of the third form.

1 " of the fourth form.

1 " of the fifth form.

1 " of the sixth form.

1 Regent.

1 Professor of Theology and of Ancient and Modern Languages.

1 " of Mathematics, History, and Geography.

1 " of Mathematics, History, and Geography.

1 " of History, Geography, and Modern Languages.

1 " of Modern Languages.

1 " of Modern Languages.

1 President of Studies.

## At FLOREFFE (Diocese of Namur).

1 Superior and Professor of Demonstration of Religion.

1 Head Master.

## APPENDIX, No. 10.

Answers to Special Questions for the Kingdom of Belgium. Paper O (4).

## APPENDIX, No. 10.

Answers to Special  
Questions for the  
Kingdom of Belgium.  
Paper O (4).

1	Professor of Philosophy, Hebrew Literature, Sacred Eloquence, and Plain Chant.
1	„ of Philosophy.
1	„ of Physics, Natural History, Sacred Eloquence, Mathematics, and German Language.
1	„ of History, Greek, and Latin Philology, of Chant.
1	„ of Rhetorics.
1	„ of Poetry.
1	„ of the third form and German Language.
1	„ of the fourth form.
1	„ of the fifth form.
1	„ of the sixth form and chant.
1	„ of the seventh form.
1	„ of Mathematics and German Language.
1	Inspector and Professor of Mathematics.
1	Inspector.
1	„
At BASTOGNE (Diocese of Namur).	
1	Superior.
1	Bursar.
1	Professor of Moral Philosophy and Sacred Eloquence.
1	„ of Philosophy, of Demonstration of Religion, of Greek and Latin Philology, of Chant
1	„ of Natural Philosophy and Mathematics.

1	Professor of Natural History, Anthropology and Mathematics.
1	„ of Rhetorics and French Literature.
1	„ of Poetry and Chant.
1	„ of the third form and Chant.
1	„ of the fourth form and Chant.
1	„ of the fifth form.
1	„ of the sixth form and Mathematics.
1	Director.
1	Professor of History and Geography.
1	„ of Mathematics and Inspector.
1	Inspector and Professor of German Language
At BONNE-ESPERANCE (Diocese of Tournay).	
1	President.
1	Professor of Philosophy.
1	„ of Philosophy.
1	„ of Rhetorics.
1	„ of Poetry.
1	„ of the third form.
1	„ of the fourth form.
1	„ of the fifth form.
1	„ of the sixth form.
1	„ of Elementary Class.
1	„ of Physics and Superior Mathematics.
1	„ of Mathematics.
1	Bursar.
1	Usher.
1	„
1	„

## II. EXHIBITIONS.

The following table indicates the number and amount of exhibitions (bourses), and half-exhibitions (demi-bourses), created by the State for the benefit of pupils of the diocesan seminaries in the kingdom.

The rate of full exhibitions is 432f. 28c., that of half-exhibitions, 211f. 64c.

They are conferred by the King on the proposition of the diocesan chiefs.

Seminaries.	Full Exhibitions.	Half Exhibitions.	Amount of Exhibitions.	
			f.	c.
Mechlin, .	16	50	17,354	49
Bruges, .	11	25	9,947	08
Ghent, .	14	25	11,216	92
Liege, .	14	28	11,847	84
Namur, .	—	54	11,428	58
Tournay, .	11	35	12,063	48
	66	217	73,858	39

Since 1848 the exhibitions affected to the Seminary of Liege are no longer paid by the State. This establishment seemed to be in a position to provide, by means of its own resources, for the maintenance of poor pupils.

There exists, besides, a certain number of old private foundations, which are conferred according to rules determined by those foundations, each of which is provided with a special administration.

## III. NUMBER OF PUPILS in the SEMINARIES.

The number of priests that were ordained in the different seminaries during the year 1853, has been, for the diocese of

Mechlin, . . .	35
Bruges, . . .	20
Ghent, . . .	24
Liege, . . .	32
Namur, . . .	35
Tournay, . . .	15
	161

The number of pupils in the seminaries at the time of the general census (15th of October, 1846), was at—

Mechlin, . . .	178
Bruges, . . .	132
Ghent, . . .	113
Tournay, . . .	84
Liege, . . .	119
Namur, . . .	114
	720



DESPATCH from Sir ROBERT PAKENHAM, Her Majesty's Envoy Extraordinary and Minister Plenipotentiary at the Court of Portugal, to the EARL of CLARENDON.

APPENDIX, No. 10.

Portugal.  
Despatch from Sir  
R. Pakenham.

MY LORD,

Lisbon, Feb. 18, 1854.

By your Lordship's despatch, marked Circular of 30th November last, I was instructed to use my best endeavours to procure detailed answers to certain printed queries, which were therewith enclosed—one set of them relating generally to the management of seminaries or colleges professedly destined to the education of secular clergy, the other being special questions relating to the kingdom of Portugal.

I have now the honour to enclose three Papers, marked A, B, C, containing the best answers which I have been able to obtain to these several queries.

The answers given, in the Paper marked B, to queries 5 to 9, inclusive, of the series specially relating to the kingdom of Portugal, I beg leave to refer to as conveying an accurate idea of the footing upon which the education of persons intended for holy orders now stands in this country.

I am informed that the proceeds of the "Bulla da Santa Cruzada," of which mention is made in Answer No. 5, and of which a summary in the Portuguese language is herewith enclosed (enclosure D), would amount annually to a large sum of money—perhaps not less than ten thousand pounds sterling—if carefully collected and accounted for, which sum would go far towards accomplishing the object for which the bull was issued; but I am also assured, that in the collection and administration of this fund so many hands are concerned, that but a small proportion of it is really applied to the purposes of its institution; and hence the state of poverty and decadency to which, in the absence of any other provision, the education of the priesthood is now reduced in this country.

I expect to receive, in the course of a few days, a second set of answers to the same queries, which I have applied for through another channel, and which may serve to test the accuracy of the answers which I have now the honour to enclose; but as it is not certain how soon they may come into my possession, I think it better not to delay on this account the transmission of what I have the honour to forward with the present despatch.

I have, &c.,

(Signed,) R. PAKENHAM.

#### ANSWERS to SPECIAL QUESTIONS for the KINGDOM of PORTUGAL.—PAPER O (6).

Enclosure B, in Sir ROBERT PAKENHAM'S Despatch of the 18th of February, 1854.

Answers to Special  
Questions for the  
Kingdom of  
Portugal.  
Paper O (6).

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

Before 1833, the education of the secular clergy was conducted in seminaries within which the students resided. But the halls not destined for mere theological studies were open to lay students. Lay students could pursue in these seminaries their studies in letters and philosophy. They served as preparatory schools for the university.

2. Is there a seminary in each diocese, and are the diocesan seminaries under the exclusive direction of the bishop? 3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Ecclesiastical Affairs? Is the fabric of the seminaries maintained by the State?

There was a seminary in every diocese of the kingdom, and these diocesan seminaries were under the exclusive direction of the bishop. He established and altered rules; and these new and modified rules received the sanction of the Minister of Ecclesiastical Affairs, and therefore, if necessary, the force of law.

These seminaries had sufficient revenues springing from *lands*, *tithes*, and *suppressed benefices*. The *lands* were partly ancient royal donations, partly legacies, and partly purchases from the economies of the seminaries. The *tithes* were such portions of the tithes of rich parishes as were more than enough to support a parish priest and curates, and repair the church. These surplus tithes were assigned by the State for the support of the diocesan seminary.

The *suppressed benefices* were the unnecessary canonries or other ecclesiastical offices belonging to certain churches. Thus, if the College of Canons consisted, say, of ten, it was reduced to eight, and the revenues of the suppressed canons were assigned to the seminary. In this way the seminaries were abundantly endowed without drawing on or burdening the treasury.

The repairs of the seminary were out of the abundant funds of the seminary itself.

4. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools or colleges open to the laity?

Students, as soon as they received the first of the ecclesiastical orders or tonsure, were expected to attend studies within the seminaries. They should have, as essential for the reception of further ordination, certificates of attendance either from the seminaries or from any of the convents of the regular clergy whose schools they were in the habit of frequenting. Before the reception of tonsure they could study where they liked.

5. Do such students ever proceed to the universities, and there graduate in theology before entering a seminary? Does this frequently occur?

It rarely occurred that students graduated in the university before entering the semi-

APPENDIX, No. 10.  
 Answers to Special  
 Questions for the  
 Kingdom of  
 Portugal.  
 Paper O (6).

nary. Such cases have occurred but rarely. The custom was this: students pursued their preliminary studies in the seminaries prepared there for the university examinations, and then graduated. They sometimes took out their degrees while still in *minor* orders, that is, in orders that did not bind them irrevocably to the sacred ministry, and not unfrequently even after priesthood.

Great inducements were held out to students to graduate in the university. Those who attained university honours were selected, *cæteris paribus*, for ecclesiastical benefices.

Two classes of ecclesiastical students graduated at the University of Coimbra—the secular and regular clergy. Each congregation of the regular clergy had a representative house or hospitium in Coimbra. The most talented students of each congregation were sent thither from every part of the kingdom, and supported at the expense of their respective hospitiuns.

The students of the secular clergy had to pay, out of their own means, for their support and lodging, and university fees.

But if they were poor, they had only to solicit support, lodging, books, and fees, and, as a general rule, they received all from either of the two Colleges of St. Peter and St. Paul in Coimbra. These admirable institutions for the shelter and support of indigent youths of talent, were supported like the diocesan seminaries, and, unhappily, like the diocesan seminaries, were swept away in the memorable year 1833. The “poor scholar” has now no home at the university.

It must be carefully remarked that these statements are true only of the period *previous* to 1833; for since that year there has been scarcely anything in the shape of ecclesiastical education in this country; that is, this country has been, during twenty years, without diocesan seminaries, or without any system or place of education for the clergy.

The only exceptions to this statement are the existence of a few students in the University of Coimbra, and the struggling endurance of the remote seminaries of Braga and Oporto for their respective dioceses. In latter years the Patriarch of Lisbon has succeeded, out of his scanty means, in maintaining daily lessons for a few *external* students in theology and canon law. The students reside where they please. The bishops would have their diocesan seminaries if they could; but the short-sighted policy of 1833 left the bishops and clergy scarcely enough to clothe and support themselves. The State has, at last, recognized its fatal error; it seems desirous of reconstructing, in proportion to its present impoverished means, some of the ruined ecclesiastical establishments of the country. The diocesan seminaries are to be revived. The Court of Rome has induced the Government to consent that these institutions should be supported by the income that would spring from what is called a Papal Bull of the Crusade. This is a leave granted by the Holy See for the eating of meat in Lent, on condition that those who use the leave will give an alms, according to their means, towards the support of the diocesan seminaries.

That of Santarem, for the diocese of Lisbon, was solemnly opened, last November, by the Patriarch in person. According to its statutes, lay students can attend the halls that are not destined exclusively for theology. The college is to support as many ecclesiastical students as its income will permit; the rest must pay pensions. The lay students have to pay for their education. The rules had the published sanction of the Minister of Ecclesiastical Affairs, but his right of interference ceases there; the Patriarch has exclusive control over professors and internal arrangements.

6. Is it permitted to Irish students to live as pensioners in Portuguese seminaries, and are any returns made to the Minister of Ecclesiastical Affairs, from which the number of such students, if any, may be ascertained?

It has been always permitted to Irish students to live as pensioners in Portuguese seminaries. There was no impediment ever placed in their way; on the contrary, they were received with much favour when furnished with the usual letters from their bishop soliciting for them protection and kindness.

But the number of Irish students entering Portuguese seminaries for the education of the *secular* clergy, were, at least within the last thirty years, very few. It is an exaggeration to state the number within that period in all Portugal as ten.

From all the educational establishments of the kingdom subject to the tutelage of the State, returns of the annual number of students are usually forwarded to the “Supreme Council of Public Instruction” residing in the University of Coimbra. That supreme council issues its orders and makes its inquiries in “the name of the King.”

When the diocesan seminaries existed, they usually forwarded to that body the names and number of their students, and these returns were then transmitted annually to the Minister of Ecclesiastical Affairs; but it would be now utterly impossible to reach returns that have ceased to be made for more than twenty years.

7. What is the condition of the Irish College in Lisbon? What number of students is there now therein? Does it receive any contribution from the State?

There are two Irish Colleges in Lisbon—one for the secular clergy, or St. Patrick's, and one for that body of the regular priesthood called Friars Preachers, or Dominicans. The latter is called “Corpo Santo.”

“St. Patrick's” is, and has been since 1833, but a name. Its principal income proceeded from a certain portion of tithes and other surplus ecclesiastical revenues assigned since its foundation by the State for its support.

On the expulsion of Don Miguel and the establishment of the constitutional government of Donna Maria, these revenues were, as the result of a general measure, withdrawn from “St. Patrick's.” From that moment the college ceased to exist as an educational establish-



ment. Its present income is very small, not reaching £100 a year, and it receives at present no contribution from the State. It furnished in former times many eminent men to the Irish Catholic Church; in it were educated the late Dr. Murphy, Bishop of Cork, and Dr. Crotty, late President of the Royal College of Maynooth, and Bishop of Cloyne and Ross.

8. Do such students annually graduate in theology in the University of Lisbon, or elsewhere?

When students did exist in St. Patrick's, they could have graduated, if they pleased, in the University of Coimbra; and in some instances did so. The University of Coimbra is the only one in Portugal.

9. Are institutions analogous to the "*Petits Seminaires*" in France established in Portugal? and if so, what is their constitution?

There exist at present in Portugal no institutions analogous to the "*Petits Seminaires*" of France. Before 1833 the convents of the priesthood belonging to the religious orders were the nurseries for the secular clergy; they attained much of the object that the "*Petits Seminaires*" have in view.

In almost every convent in Lisbon, and throughout the kingdom, there were open and gratuitous schools of philosophy and theology, and canon law. Many children, some of indigent, some of wealthy parents, received within the walls of these convents support as well as education. Each "father" of the convent was permitted to take under his care one or more children, and support them if his means or his appointed amount or ration of bread, meat, &c., would permit him: all this was done gratuitously. But besides those convents in general, there were, up to the destructive year of 1833, in Lisbon four convents of the regular clergy having public gratuitous schools in which education was given, extending from the first elements to that amount of instruction that would enable the students to graduate in the university.

These were the monks of St. Jerome, in Belem, the congregation of the third Order of St. Francis, at the Convent of Jesus, that of St. Philip Neri, at the Espirito Santo, and the Canons Regular of St. Augustine at the Convent of St. Vincent. To speak only of one of them, the Convent of St. Vincent, the enlightened and munificent clergymen of that house—they were the children exclusively of the nobility—maintained, at their own cost, a most liberal and extensive educational establishment.

Besides the usual halls for preliminary education and for the classical languages, they had chairs for the principal modern languages, English, French, and Italian, and for some of the Oriental, as Arabic and Hebrew. They had also a school of natural philosophy, furnished with a large amount of costly instruments for illustration. The writer of this had an opportunity of admiring some of those instruments a few weeks since, the unsold wreck of the good friars' physic hall.

Among them were some excellent astronomical and pneumatical instruments. He particularly noted a powerful refracting telescope, and a very valuable transit instrument. But this and all the other establishments named, except the University of Coimbra, were swept away in 1833, their inmates were flung into the streets, and now are nearly all dead.

FURTHER ANSWERS to SPECIAL QUESTIONS for the KINGDOM of PORTUGAL.—PAPER O (6).  
Enclosure C, in Sir R. PAKENHAM's Despatch of 18th February, 1854.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

There is no seminary so rich and so extensive as to be able to receive and support all the candidates for orders belonging to a diocese, as there are generally a great number; especially in the dioceses of Braga, Oporto, and Coimbra. For this and other reasons of personal convenience and necessity, many candidates for orders receive their education, and study with the laity in ecclesiastical or secular colleges and schools either public or private.

2. Is there a seminary in each diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

At Evora, where there was an ecclesiastic university, directed by the Jesuits for the education of the candidates for orders, there is as yet no seminary; nor are there seminaries in Castello Branco and Guarda, which are ancient bishoprics, nor in the three more modern ones of Aveiro, Pinhel and Beja. The existing seminaries are under the exclusive direction of the bishops.

3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Ecclesiastical Affairs? Is the fabric of the seminaries maintained by the State?

The studies in the seminaries have always been directed and regulated exclusively by the bishops, and are so to the present day. The State has not expended, nor does it expend any sum in the fabric, support, or preservation of ecclesiastical seminaries.

4. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools or colleges, open to the laity?

Students destined for the clerical order may study letters and philosophy, and other liberal arts, in schools or colleges open to the laity; on condition that they prove authentically previous to ordination, their good and religious character, and a sufficient knowledge in ecclesiastical matters, &c.

N.B.—The answers to Questions Nos. 5, 6, 7, 8, and 9, are contained in the answers to Special Questions, marked B.

APPENDIX, No. 10.

Answers to Special Questions for the Kingdom of Portugal. Paper O (6).

Further Answers to Special Questions for the Kingdom of Portugal. Paper O (6).

## APPENDIX, No. 10.

Answers to General Questions (Paper N) for the Kingdom of Portugal.

Seminary of St. Peter's, at Braga.

ANSWERS to General Questions, Paper N, for the KINGDOM of PORTUGAL, Enclosure A, in Sir ROBERT PAKENHAM'S Despatch of the 18th of February, 1854. (Translated Extract.)

*Seminary of St. Peter's, at Braga.—General Government.*

1. Is your Seminary or College under the immediate government of a bishop? Who is chiefly charged with its superintendence?

Under the immediate government of the Archbishop Primate; superintended by his delegate, the Rector of the College. At present, in the absence of a Rector, his place is filled by a Curate of the Archbishopric, with the title of Spiritual and Temporal Administrator.

2. What officers are employed in the teaching and management of your Seminary or College?

The domestic government of this Seminary is composed of a Rector, a Vice-Rector, and a Prefect; the other officers of the College are the above-mentioned Spiritual and Temporal Administrator, who is also Professor of Moral Theology; a Spiritual Superior, also Professor of Grammar and Latin; a Professor of Canon Law; a Professor of Dogmatic Theology; a Professor of Logic and Moral Philosophy; and a Professor of Rhetoric.

3. Do the Professors take part in the management or direction?

The professors take no part in the management or direction.

4. What is the number of students, and the number annually ordained from your Seminary or College?

The number of regular students does not exceed twelve, besides some "Poreionistas" paying their own expenses, but subject to the discipline and rule of the Seminary. The number of candidates for orders frequenting the whole of the classes amounted to 400. As to the numbers ordained annually, no answer is given.

5. At what age are the students admitted, and what studies must they have made before admission?

There is no fixed age for the admission of students. To insure admission it is enough that they be able to read and write, and have some knowledge of arithmetic, and be instructed in the Catechism and Christian doctrine.

6. How many years may students remain in your Seminary or College? Are they generally pensioners or burseholders; and if burseholders, have the burses which they hold been founded by the State or by individuals?

The regular students are supported by the Seminary for a period of seven years, or until they enter into holy orders. There are no burseholders.

7. Who has the right of admitting or expelling students? Is the power of expulsion limited to certain specified cases, or is it left to the discretion of the directors or superiors; and if so, to what number of them, and under what restrictions?

The right of admitting, as well as of expelling, the regular students belongs to the Archbishop. The Rector or his deputy exercises this right with regard to the "Poreionistas." A necessary condition for the expulsion of either must be that they are incorrigible; and it is left to the wise discretion of the Rector to decide on the grounds for expulsion before reporting any regular student to the Archbishop.

8. Are there any extern, or any lay, professors or teachers? Are there any extern students?

Some of the professors are extern. There are no lay professors, and only one lay teacher of music. The greater part of the students are extern.

*Discipline.*

1. Are the students forbidden by the rules of the Seminary or College to go outside its bounds?

The students are not allowed to go outside the bounds of the College, except on holidays, and then attended by a superior. They also accompany the Chapter on certain solemn festivals and processions, &c.

2. Can the students pay or receive visits at their own discretion; and if not, is permission in this matter readily given?

The students are allowed to visit any relative or friend of known good character, on obtaining leave from the Rector, and being accompanied by a fellow-student selected by the Rector.

3. How are the hours of the day distributed for the several functions of prayer, study, lectures, recreation, meals, repose, &c.?

The students rise at 5, A.M.; at 5.30 they repair to the chapel (to pray for half an hour and hear Mass); at 7 they breakfast; at 8.30 they attend the classes; at 11.30 dinner, and recreation until 1, P.M.; at 2.30 classes, until 4.30; at 6, Trine and chapel; at 7, rehearsing, each with reference to his own classes; at 8.30 supper, and, after thanksgiving, learning and answering in the Catechism and Christian doctrine; at 10, P.M., the bell rings for retiring to rest.

4. Do the directors and professors take their meals in company with the students?—Do they associate with them in recreation?—Do they join them in religious exercises?

The superiors always accompany the students in the refectory, in the chapel, and in their recreations and walks.

5. What is the length of the vacation?—Are there both ordinary and extraordinary days of recreation?

The vacations are, first, from 20th December to 6th January; second, from Palm Sun-



day to our Lady of "Prazeres," 16 days; third, from 20th June to 10th October. The holidays are the Thursdays of each week (when no saint's day occurs), and the three days of Carnaval.

6. Are the students permitted to possess books for their private reading; and if so, under what restrictions, if any?

Students are permitted to possess any books that are not immoral. Books of poetry and romance are not in general allowed. This permission is not regulated by law, but is left to the judgment of the superiors.

7. Have you a public library within your Seminary or College?—What classes of students are admitted to read in the library?—Are any members of the Seminary or College permitted the use of books out of the library, and on what terms?

The College possesses a small but very good library. Any member of the College, whether a professor, a father superior, or even a student, is allowed to consult any book in the library, or to use such book out of the library, upon condition that he leaves in its place a ticket, stating the day on which he took it, and signed by him.

#### *Teaching.*

1. What are the subjects of the special theological course in your Seminary or College, such as dogmatic and moral theology, Sacred Scripture, ecclesiastical history, &c.?

The theological course in the College comprises moral theology, canon law, and dogmatic theology.

2. Do lectures in the Hebrew or Greek language form any part of the special theological course?

Only the Latin language is taught.

3. Is any encouragement given to the pursuit of general studies, concurrently with the special theological course?

Not stated.

4. Are any lectures given on any branch of philosophy or letters?

Lectures are given on logic, metaphysics, and ethics.

5. Are any lectures given in chemistry, or medicine, or architecture, or agriculture?

No.

6. How many years are devoted to the study of theology, philosophy, or letters, respectively, if such are studied in your Seminary or College?

Candidates for orders are required to study dogmatic theology for one year, moral theology for two years, and canon law for two years, studying two of these subjects during the same year.

7. What authors or text-books are principally followed in the public lectures?—Are any house treatises, or manuals specially prepared for the use of the students, employed in such lectures?

The compendiums, which serve as text books for the different classes, are—for theology, that of "Gazzaniga;" for logic and metaphysics, that of "Gennense;" for moral philosophy, the ethics of "Ednardo Job;" for moral, that of "Piselli;" and for canon law, that of "Cavallario." Of this last, the edition printed at Coimbra was adopted, as it was purged of some dangerous doctrines and maxims against the Apostolic See, which are to be found in the large work of six volumes, printed at Bassani.

8. In each department how many lectures are given in the week, or other period of time?

In each of the schools or classes a daily lesson is given, except on Thursday; and on Saturday a repetition of the week's lessons is made, which is called a *Sabatina*.

9. Do the professors or lecturers give any private instruction to individual students? Is such instruction permitted or encouraged?

The professors give private instruction to students out of College.

10. Is natural philosophy studied concurrently with moral philosophy, or is a distinct period of the course of study devoted to natural philosophy exclusively?

Both are studied concurrently. No branch of natural philosophy but metaphysics studied, and that after logic, and concluding with ethics.

11. Is the lecture of each class conducted by interrogation, or exposition, or dictation, or by some or all of these methods?—What language is employed in the lecture room?

The lectures on dogmatic theology and canon law are conducted promiscuously by exposition and interrogation; the lectures on moral are conducted by dictation alone. The lectures are in the Portuguese language; and the texts from Sacred Scripture, definitions from the Church, Papal Bulls, and quotations from the holy fathers, are given in Latin.

12. What are the exercises by way of examination, disputation, written dissertation, or otherwise, in which the students are required to take part?

There are no other literary exercises.

14. Are rewards given for distinguished merit?—Do you confer degrees, or honorary distinctions, in theology, philosophy, or letters?

There are no rewards given to distinguished students further than a certificate at the end of the year, setting forth their application and advancement, and this document admits them to holy orders.

#### *Religious Education.*

1. What are the exercises of piety or devotion prescribed by the rules of the Seminary or College.

Every Thursday High Mass is said for exercising the students in the church ceremonies, and in sacred music; every Saturday, after the Trine, the Litany of our Lady is

## APPENDIX, No. 10.

Answers to General Questions (Paper N) for the Kingdom of Portugal. Seminary of St. Peter's, at Braga.

sung to music with the organ; on every saint's day, at ten o'clock, A.M., catechism is said in the chapel to the superiors.

2. What special means are taken to instruct your students in the Christian virtues, and in the duties of a Christian life.

Not stated.

3. What special exercises or other means are practised to form the students to a spiritual life, and to the holiness of the clerical character?

Not stated.

## DESPATCH from Sir ROBERT PAKENHAM to the EARL of CLARENDON.

Lisbon, March 28, 1854.

MY LORD,—With my Despatch, No. 24, of 18th of last month, I had the honour to forward the answers which I had up to that time been able to obtain, to the two sets of queries transmitted with your Lordship's Circular Despatch of 30th November, relating to the establishments existing in this country for the education of persons intended for holy orders.

I have now the honour to submit a second set of answers to the same queries obtained through a different source; I believe that full reliance may be placed in the accuracy of what is stated in these answers.

I beg leave also to enclose a copy of a short preface or memorandum which has been given to me by the gentleman to whose kindness I am indebted for the information herewith transmitted, which paper confirms what I had the honour to state in my former despatch relative to the state of neglect into which the establishments for religious education had been allowed to fall in this country, as well as to the means now adopted to endeavour to revive them.

I have, &c.

The Earl of Clarendon, &c.

(Signed,)

R. PAKENHAM.

## MEMORANDUM enclosed in Sir R. PAKENHAM's Despatch of 28th March, 1854.

There were in nearly all monasteries public and private schools, where the youth received a moral and literary education, suitable for laymen as well as ecclesiastics. With the extinction of the religious orders, by decree of the 28th May, 1834, published in the "*Chronica Constitucional*" of Lisbon, No. 127, of the same year, the schools belonging to the extinct convents were likewise abolished. The seminaries existing at that time were subject to the jurisdiction of the bishops, and were unable to continue for any length of time, inasmuch as the funds for their maintenance were provided in great part from the tithes which were abolished over the whole kingdom by decree of the 30th July, 1832.

But as his most faithful Majesty's Government felt this want of instruction for the clergy, and saw how useful it was for religion and the State, they agreed along with the Holy See, to re-establish the "*Bulla da Cruzada*," in order that the proceeds of the alms of the faithful might promote such a necessary and important object—that of improving the education of the clergy.

The progressive increase in the proceeds of this bull has very happily enabled the Government, not only to look after the repair of the edifices of the old seminaries, but likewise to open new ones in different dioceses of the kingdom.

In this number must be included the "*Seminares Patriarchal*" of Lisbon, established in the town of Santarem; and because this establishment, although of recent creation, may be qualified for especial reasons (among others, that of being under an immediate supervision, and confided in its scientific and administrative capacity to the care, zeal, and well-known intelligence of the learned and virtuous Patriarch of Lisbon) as the best in the kingdom, with the single exception of the Episcopal Seminary of Braga, the Statutes belonging to it are here enclosed, as the answers to the questions proposed by the Maynooth College Commission refer to these Statutes.

Further Answers to Special Questions for the Kingdom of Portugal. Paper O (6).

## FURTHER ANSWERS to the Special Questions for the KINGDOM of PORTUGAL.—PAPER O (6).

Enclosed in Sir R. PAKENHAM's Despatch of 28th March, 1854.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

Hitherto they have pursued their studies in private schools and colleges, but now, in consequence of the re-establishment of the Seminary of Santarem, attendance and satisfactory answering in the subjects contained in the statutes thereof are requisite, in order to presentation and collation to the several churches.

2. Is there a seminary in each diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

There ought to be a seminary in each diocese, but at present there only exist those of Santarem, Leiria, Braga, and Oporto, and that of Coimbra is just opened; the exclusive direction of them belongs to the several bishops.

3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Ecclesiastical Affairs? Is the fabric of the seminaries maintained by the State?

They are regulated by the corresponding statutes, drawn up by the diocesan prelates, and approved by the department of ecclesiastical affairs and justice.



All the expenses of the seminaries are defrayed out of the funds of the "Bulla da Cruzada," or out of the separate property belonging to the seminaries.

4. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools or colleges open to the laity?

Yes; provided that they are examined and passed in the seminaries.

5. Do such students ever proceed to the universities, and there graduate in theology before entering a seminary? Does this frequently occur?

Students who follow the preparatory course in the seminary, are examined at the University of Coimbra; and on passing, may proceed in theology; but having proceeded to a degree in the University, they are capable of ordination, and do not require further studies in the seminary.

6. Is it permitted to Irish students to live as pensioners in Portuguese seminaries, and are any returns made to the Minister of Ecclesiastical Affairs, from which the number of such students, if any, may be ascertained?

It does not appear that any are at present in the seminaries in this kingdom; and this would be unnecessary, considering the good state of the present foreign establishments in Lisbon.

7. What is the condition of the Irish College in Lisbon? What number of students is there now therein? Does it receive any contribution from the State?

(The reply to this question will be furnished by the Rector of the Irish College.)

8. Do such students annually graduate in theology in the University of Lisbon, or elsewhere?

They can only graduate in the only University in Portugal, that of Coimbra.

9. Are institutions analogous to the "*Petits Seminaires*" in France established in Portugal? and if so, what is their constitution?

It does not appear that there are.

APPENDIX, No. 10.

Further Answers to Special Questions for the Kingdom of Portugal.

Paper O (6).

#### FURTHER ANSWERS to General Questions for the KINGDOM of PORTUGAL.—PAPER N.

Enclosed in Sir R. PAKENHAM's Despatch of 28th March, 1854.

##### COLLEGE of SANTAREM.

##### *General Government.*

Further Answers to General Questions (Paper N) for the Kingdom of Portugal. College of Santarem.

1. Is your Seminary or College under the immediate government of a bishop? Who is chiefly charged with its superintendence?

The Seminary of Santarem is immediately subject to His Eminence the Cardinal Patriarch. It is governed and presided over by a Rector, in council, as designated in the Statutes, for matters of administration of finance or discipline.

2. What officers are employed in the teaching and management of your Seminary or College?

Besides the rector there is a vice-rector, professors, prefects, and monitors; the professors correspond to the several schools mentioned in the Statutes; but as the seminary only commenced its labours this year, there are only such as are required for the preparatory schools, and two for the first year's course of superior studies; the prefects are the professors' substitutes, and are charged with the discipline of their respective classes; the monitors are taken from the class of the best behaved candidates for orders, and substitute the prefects in the supervision of the students of their own class.

3. Do the professors take part in the management or direction?

The professors as well as the prefects compose the council of discipline, and sometimes that of financial administration (*vide* Statutes). Prefects in sacred orders also have a voice in the council.

4. What is the number of students, and the number annually ordained from your seminary or college?

The present number of internal students is eighty, and there is a much greater number of candidates; in succeeding years it will probably count a great number if the building be enlarged as it is expected; with regard to the number annually ordained it depends upon the age and the literary and religious attainments of the candidates, and the ordinations, after completing the courses of the seminary in regular succession of its several departments may be computed at from eighty to one hundred annually.

5. At what age are the students admitted, and what studies must they have made before admission?

For the ultramarine section, students may only be admitted at the age of eighteen years; as seminarists of the patriarchal see and suffragan bishoprics, they are admitted at the age of fourteen; and in both cases must read and write.

6. How many years may students remain in your seminary or college? Are they generally pensioners or bursesholders; and if bursesholders, have the burses which they hold been founded by the State, or by individuals?

Seminarists may reside and frequent the seminary all the time that they are engaged in preparatory or superior studies; when these studies are terminated, they may remain one year longer to practise what they have learned, and this practice is taken into account and gives them preference in the examinations. Those destined for missions beyond the sea are supported by the seminary till such time as they are enabled to set out for their destination; and on their return from the mission as meritorious missionaries they are supported by the seminary till such time as they are provided with benefices. Those of the ultramarine section

## APPENDIX, No. 10.

Further Answers to  
General Questions  
(Paper N) for the  
Kingdom of Portugal.  
College of Santarem.

are all supported gratuitously; those of the patriarchal see are partly pensioners; those of the suffragan bishoprics are partly gratuitous and partly pensioners; all those who are gratuitous are supported by the seminary; they, however, dress and furnish their apartment themselves, excepting however those of the ultramarine section who receive their support, dress, and books gratis; the funds for the expenses of the seminary are derived from property belonging to the seminary and from the sums set apart by the tribunal of the Bull of the Crusade.

7. Who has the right of admitting or expelling students? Is the power of expulsion limited to certain specified cases, or is it left to the discretion of the directors or superiors; and if so, to what number of them, and under what restrictions?

The right of expelling students belongs to the prelate upon hearing the council; and in urgent cases to the latter under their responsibility. *Vide Statutes.*

8. Are there any extern, or any lay, professors or teachers? Are there any extern students?

The professors are internal, but for preparatory studies the seminary takes advantage of the schools of the lyceum, which are in the same building, where there are extern masters or professors both secular and ecclesiastical who reside out of the seminary, and are appointed in conformity with the regulations of the other lyceums of the kingdom. There are some extern students even in the higher ecclesiastical studies, for the sake of convenience, and owing to the present want of internal independent apartments.

*Discipline.*

1. Are the students forbidden by the rules of the seminary or college to go outside its bounds?

It is forbidden to go out of the seminary without the permission of the rector, who in granting such leave appoints a companion for the student going on leave, excepting at vacation time, when students go to visit their families; and on their return they must be furnished with a certificate from the parish priest of their good conduct. *Vide Statutes.*

2. Can the students pay or receive visits at their own discretion; and if not, is permission in this matter readily given?

The time is so distributed and applied that the seminarists have none left for visiting other people; when, however, they receive visits, it is in a proper place and at the time appointed by the rector.

3. How are the hours of the day distributed for the several functions of prayer, study, lectures, recreation, meals, repose, &c.?

*Vide Statutes.* In the studies the principle of greater activity and less contemplation has been followed. However, by the internal regulations everything is ordered in such manner that both mental and vocal prayer is daily practised, and the time is so filled up that idleness can neither be indulged in or acquired.

4. Do the directors and professors take their meals in company with the students?—Do they associate with them in recreation?—Do they join them in religious exercises?

The professors take their meals after the students, with the exception of the professor who is on duty, who presides at their meals and recreation; all join in the religious duties in the church; in chapel, however, and in the prayers before meals, the president for the week and the prefects alone join.

5. What is the length of the vacation?—Are there both ordinary and extraordinary days of recreation?

The vacation during which students may leave the seminary is the two months of August and September; besides this, they have the Christmas and Easter vacation, and holidays on Thursdays, Sundays, and saints' days.

6. Are the students permitted to possess books for their private reading; and if so, under what restrictions, if any?

Students are only permitted to possess such books as are allowed to be read by the rector and professors; the contravention of this rule is punishable with exclusion if the books which are read secretly be impious or improper.

7. Have you a public library within your seminary or college?—What classes of students are admitted to read in the library?—Are any members of the seminary or college permitted the use of books out of the library, and on what terms?

The seminary possesses a library adapted to the studies of the seminary; it does not abound at present in philosophical works—sufficient, however, in theological, judicial or historical matter; it may be consulted by all the masters and students in the presence of the librarian or of his substitute; and they may take books to their own apartment on leaving a written acknowledgment, and on previous leave from the rector and librarian.

*Teaching.*

1. What are the subjects of the special theological course in your seminary or college, such as dogmatic and moral theology, Sacred Scripture, ecclesiastical history, &c.?

Stated in Sections 10 to 30 of cap. 2, of the Statutes.

2. Do lectures in the Hebrew or Greek language form any part of the special theological course?

Lectures in the Hebrew, Greek and French, &c., are preparatory studies, more or less rigorously required for the superior studies, according to the circumstances of the students.

3. Is any encouragement given to the pursuit of general studies, concurrently with the special theological course?

All candidates for orders are obliged to frequent and pass their examination in the



superior classes of theology, law, history, and their different branches; those who cannot complete the studies established for each year must frequent the same separately. For matriculation certain preparatory studies are required; and those who annex the greater number of certificates, *ceteris paribus*, receive the preference in the competition for gratuitous residence, and subsequently for benefices.

4. Are any lectures given on any branch of philosophy or letters?

The seminary has a preparatory and voluntary course on philosophical and mathematical matter for ordinary students. For those of the ultramarine missions, this course of philosophical and mathematical matter is imperative. *Vide Statutes.*

5. Are any lectures given in chemistry, or medicine, or architecture, or agriculture?

*Vide answer 4.*

6. How many years are devoted to the study of theology, philosophy, or letters, respectively, if such are studied in your seminary or college?

The course of superior studies is of three years' duration, and a fourth for practice; in philosophy and other preparatory studies, it depends upon the respective examinations in the subjects required by the Statutes and explained in the schools.

7. What authors or text-books are principally followed in the public lectures?—Are any house treatises or manuals specially prepared for the use of the students employed in such lectures?

The seminary seeks to assimilate its compendiums with those of the University of Coimbra as far as possible, and with the studies of the Polytechnic Schools of Lisbon in the philosophical branches; it constantly aims at practice in conjunction with theory; and owing to these principles it possesses no permanent compendiums; with permission from his Eminence the Patriarch, such as are found most appropriate may be adopted. Students are bound to possess the respective compendiums, and to take notes of the special instruction made by the professors.

8. In each department how many lectures are given in the week, or other period of time? There are two lectures daily in each school on class days, the schools are open during the whole period of the classes. *Vide Statutes.*

9. Do the professors or lecturers give any private instruction to individual students? Is such instruction permitted or encouraged?

The prefects and monitors explain in private to students, when they retain any doubts after the explanations of the professors.

10. Is natural philosophy studied concurrently with moral philosophy, or is a distinct period of the course of study devoted to natural philosophy exclusively?

The study of natural philosophy is apart from that of moral philosophy; all are bound to study both branches. *Vide Art. 4.*

11. Is the lecture of each class conducted by interrogation, or exposition, or dictation, or by some or all of these methods? What language is employed in the lecture room?

The lectures are explained by the professors upon the letter of the compendium, and added to when deficient; the students are bound to repeat on the following day the lecture explained; in these repetitions the matters given out are discussed by argument of opponent and defendant. The explanations and lectures are conducted in the mother tongue.

12. What are the exercises by way of examination, disputation, written dissertation, or otherwise, in which the students are required to take part?

*Vide preceding Art.* The professors may likewise give, as an exercise in writing, any dogmatical or disputed point.

13. Are such exercises in Latin or in the vernacular tongue?

The choice of the language for written exercises depends upon the orders of the professor.

14. Are rewards given for distinguished merit?—Do you confer degrees, or honorary distinctions, in theology, philosophy, or letters?

There are no rewards; approbation is however classified. *Vide Statutes.* No degrees are conferred in theology, nor is there any other distinction but the classification of the respective examinations.

#### *Religious Education.*

1. What are the exercises of piety or devotion prescribed by the rules of the seminary or college?

They are stated in the Statutes, Cap. 3, Sections 31, 32, 33, 34, 35.

2. What special means are taken to instruct your students in the Christian virtues, and in the duties of a Christian life?

Besides daily mental and vocal prayer they have choral and conventual exercises (*vide Statutes*); they are bound to confess and take the communion monthly; to practise retirement and modesty, they have spiritual reading during the hours of meals; and their conversations during recreation are noted, that they may be always moral, religious, and instructive.

3. What special exercises or other means are practised to form the students to a spiritual life, and to the holiness of the clerical character?

Besides the daily church exercises, Sunday services, and those for the Christmas and Easter festivals, all the seminarists are obliged to join the candidates for orders in the spiritual exercises appropriated for the entering into holy orders.

NOTE.—In the seminary there is also another class of secular students called "Porcionistas," and who only go to receive religious, civil, moral and scientific education, but who are not intended for ecclesiastical life.

APPENDIX, No. 10.

Further Answers to  
General Questions  
(Paper N) for the  
Kingdom of Portugal.  
College of Santarem.

## APPENDIX, No. 10.

Statutes of the Seminary at Santarem.

ESTATUTOS PROVISORIOS DO SEMINARIO PATRIARCHAL DE NOSSA SENHORA DA CONCEIÇÃO DA VILLA DE SANTAREM—LISBOA.

AVISO REGIO.

*Ministerio dos Negocios Ecclesiasticos.*

Em.<sup>mo</sup> e Rev.<sup>mo</sup> Sr.—Elevei á Presença de Sua Magestade A RAINHA o Projecto de Estatutos, que V. Em.<sup>a</sup> ordenou para o Regimento provisorio do Seminario Patriarchal, que vae restabelecer-se na Villa de Santarem, sob a invocação de Nossa Senhora da Conceição. Desejando vivamente Sua Magestade que aquelle utilissimo Estabelecimento comece, quanto antes, a funcionar, e d'elle se tirem os importantes resultados, que se procuram no seu restabelecimento, a bem da Religião, do Clero, e do Paiz em geral; e Tendo toda a confiança na illustração e discreto zelo religioso e patriotico de V. Em.<sup>a</sup>: Houve por bem Aprovar o referido Projecto de Estatutos, para que possam pôr-se em inteira observancia, e por elles regular-se provisoriamente o dito Seminario Patriarchal; reservando-se para o futuro a confecção definitiva do Regulamento Geral, que convenia adoptar-se, segundo as circumstancias dos rendimentos do mesmo Seminario, e o que a experiencia fôr mostrando mais adequado e proficuo, para se que consigam com maior fructo os fins que elle se propõe: nos termos do que já se declarou na Portaria de 17 de Outubro de 1850, pela qual foram approvados os Estatutos, tambem provisorios, para o Seminario da Metropole Eborense.

Houve outrossim Sua Magestade por bem, Annuindo aos desejos de V. Em.<sup>a</sup>, Mandar declarar-lhe, que pode fazer imprimir desde já os mesmos Estatutos provisorios, para facilitar por esse meio o conhecimento e a participação d'elles a quem, e como parecer conveniente.

O que, de Ordem da Mesma Augusta Senhora, me cumpre communicar e declarar a V. Em.<sup>a</sup>, para seu devido conhecimento, e mais effeitos.

Dens Guarde a V. Em.<sup>a</sup> Paço das Necessidades, em 10 de Setembro de 1853—Em.<sup>mo</sup> e Rev.<sup>mo</sup> Sr. Cardeal Patriarcha de Lisboa.

FREDERICO GUILHERME DA SILVA PEREIRA.

Cumpra-se, registe-se, e imprima-se com a Nossa Provisão e Estatutos Provisorios. S Vicente, 12 de Setembro de 1853.

G. CARDEAL PATRIARCHA.

PROVISÃO.

GUILHERME I. CARDEAL PATRIARCHA DE LISBOA.

A todas as pessoas, a quem chegar o conhecimento, ou pertencer o cumprimento d'esta Nossa Provisão, Saude, Paz e Benção em JESUS CHRISTO Nosso Senhor e Salvador.

Fazemos saber, que no proximo Anno Lectivo havemos de abrir o Nosso Seminario Patriarchal; cujas funcções serão reguladas pelos seguintes Estatutos provisorios que com o Regio Beneplacito Ordenamos; e Mandamos cumprir e guardar. Dada na Nossa Residencia de S. Vicente aos doze de Setembro de mil oitocentos cincoenta e tres.

G. CARDEAL PATRIARCHA.

Logar do ✕ Sello.

D. ANTONIO DA TRINDADE VASCONCELLOS PEREIRA DE MELLO.

ESTATUTOS PROVISORIOS DO SEMINARIO PATRIARCHAL DE NOSSA SENHORA DA CONCEIÇÃO DA VILLA DE SANTAREM.

CAPITULO I.

*Dos fins, a que é destinado o Seminario.*

§ 1.º Em cumprimento dos Sagrados Canones e das Leis do Reino, restabelecemos o Nosso Seminario Patriarchal no proprio e adequado Edificio de Santarem; e o consagramos ao Poderoso Patrocinio de MARIA SANTISSIMA debaixo do titulo glorioso de Sua Immaculada Conceição; para que com a Ajuda de DEUS, que humilde e fervorosamente imploramos, possamos n'elle, como Seminario Diocesano, examinar e provar melhor a vocação e dignidade dos Nossos Ordinandos; instruil-os nos conhecimentos Humanos, Theologicos, e Ecclesiasticos, que lhes são necessarios; dirigil-os, exercital-os, e formal-os em todas as Virtudes Christãs e Civis; e assim prover, quanto nos fôr possivel, que o Patriarchado, Prelasia de Thomar e Grão Priorado do Crato tenha o Clero necessario; e que este seja digno e respeitado por sua sciencia e virtude; e animado pelo Espirito da Fé e Caridade Christã, e cheio de



PROVISIONAL STATUTES OF THE PATRIARCHAL SEMINARY OF OUR LADY OF THE CONCEPTION  
IN THE TOWN OF SANTAREM.

Statutes of the Seminary at Santarem.

ROYAL NOTICE.

*Administration of Ecclesiastical Affairs.*

To the Most Eminent and Most Reverend Lord, Cardinal Patriarch of Lisbon.

Most Eminent and most Reverend Lord,—I have laid before her Majesty the Queen a copy of the Statutes which your Eminence has decreed for the provisional government of the Patriarchal Seminary which is about being re-established in the Town of Santarem, under the Invocation of Our Lady of the Conception. Her Majesty anxiously desiring that this most useful establishment may commence, as before, to discharge those duties, and to bring about the important results which may be expected from its re-establishment, for the good of Religion, the clergy and the country in general, and having the utmost confidence in the enlightened prudence, the religious and patriotic zeal of your Eminence, is graciously pleased to approve of the said Statutes referred to, in order that they may be entirely observed, and that the said Patriarchal Seminary may be provisionally regulated by them: reserving for a future occasion the absolute completion of the General Rule, which it may be advisable to adopt according to the circumstances of the revenues of the Seminary itself, as well as to whatever experience may show to be profitable and suitable for obtaining, with the greatest advantage, those objects which it proposes to itself to effect, in the terms which she has already declared in the Decree of the 17th of October, 1850, approving of Statutes, also provisional, for the Metropolitan Seminary of Evora.

Her Majesty has also been pleased, assenting to the wishes of your Eminence, to declare that the said Provisional Statutes may be printed forthwith, in order to facilitate, by this means, their being known and participated in by whom, and at what time it may appear expedient.

Which, by order of the same August Lady, it devolves upon me to communicate and declare to your Eminence, for its being duly known and acted upon.

God guard your Eminence. Palace das Necessidades, the 10th of September, 1853.

FREDERICK WILLIAM DA SILVA PEREIRA.

Let it be fulfilled, registered, and printed with our Charter, and the Provisional Statutes. S. Vincent, 12th of September, 1853.

G. CARDINAL PATRIARCH.

CHARTER.

WILLIAM THE 1ST, CARDINAL PATRIARCH OF LISBON.

To all persons, to whom may come the knowledge, or upon whom may devolve the carrying out of this our Charter, Health, Peace, and Benediction in Jesus Christ our Lord and Saviour.

Be it known, that in the next collegiate year, we mean to open our Patriarchal Seminary; whose functions will be regulated by the following provisional Statutes, which, with the Royal Permission, we ordain; and we command them to be complied with and observed. Given at our Residence of Saint Vincent this twelfth day of September, one thousand eight hundred and fifty-three.

G. CARDINAL PATRIARCH.

The Place of the ✠ Seal.

D. ANTONIO DA TRINDADE VASCONCELLOS PEREIRA DE MELLO.

PROVISIONAL STATUTES OF THE PATRIARCHAL SEMINARY OF OUR LADY OF THE CONCEPTION  
IN THE TOWN OF SANTAREM.

CHAPTER I.

*Of the end to which the Seminary is destined.*

§ 1. In compliance with the sacred canons, and with the laws of the kingdom, we re-establish our Patriarchal Seminary in the convenient and suitable building at Santarem; and we consecrate it to the powerful patronage of the MOST HOLY MARY under the glorious title of her Immaculate Conception; that with the assistance of God, whom we humbly and fervently implore, we may be able in it, as the Diocesan Seminary, the better to examine and to test the vocation and worthiness of our candidates for holy orders, to instruct them in such philological, theological, and ecclesiastical knowledge as may be necessary for them, to direct, to exercise, and to form them in all Christian and civil virtues, and thus provide, that the Patriarchate, the Prelacy of Thomar, and the Grand Priory of Crato may have the necessary supply of clergy; and that they should be worthy and respected for their knowledge and virtue, and animated with the spirit of faith and the charity of Christ, and full of

APPENDIX, No. 10.  
Statutes of the Seminary at Santarem.

Santo zelo pelo serviço e gloria de DEUS, pela instrução, sanctificação e salvação das Almas, e pela paz, felicidade e decore da Igreja e do Estado.

§ 2. Os Clerigos Diocesanos, que desejarem, ou forem obrigados a obter maior instrução Ecclesiastica, ou a ter Retiro Espiritual, ou a fazer Exercícios Religiosos e Penitenciaes, poderão ser admittidos no Seminario temporaria e opportunamente, conformando-se com as instruções e condições d'estes Estatutos, e especiaes que lhes forem prescriptas.

§ 3. Passados quatro annos depois de aberto o Seminario, ninguem poderá ordenar-se de Presbytero, sem que tenha frequentado o Curso de Estudos Theologicos e Canonicos estabelecido no Seminario, e sido approvado em todas as Disciplinas e Exercícios praticos d'elle; ou seja Formadon a Faculdade de Theologia, ou de Direito da Universidade (Art.º 16 da Lei de 28 de Abril de 1845).

§ 4. Os Nossos Subditos, que durante os referidos quatro annos quizerem ultimar a sua Ordenação já começada sem frequentarem as Aulas do Seminario; ficam comtudo obrigados a iram fazer n'elle não só os Exames das Disciplinas, que por estes Estatutos se exigem para a recepção das Ordens respectivas, mas tambem os Exercícios Espirituaes, que divem preceder as Ordenações. Não são porém comprehendidos na obrigação dos Exames os que tiverem frequentado todas as Aulas até agora existentes na Nossa Residencia, e sido approvados nas Disciplinas d'ellas: estes, requerendo-o, poderão fazer seus Exames perante a Nossa Relação.

§ 5. O Seminario, quando o estado da sua fazenda e recursos o permittir, prestará casa e sustentação gratuita a alguns Sacerdotes dotados de sciencia, virtude e zelo, que voluntariamente se dediquem aos Ministerios de Missionarios e Cathequistas para os irem exercer com Approvação e Missão Nossa em todas as Freguezias de Nossa Jurisdicção, que pedirem Missões, ou tiverem maior necessidade d'ellas.

§ 6. No Seminario Patriarchal, considerado como Metropolitano e Central, serão admittidos, e receberão egual instrução, edncação e sustentação á ordenada para os Nossos Subditos, os Alumnos dos Bispados Suffraganeos, que carecerem, de Seminarios proprios; ou os tiverem em estado tal, que não possam prestar a sufficiente instrução, educação e sustentação aos seus Ordinandos.

§ 7. Haverá tambem no Seminario Patriarchal a Secção especial para o Ultramar ordenada pelo Artigo 17 da Lei de 28 d'Abril de 1845. Os Alumnos d'ella receberão a instrução e educação Religiosa e Ecclesiastica nas Aulas e Exercícios communs do Seminario; e terão além d'isso os Estudos e Exercícios especiaes necessarios para se prepararem e formarem Sacerdotes Cathequistas e Missionarios dignos e zelosos, que bem sirvam as Igrejas e Missões do Ultramar; ou Professores doutos e virtuosos destinados para os Seminarios das Dioceses Ultramarinas.

§ 8. Restabelecemos no Seminario Patriarchal, com a separação e distincção conveniente, um Collegio para Porcionistas Seculares poderem ter alli boa educação Religiosa, moral, e Civil; e adquirir ao mesmo tempo a Instrução Primaria e Secundaria que lhes convier, e é necessaria para proseguir na Instrução Superior.

§ 9. Haverá finalmente no Seminario Patriarchal, logo que obtenha os Elementos, necessarios, que ainda lhe faltam, uma Escola Normal, em que possam habilitar-se legalmente para Professores do Ensino Primario os Ordinandos e mais Alumnos internos e externos, que a frequentarem, e forem approvados nos Exames das Disciplinas e Exercícios prescriptos.

## CAPITULO II.

### *Da Instrução litteraria dos Alumnos do Seminario e do Collegio annexo.*

§ 10. As Aulas Publicas estabelecidas, ou que se estabelecerem no edificio do Seminario, supprirão os Estudos preparatorios, que n'ellas se ensinarem, aos Alumnos internos do Seminario e do Collegio (Artigo 5 da Lei de 28 d'Abril de 1845); os quaes poderão frequental-as como Discipulos voluntarios (Artigos 66 e 68 do Decreto de 20 de Setembro de 1844); sem prejuizo da inspecção e direcção que compete ao Reitor do Seminario sobre todos os Alumnos d'elle (Artigo 10 da Lei de 28 d'Abril de 1845).

§ 11. Sendo o Seminario Patriarchal o unico da Diocese d'esta Capital, e como Seminario Central Metropolitano e do Ultramar destinado aos importantes fins declarados no Capitulo I d'estes Estatutos; esperamos com justo fundamento, que o Quadro do Lyceu de Santarem seja ampliado com os Professores e Substitutos prescriptos para os Liceus de Braga e Evora (Artigo 58 do Decreto de 20 de Setembro de 1844); e com as Cadeiras necessarias aos fins indicados, para cuja creação o Governo ou já esteja (Artigo 49 do citado Decreto) ou venha a estar legalmente authorisado.

§ 12. Assim esperamos, que a Escola de Ensino mutuo estabelecida no Edificio do Seminario ha-de ter o desinvolvimento e complementos necessarios para n'ella como Escola Normal poderem os Ordinandos e mais Discipulos internos e externos obter a instrução necessaria para serem examinados e habilitados Professores do Ensino Primario na conformidade do Decreto de 24 de Dezembro de 1845.

§ 13. Esperamos tambem, que o Lyceu de Santarem ha-de ter as Cadeiras seguintes: 1.ª de Grammatica Portugueza e Latina: 2.ª de Latinidade: 3.ª de Lingua Franceza e Ingleza:



holy zeal for the service and glory of God, for the instruction, sanctification, and salvation of souls, and for the peace, happiness, and good order of the Church and of the State.

§ 2. The diocesan clergy who may hereafter desire it, or who may be required to obtain the higher ecclesiastical instruction, or to make religious and penitential exercises, will have the liberty of being admitted into the Seminary temporarily, and as opportunity may present, conforming themselves to the instructions and conditions of these statutes generally, and especially to those which shall be prescribed for them.

§ 3. After four years have elapsed from the opening of the Seminary, no person can be ordained priest, without having frequented the course of theological and canonical studies established in the Seminary, and being approved of in all the discipline and exercises practised therein, whether he may have graduated in the Faculty of Theology, or by right of the University. (Article 16 of the Law of the 28th of April, 1845.)

§ 4. Our subjects who, during the four years referred to, shall desire to complete their ordination already commenced, without frequenting the halls of the Seminary, remain, notwithstanding, under the obligation of going there, not only to pass the examinations in the studies, which by these Statutes are required for the reception of the respective orders, but also to make the spiritual exercises which are to precede ordinations. But those persons who shall have frequented all the halls hitherto existing in our Residence, and who shall have given satisfaction in the studies thereof, shall not be comprehended in the obligation of passing these examinations: these, on their requiring it, they can make before our Chancellor.

§ 5. The Seminary, when the state of its finances and resources may permit, shall supply residence and support gratuitously to some priests endowed with knowledge, virtue, and zeal, who may voluntarily dedicate themselves to the ministry as missionaries and catechists, in order that they may go to exercise these duties, with our approbation and mission, in all the parishes of our jurisdiction, which may ask for missions, or which may stand in the greater necessity for them.

§ 6. In the Patriarchal Seminary, considered as metropolitan and central, the pupils of suffragan bishoprics which may be destitute of local seminaries, or which may be in such a condition as not to be able to afford sufficient instruction, education, and support to their own candidates for orders, will be admitted, and will receive equal instruction, education, and support as those provided for our own subjects.

§ 7. There will be also in the Patriarchal Seminary the special sections for foreign colonial missions ordered by the 17th Article of the Law of the 28th April, 1845. The pupils belonging to it will receive religious and ecclesiastical instruction and education in the common classes and exercises of the Seminary; and in addition will also be occupied with those especial studies and exercises which may prepare them and form them worthy and zealous catechistical and missionary priests for the proper service of the churches and missions beyond sea; or learned and virtuous professors destined for the seminaries of ultramarine dioceses.

§ 8. We re-establish in the Patriarchal Seminary, with suitable separation and distinction, a College for Secular Fellow Commoners, in which they may be able to obtain a good, religious, moral, and civil education; and to acquire at the same time the primary and secondary instruction which is proper for them, and which is necessary in order to prosecute the higher branches of education.

§ 9. There will be finally in the Patriarchal Seminary, as soon as it may obtain the necessary elements, which still are wanting, a Normal School, in which the ecclesiastical and other internal and external students who shall have attended it, and shall have passed favourable examinations in the prescribed studies and exercises, may legally qualify themselves as professors of primary instruction.

## CHAPTER II.

### *Of the Literary Education of the Pupils in the Seminary, and in the College annexed.*

§ 10. The public schools established, or which will be established in the Seminary House, will supply the preparatory studies which shall be taught therein to the internal pupils of the Seminary and the College (Article 5 of the Law of the 28th April, 1845,) who may frequent them as voluntary learners (Articles 66 and 68 of the Decree of the 20th September, 1844,) without prejudice to the right inspection and direction which belongs to the Rector of the Seminary over all its pupils (Article 10 of the Law of the 28th April, 1845).

§ 11. The Patriarchal Seminary being the only diocesan one in this capital, and being the central metropolitan Seminary, and the foreign colonial one also, destined for the important ends declared in the first chapter of these Statutes, we have good grounds for hoping that the Lyceum of Santarem may be enlarged by the addition of those professors and their deputies prescribed for the Lyceums of Braga and Evora, (Article 58 of the Decree of the 20th September, 1844,) and with the chairs necessary for the ends indicated, for the creation of which the Government either already has (Article 49 of the said cited Decree), or is about having legally authorized.

§ 12. We thus hope that the School of Mutual Instruction established in the Seminary House will receive the development and necessary completion which it requires, that the ecclesiastical and other pupils, internal as well as external, may be able to obtain in it, as in a normal school, the instruction necessary for their becoming tried and qualified professors of primary instruction, conformable to the Decree of the 24th of December, 1845.

§ 13. We hope likewise that the Lyceum of Santarem will have the following chairs:—

1st. Of Portuguese and Latin Grammar. 2nd. Of Latin Composition (Latinity). 3rd. Of

APPENDIX, No. 10.  
Statutes of the Seminary at Santarem.

4.<sup>a</sup> de Lingua Grega e Hebraica: 5.<sup>a</sup> de Canto Ecclesiastico e de Musica vocal e Instrumental, principalmente de Piano e Orgão; 6.<sup>a</sup> de Oratoria, Poetica, Litteratura Classica, e Eloquencia Sagrada: 7.<sup>a</sup> de Historia, Geographia, Chronologia, e computo Ecclesiastico: 8.<sup>a</sup> de Desenho: 9.<sup>a</sup> de Philosophia Racional e Moral: 10.<sup>a</sup> um Curso elementar e biennial de Mathematica e de Astronomia pratica: 11.<sup>a</sup> outro Curso biennial de Introdueção á Historia dos tres Reinos da Natureza, e de Elementos de Chymica e Physica applicados ás Artes, d'Agricultura, e de Higiene: 12.<sup>a</sup> As Cadeiras das Linguas necessarias para as Missões do Ultramar. Cada uma d'estas Cadeiras deverá ter um Professor; e deverá haver pelo menos tres substitutos, um para substituir os Professores da 1.<sup>a</sup>, 2.<sup>a</sup>, e 6.<sup>a</sup> Cadeiras, outro os da 7.<sup>a</sup> e 9.<sup>a</sup>: e o terceiro os dois Cursos de Sciencias Naturaes.

§ 14. Em quanto porem não houver os Professores Publicos e Substitutos referidos no § antecedente procuraremos supprir a sua falta, quanto Nos fôr possível, pelos Professores do Seminario, ou Empregados d'elle idoneos e dignos por sua sciencia e virtude; de sorte que não falem aos seus Alumnos pelo menos uma perfeita instrucção de todos os Estudos preparatorios, assim para o Curso das Disciplinas Theologicas e Ecclesiasticas do Seminario, como para outros quaesquer Cursos de Instrucção superior.

§ 15. Estes Professores, e pessoas do Seminario, que designamos para o fim indicado no § antecedente, são especialmente encarregados de vigiar, ajudar e promover por meio de explicações, instrucções, ou lições extraordinarias o maior adiantamento e aperfeiçoamento litterario e moral dos Alumnos internos do Seminario, que frequentem as Aulas Publicas; e tambem poderão substitui-las extraordinariamente na falta ou impedimento dos Professores, se o Commissario dos Estudos ou Conselho do Liceu assim o requerer.

§ 16. Haverá no Seminario um Curso de Disciplinas Theologicas e Canonicas, que constará de tres annos lectivos com as Cadeiras seguintes. No 1.<sup>o</sup> anno haverá duas Cadeiras, a 1.<sup>a</sup> de Theologia Dogmatica Geral; e a 2.<sup>a</sup> de Theologia Moral: no 2.<sup>o</sup> anno haverá tres Cadeiras; a 3.<sup>a</sup> de Theologia Dogmatica especial; a 4.<sup>a</sup> de continuação de Theologia Moral, e de Liturgia Sagrada theorica e pratica dos Sacramentos, Missa, e Officios Divinos; a 5.<sup>a</sup> de Direito Canonico, principiando pela historia, Authoridade e uso d'elle e de suas Collecções: no 3.<sup>o</sup> anno haverá tres Cadeiras; a 6.<sup>a</sup> de continuação do Direito Canonico; a 7.<sup>a</sup> de Historia Ecclesiastica; a 8.<sup>a</sup> de Theologia Exegetica ou Hermenentica Sagrada, e Interpretação analytica e paraphrastica da Escriptura Sagrada do Velho e Novo Testamento.

§ 17. Em cada uma d'estas Cadeiras os Professores indicarão breve ou remissivamente a parte da Historia Ecclesiastica pertencente as materias importantes, que tratarem, de sorte que a 7. Cadeira seja o complemento d'essas noticias historicas, mostrando o nexo d'ellas com os factos mais importantes do estabelecimento, e successivas epochas da Egreja. Terá cada uma das mesmas Cadeiras por dia uma só lição, que durara cinco quartos de hora, sendo destinada a primeira meia hora para apontar as faltas, para os Discipulos, que forem chamados pelos Professores, darem conta da lição explicada, e traduzirem a que n'esse dia se ha-de explicar nos restantes tres quartos de hora. Haverá repetição das Lições da Semana nos Sabbados, ou nas Segundas feiras seguintes, se assim parecer mais conveniente ao Reitor e Conselho respectivo. Todas estas Lições sendo possível, serão de manhã; para que os Discipulos possam nas tardes assistir ás outras Lições, Leituras e Exercícios prescriptos, ou convenientes.

§ 18. Durante todo o Curso triennial haverá em todos os Domingos e Dias Santificados e feriados, e nas horas das tardes dos dias, lectivos compatíveis com a frequencia e estudo das Aulas, Lições regulares de Cathecismo e de Doutrina Christã, e de Historia Sagrada do Velho e Novo Testamento; a que sao obrigados não só os Ordinandos, mas tambem os Collegiaes Seculares, e os discipulos da Escola Normal, quando estiver estabelecida: leitura dos Livros mais apropriados para instruírem e moverem os Ordinandos á aquisição das virtudes e desempenho dos deveres praticos dos Ministerios Sacerdotes e Parochiaes: leituras de alguns modelos de Eloquencia Sagrada, e das Homilias, e Sermões mais excellentes, principalmente para as Festividades seguintes: leituras das Rubricas, Rituaes e Ceremoniarios com exercicios praticos das Ceremonias, principalmente nas Vesperas das Festividades, a que devem concorrer todos os Alumnos, e em que tiverem de ministrar alguns Ordinandos: exercicios de canto Ecclesiastico: e finalmente todas as instrucções e exercicios praticos necessarios para que os Ordinandos obtenham a sciencia e os habitos praticos precisos para exercerem com devoção, decoro, e perfeição todas as funcções dos Miústerios Sacerdotal e Parochial.

§ 19. Logo que haja no Seminario numero sufficiente de Alumnos com a instrucção e habilitação necessaria, celebrar-se-ha na sua Egreja o Officio Divino e a missa de todos os Domingos e Dias Santificados com o Canto, regularidade e solemnidade devida: haverá Cathequeses publicas, e Homilias, ou Sermões á Missa pelos Ordinandos previamente designados, preparados, e approvados pelo Reitor, ouvindo o parecer dos Professores competentes. Não podendo haver Homilia ou Sermão proprio, será a Homilia ou Sermão competente ao Evangelho da Dominga ou da Festividade, lida e recitada pelo Ordinando designado, per Livro escolhido e approvado pelo Reitor.

§ 20. Os Compendios do Curso Theologico e Canonico; os Livros Classicos para as



the French and English Languages. 4th. Of the Greek and Hebrew Languages. 5th. Of Ecclesiastical Song, and of Music, vocal and instrumental, principally of the piano and the organ. 6th. Of Oratory, Poetry, Classical Literature, and Sacred Eloquence. 7th. Of History, Geography, Chronology, and Ecclesiastical Computation. 8th. Of Drawing. 9th. Of Moral Philosophy and Logic. 10th. An Elementary and Biennial Course of Mathematics and Practical Astronomy. 11th. Another Biennial Course introductory to the History of the Three Kingdoms of Nature, and the Elements of Chemistry and Natural Philosophy applied to the Arts, to Agriculture, and to Hygiene. 12th. The Chairs of Languages necessary for the Foreign Missions: each one of the foregoing chairs should have one professor; and there should be at least three substitutes, one to supply the absence of the Professors of the 1st, 2nd, and 6th chairs; another, of the 7th and 9th; and the third, for the two courses of the Natural Sciences.

§ 14. But pending the appointment of the public professors and deputies mentioned in the preceding section, we shall endeavour to supply the omission, as far as lies in our power, by the Professors of the Seminary, or by persons employed in it competent and worthy by their knowledge and virtue; so that, at the least, a perfect instruction in all the preparatory studies may not be wanting to their pupils, as well for the course of theological and ecclesiastical instruction in the Seminary as for any other course of higher instruction whatsoever.

§ 15. These professors and persons of the Seminary whom we design for the end indicated in the preceding section, are specially charged with watching, assisting, and promoting by means of explanations, instructions, or extraordinary lessons, the greater advancement and literary and moral perfection of the internal pupils who frequent the public schools; and they will also be able to supply the extraordinary absence or impediment of the professors, if the Commissioners of Instruction or the Council of the Lyceum so require it.

§ 16. There will be in the Seminary one course of Theological and Canonical studies, which will continue for three collegiate years with the following eight chairs: In the first year there will be two chairs, the first of General Dogmatic Theology; and the second of Moral Theology: In the second year there will be three chairs: the first of Particular Dogmatic Theology; the second in continuation of Moral Theology, of the Sacred Liturgy, the theory and practice of the Sacraments, the Mass, and the Divine Offices: and the third of Canon Law, beginning with its history, authority, and the use of its collections. In the third year there will be three chairs, the first in continuation of Canon Law, the second of Ecclesiastical History, and the third of Exegetical or Hermeneutical Sacred Theology, and the analytical and paraphractical Interpretation of the Holy Scriptures of the Old and New Testament.

§ 17. In each one of these chairs the Professors will briefly point out the portion of Ecclesiastical History appertaining to the important matters of which they treat, so that the seventh chair in the above list (that of Ecclesiastical History) may be the completion of all these historical notices, showing their connexion with the most important facts connected with the establishment and successive epochs of the Church. Each one of these chairs will have but one lesson or instruction in the day, which will last five quarters of an hour, the first half hour being devoted to pointing out the mistakes of those students who may have been called on by the Professors to give an account of the explained lesson, and the remaining three quarters of an hour being spent in translating what on that day is to be explained. There will be a repetition of the lessons of the week on Saturdays, or on the Mondays following, whichever may appear most convenient to the Master and the Council respectively. All these lessons will take place, if possible, in the morning, in order that the students may be able in the afternoon to attend to the other lessons, lectures, and exercises prescribed or expedient.

§ 18. During the entire triennial course there will be on all Sundays, holydays, and gaudy days, and at hours in the evenings of class-days compatible with attendance and study in the Halls, regular lessons in the Catechism and the Christian doctrine, and the Sacred History of the Old and New Testament; at which not only the ecclesiastical students will be obliged to attend, but also the lay collegians, and the pupils in the Normal School, when it will be established: the reading of books best calculated to instruct and move the ecclesiastical students to the acquisition of the virtues and the discharge of the practical duties of their sacerdotal and parochial functions: the reading of some models of sacred eloquence, and of the most excellent Homilies and Sermons principally applicable to the Festivals immediately succeeding: the reading of the Rubrics, Rituals, and Books of Ceremonies, with practical exercises on the Ceremonies themselves, particularly on the vigils of Festivals, at which all the pupils should assemble, and in which some of the ecclesiastical students should officiate: the practising of Ecclesiastical song: and finally all the instructions and practical exercises necessary for the ecclesiastical students obtaining the knowledge and practical habits absolutely necessary for their discharging with devotion, decorum, and perfection all the duties of their ministries, both sacerdotal and parochial.

§ 19. As soon as there are a sufficient number of pupils in the seminary properly instructed and qualified, the Divine Office and the Mass are to be celebrated in the church with singing and due regularity and solemnity: there will be also public Instructions, Homilies, or Sermons delivered at Mass by ecclesiastical students previously designed, prepared and approved of by the Rector, having heard the opinion of the proper Professors. The Sermon or Homily is not to be their own. It will be a Sermon or Homily suitable to the Gospel of the Sunday or Festival, read and recited by the appointed student out of a book selected and approved of by the Rector.

§ 20. The compendiums of the Theological and Canonical course: the class-books for

APPENDIX, No. 10.  
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 Statutes of the Semi-  
 nary at Santarem.

Leituras e Exercícios Ecclesiasticos; as Lições ou Cursos extraordinarios, que fôr possível e conveniente estabelecer, e as pessoas que os hão-de reger; e a distribuição das Aulas, Lições, Leituras, Exercícios litterarios e Ecclesiasticos, e Actos de piedade, e de educação Religiosa moral, e Civil, serão previamente designados e approvados por Nós sobre propostas que nos dirigirá o Reitor depois de accordadas no Conselho competente; salva a disposição da Lei de 28 d'Abril de 1845, Artigo 2.º § 1.º

§ 21. Desde já designamos e approvamos para Compendios da Theologia Dogmatica Geral e Especial as Instituições Theologicas de Liebermann; e de Theologia Moral as Instituições de Luby: e da Historia Sagrada as Lições de Historia Sagrada do Antigo e Novo Testamento do Padre Roquete, Edição de Paris de 1850, já por Nós approvada e recommendada.

§ 22. Os Professores farão desde logo tal repartição dos Compendios, que bem os possam concluir dentro do tempo, que lhes fôr assignado. Para is topoderão cortar, de accordo com o Reitor, os Capitulos, ou Logares, que parecerem menos necessarios á comprehensão da verdadeira substancia das Disciplinas e Doutrinas respectivas. Usarão de um methodo claro, exacto, e breve na explicação das Lições: evitarão cuidadosamente toda a ostentação de erudição, todas as questões subteis, e ociosas; e toda a digressão por especies e argumentos, que não sejam necessarios para a boa intelligencia dos Compendios; e para que os Discipulos fiquem bem certos e seguros da verdadeira doutrina, e dos principaes e mais solidos argumentos, que a demonstram, e refutam os erros contrarios.

§ 23. Não deixarão com tudo os Professores de Direito Canonico, e de Theologia Moral de acrescentar nos logares competentes as disposições especiaes dos Privilegios, Constituições Diocesanas, e Usos legitimos da Igreja Lusitana, que regulam ou modificam entre nós a praxe da Disciplina Canonica commum; e bem assim das Leis Civis ou penaes, que sancionam no foro externo a mesma praxe e os preceitos moraes.

§ 24. Os Professores em todas as materias mais importantes, que assim não poderem explicar amplamente, indicarão sempre remissivamente os melhores Tractados, que as explicam e demonstram; de que tomarão nota os Discipulos, para os poderem consultar em occasião opportuna.

§ 25. Os Professores tarão o maior cuidado e vigilancia sobre a pureza e orthodoxia das doutrinas, que se professarem em suas Aulas. Em todas as occasiões opportunas procurarão com todo o zelo inspirar a veneração, obediencia e firme crença devida ás Verdades da Fé e Moral Christã, definidas e decretadas pela Igreja Catholica Apostolica Romana. Se observarem em materia grave palavras duvidosas ou mal soantes; opiniões erroneas, perigosas, ou menos seguras; terão cuidado de as notar como merecerem; e de as corrigir, e refutar brevemente, se fôr necessario.

§ 26. Todos os Professores porão grande empenho em cultivar a memoria de seus ouvintes, não só obrigando-os a decorar as suas lições, e a dar conta d'ellas de cór e com o Compendio fechado; mas tambem designando-lhes na vespera do feriado do meio da Semana alguns Logares escolhidos da Sagrada Escripura, ou alguns fragmentos de Escriptor Magistral Portuguez ou Latino, que sejam analogos ás Lições, ebreves e primorosos em substancia e estylo, para os Ouvintes os decorarem e recitarem de cór no principio das Sabbatinas ou repetições.

§ 27. Haverá no Seminario uma Livraria que tenha todas as Obras Classicas de Theologia, Direito Canonico, e mais Disciplinas, e Humanidades, que se ensinarem no Seminario, Liceu, e Collegio; e que forem mais necessarias e uteis aos seus fins. O Reitor, ouvido o Conselho respectivo, Nos proporá para Bibliothecario um dos Professores ou Prefeitos residentes dentro do Seminario: e em cada mez nomeará porturno dois Ordinandos, que sob a direcção do Reitor e instrucções do Bibliothecario tratem da limpeza dos Livros, accio e arranjo da Livraria; e ajudem a formar o Cathalogo, que deve fazer-se com todas as indicações necessarias e convenientes para se conhecer promptamente o logar em que está qualquer Livro.

§ 28. O Bibliothecario terá a chave da Livraria, e no sua ausencia o Reitor ou Vice-Reitor. Todos os Professores poderão estudar na Livraria nas occasiões e pelo tempo que concorrarem com o Bibliothecario; e bem assim aquelles Alumnos, a quem o Reitor der licença, precedendo informação favoravel dos respectivos Professores. Tambem podero gosar da mesma faculdade pessoas estranhas, Ecclesiasticas ou Seculares; porém precedendo licença do Reitor e accordo do Bibliothecario. Não sairá Livro algum para fóra da Livraria, salvo para servir nos Exames ou Exercícios Litterarios do Seminario, ou para os Cubiculos dos Professores, que n'elle assistirem; e mesmo n'esses casos não sairá sem convirem o Reitor e Bibliothecario; e sem ficar escripto que Livro é, quem o levou, e quando. Não sairá pois Livro algum para fóra do Seminario, seja qual fôr a occasião e a pessoa que o pertenda, salvo se apresentar Ordem Nossa, que não daremos sem razão gravissima; e então ficará a mesma Ordem Servindo de resalva, fazendo-se-lhe á margem ou em seguimento os apontamentos necessarios.

§ 29. No fim de cada anno Lectivo, quando Nos forem dirigidas as contas do anno e o orçamento para o sequinte, o Reitor, ouvido o Conselho respectivo, Nos proporá as obras, ou Periodicos Religiosos e litterarios, e os melhoramentos de que carece o material e formal da Livraria; orçando a despesa e informando dos meios possiveis de a satisfazer.



lectures and ecclesiastical exercises: the extraordinary lessons or courses which it may be possible or proper to establish, and the persons who are to regulate them: the distribution of the halls, lessons, lectures, literary and ecclesiastical exercises, the acts of piety, and the religious, moral, and civil education of the students will be previously designed and approved of by us, upon the proposals which the Rector will direct to us after they have been agreed upon in the competent council, without prejudice to the order contained in the law of the 28th April, 1845, Article 2, Section 1.

§ 21. We now designate and approve of as compendiums of Dogmatic Theology, general and particular, the course of theological instructions by Liebermann, and in Moral Theology the instructions of Luby: and of Sacred History the Lessons in the Sacred History of the Old and New Testament by Father Roquete, the Paris edition of 1850, already approved of and recommended by us.

§ 22. The Professors will immediately make such a repartition of the compendiums as may be possible for them to conclude within the time allotted to them. For this purpose they may shorten, with the approval of the Rector, the chapters or passages which appear to them to be less necessary for the understanding of the true substance of the studies and doctrines respectively. They will use a clear, exact, and brief method in the explanation of the lessons. They will carefully avoid an ostentatious display of erudition, all subtle and curious questions, and every digression, by species and examples, which may not be necessary for the proper understanding of the compendiums, to the end that the students may be surely and safely grounded in the true doctrine, and in the principles and most solid arguments which demonstrate them, and which refute the opposite errors.

§ 23. The Professors of Canon Law and of Moral Theology shall not omit, nevertheless, enlarging, on suitable occasions, upon the special arrangements of privileges, diocesan constitutions, and legitimate usages of the Lusitanian Church, which regulate or modify among us the universal practice of canonical discipline, and also the civil or penal laws which authorize in *foro externo* the same practice and moral precepts.

§ 24. The Professors, in all the more important matters which they may not have leisure fully to explain, will always refer to the best tracts upon the subject, which explain and demonstrate them, of which the students shall take a note, in order that they may consult them at a convenient opportunity.

§ 25. The Professors will exercise the greatest care and vigilance over the purity and orthodoxy of the doctrines which they teach in their halls. On all opportune occasions they shall zealously endeavour to inspire the veneration, obedience, and firm belief in the truths of Christian faith and morality as defined and decreed by the Roman Catholic Apostolic Church. If they shall observe on a grave matter doubtful or scandalous words, erroneous, dangerous, or unsafe opinions, they will take care to notice them as they deserve, and to correct and refute them, should it be necessary.

§ 26. All the Professors will be very assiduous in cultivating the memory of their hearers, not only by obliging them to learn their lessons, and to give an account of them by heart, with the compendium closed, but also by pointing out, on the evening of the holiday in the middle of the week some passages selected from Holy Scripture, or some fragment of a good Portuguese or Latin writer, that may be analogous to the subject of their studies, and brief and elegant in substance and style, in order that the hearers may commit them to memory, and recite them by heart at the beginning of the theses or repetitions on Saturdays.

§ 27. There will be in the Seminary a Library which will contain all the standard works in Theology, Canon Law, and the other sciences and branches of knowledge which will be taught in the Seminary, Lyceum, and College, and which may be most necessary and useful for those ends. The Rector, having deliberated with the respective Council, shall propose to us for the office of Librarian one of the professors or prefects residing within the seminary; and each month he shall name in turn two of the ecclesiastical students, who, under his directions, and following the instructions of the Librarian, will look after the cleanliness of the books, and the order and regularity of the Library, and will assist in the preparation of a Catalogue, which should be made with every necessary and convenient reference for the speedy finding the position in which each book is placed.

§ 28. The Librarian will keep the key of the Library, and, in his absence, the Rector or Vice-Rector. All the Professors can study in the Library on such occasions and for such a time as they may agree with the Librarian: and, in the same manner, those students to whom the Rector gives permission, a favourable report from the respective Professors having preceded it. Strangers also, whether lay or clerical, may enjoy the same privilege, the permission of the Rector and the agreement of the Librarian being first obtained. No book shall be taken out of the Library, except for the purpose of being used in the examinations or literary exercises of the Seminary, or for the rooms of the Professors who shall reside in it; and, even in these cases, they shall not be taken without the assent of the Rector and Librarian, and without a written entry having been made of the name of the book, and to whom and when it was delivered. But no book shall be taken outside the Seminary by any person or under any pretence whatever, unless the applicant shall present our order, which we shall not give without the most pressing reason, and then the same order shall remain until cancelled, the necessary memoranda being made either on its margin or at its end.

§ 29. At the end of each College year, when the accounts of the past year and an estimate for the approaching one shall be directed to us, the Rector, with the advice of the respective Council, shall propose to us the works, or religious or literary periodicals, and the improvements of a material and general kind which the Library may require, calculating the expense and informing us of the possible means of supplying them.

## APPENDIX, No. 10.

Statutes of the Seminary at Santarem.

§ 30. A abertura das Aulas publicas de Ensino mutuo, e do Liceu de Santarem, a duração das Lições, os feriados, e mais deveres dos Professores e Discipulos são regulados pelas Leis e Regulamentos de Instrução Publica. As Aulas porém do Curso Theologico e Canonico no proximo anno lectivo serão abertas no dia 17 de Outubro; e nos annos seguintes na Segunda feira mais proxima do dia 15 do mesmo mez: fechar-se-hão no fim de Junho: o mez de Julho é destinado para os Exercícios e Exames respectivos. Serão feriados nas ditas Aulas os mezes de Agosto e de Setembro; todos os Domingos e Dias Santos, ainda mesmo os recentemente abolidos, que o foram sómente para os Seculares, ficando o Clero obrigado aos mesmos Offícios, e deveres Religiosos, como se não fossem abolidos: as Quintas feiras das Semanas em que não houver outro feriado: desde Vespera de Natal até Dia de Reis: Segunda e Terça feira depois da Quinguagesima e a Quarta feira de Cinza: toda a Semana Santa até á Dominga *in Albis*. Em todos os feriados se conciliarão as Lições, Leituras, e Exercícios, que ficam prescriptos para estes dias, com o passeio e honesta recreação dos Alumnos. Nas ferias grandes, e nas do Natal e Paschoa haverá, sendo possivel, as Lições extraordinarias e particulares, a que se prestarem os Professores, e de que carecerem alguns Alumnos, que não saírem do Seminario. Nas ferias do Natal e da Paschoa não poderão sair para suas casas os Ordinandos senão com licença do Reitor; que só lh'a dará não fazendo falta nos Offícios Divinos, que se hão-de celebrar na Egreja do Seminario; e dando os respectivos Professores boa informação de sua frequencia e aproveitamento litterario e moral. Não se fura porém desconto algum nas meçadas dos que assim saírem do Seminario pelos dias que estiverem ausentes.

## CAPITULO III.

*Das Festividades e Funções Religiosas, que ha-de haver no Seminario; e do cumprimento de seus encargos pios.*

§ 31. Todos os nossos trabalhos e cuidados para alcançarmos os importantes e Santos fins do Seminario serão infructuosos, se DEUS os não abençoar e ajudar, concedendo aos Alumnos o Santo temor de DEUS, que é o principio da Sabedoria, e a Luz e dons do Espirito Santo necesarios, para que possam erescer e abundar cada vez mais em sciencia e Santidade; e confirmar-se em todas as Virtudes Christãs, moraes e Civis. Para implorar esta Benção e Auxilio Divino principiará o anno lectivo sempre por cinco dias de Exercícios espirituaes, nos quaes todos os Alumnos se confessarão, fazendo Confissão geral, quando o o julgar necessario o Director e Confessor approved, que escolherem. No Domingo immediatamente seguinte a estes Exercícios haverá na Egreja do Seminario Missa Solemne do Espirito Santo com Sermão prégado por algum dos Professores, e com Communhão geral de todos os Alumnos, que estiverem devidamente preparados e dispostos. No fim do anno lectivo e principio de Julho, antes de principiarem os Exames, haverá tambem tres dias de Exercícios espirituaes; e a estes Exercícios do principio e fim do anno são obrigados todos os Alumnos residentes no Seminario, assim Ordinandos, como Collegiaes Seculares. Tambem com a antecipação necessaria ás Temporas, ou dias em que houver Ordenação geral de Nossos Subditos, haverá os Exercícios Espirituaes prescriptos para os Ordinandos (§ 4), a que deverão assistir os do Seminario, ainda que não recebam Ordens n'essa occasião.

§ 32. Além das Funções Religiosas ordenadas para todos os Domingos e Dias Santos no § 19, haverá todos os annos Novena e Festa Solemne a Nossa Senhora da Conceição, Padroeira do Seminario. Nos annos em que podermos ir assistir a esta Festividade, ou celebrar Pontifical, como desejamos, fíará ella transferida para o dia da Oitava. O Sermão será prégado, podendo ser, por algum dos Professores, ou Clerigos da Casa. Haverá Sermões em todas as tardes das Domingas da Quaresma. Celebrar-se-hão todos os Offícios da Semana Santa com a devoção e solemnidade devida, e com os Sermões de Mandato, Paixão, e Soledade. O Reitor, e no seu impedimento o Vice-Reitor, ou o Professor mais antigo ou Graduado, lavará os pés a doze Alumnos pobres, ou gratuitos; dando sómente a cada um um Rosario bento. Haverá na Capella ou na Egreja do Seminario duas Missas quotidianas com tenção captiva: uma será aquella, a que devem assistir todos os dias os Alumnos do Seminario, tanto Ordinandos como Collegiaes Seculares: e esta será applicada pela saude e felicidade do Summo Pontífice, da Rainha, e Pessoas Reaes; pela paz e prosperidade da Egreja e do Estado; e especialmente pelo augmento temporal e espiritual do Seminario, de seus Empregados e Alumnos, ou Protectores e Bemfeitores. Esta Mista será cantada nos Domingos e Dias Santos; e resada nos outros dias. A outra Missa quotidiana será resada e applicada pela tenção dos Instituidores que gravaram com quae squer encargos pios os bens existentes no patrimonio do Seminario, ou que n'elle devam ser incorporados pelos titulos legitimos até agora existentes: ficando assim provisoriamente reduzidos e commutados todos estes encargos pios incertos na dita Missa quotidiana; e em tres Offícios de Defuntos de nove Lições com as Missas competentes; que o Reitor mandará celebrar nos dias proprios e mais opportunos.

§ 33. Se no futuro fôr feita ao Seminario alguma Doação *inter vivos* ou *mortis causa* (como tanto recommendam a piedade e importancia de seus fins, e a necessidade de os obter por uma



§ 30. The opening of the public Halls of Mutual Instruction, and of the Lyceum of Santarem, the duration of the lessons, the holidays, and the other duties of professors and pupils are regulated by the laws and regulations of public instruction. But the classes for the course of Theology and Canon Law in the next collegiate year will be opened on the 17th day of October; and in the following years on the Monday nearest to the 15th of the same month: they will close at the end of June; the month of July is appropriated for the respective exercises and examinations. The vacation times in the said halls will be on the following occasions:—the months of August and September, all Sundays and holidays, even those recently abolished, as far as seculars are concerned, leaving the clergy under the obligation of reading the same offices and discharging the same religious duties as if they had not been abolished; the Thursdays of weeks in which there will be no other holiday, from Christmas Eve until the Festival of the Epiphany, Monday and Tuesday after Quinquagesima Sunday, and Ash Wednesday, all Holy Week until Low Sunday; at all these times the lessons, lectures, and exercises which continue to be prescribed for the particular days, are to be reconciled with the walks and proper recreation of the pupils. During the long vacation, and for the holidays at Christmas and Easter, there will be extraordinary and particular lessons at which the Professors shall assist, and, should they be absent, some pupils who may not have left the Seminary. At the Christmas and Easter holidays the ecclesiastical students cannot return to their homes without the permission of the Rector, which will only be given to them, on their not having been absent from the Divine Offices which they are to celebrate in the church of the Seminary, and on their respective Professors having made a good report of their attendance and literary and moral improvement. But no deduction shall be made from the monthly pension of those who shall thus leave the Seminary on account of the days that they may have been absent.

### CHAPTER III.

#### *Of the Festivals and Sacred Functions which are to be held in the Seminary, and of compliance with their pious obligations.*

§ 31. All our labours and anxieties for the success of the important and sacred objects for which the Seminary has been established will be fruitless, if God does not bless and assist them, granting to the pupils the holy fear of the Lord, which is the beginning of wisdom, and giving them the light and the gifts of the Holy Ghost, which are necessary for their abounding and increasing every day more and more in piety and wisdom, and for their confirming themselves in all virtues and morals becoming a Christian and a citizen. To implore this blessing and Divine assistance the collegiate year will always commence with five days of spiritual exercises, during which all the students will confess, making a general confession whenever the spiritual director and confessor whom they shall have selected may judge necessary. On the Sunday immediately following the termination of those exercises, there will be a solemn Mass of the Holy Ghost in the church of the Seminary, with a sermon preached by one of the professors, and with a general communion of all the students who are duly prepared and disposed. At the end of the collegiate year, that is, at the beginning of July, before the examinations are commenced, there will also be three days of spiritual exercises, and at these exercises, both at the beginning and at the end of the year, all the students, whether ecclesiastics or secular collegians, residing within the seminary, shall be obliged to attend. Also, as by a necessary anticipation has been mentioned, in Ember Weeks, or on days when a general ordination of our subjects shall take place, there shall be the spiritual exercises prescribed for the ecclesiastics, (Section 4,) at which those in the Seminary shall assist, although they may not be receiving orders on that occasion.

§ 32. In addition to the religious ceremonies ordered for all Sundays and holidays in Section 19, there will be every year a Novena and Solemn Festival in honour of our Lady of the Conception, the Patroness of our Seminary. In years when we may be able to assist at this festival, or to celebrate pontifically, it shall be left transferred for the day of the Octave. The sermon will be preached, if possible, by one of the professors or clergy of the house. Sermons will be delivered on all the evenings of Sundays in Lent. The ceremonies of Holy Week will be performed with all due devotion and solemnity, and with the sermons appropriate to Holy Thursday, the Passion, and the Deprivation of our Lady. The Rector, and should any thing hinder him, the Vice-Rector, or the Professor or Graduate of longest standing will wash the feet of twelve poor or free pupils, giving to each one a rosary of blest beads. There will be in the chapel or church of the Seminary two daily Masses with the following intentions:—one will be that at which all the pupils of the College, whether ecclesiastical or secular, will every day assist; and this will be offered for the health and happiness of the Supreme Pontiff, for the Queen, and Royal Family, for the peace and prosperity of the Church and of the State, and especially for the temporal and spiritual advancement of the Seminary, of its officers and pupils, its protectors and benefactors. This Mass will be sung on Sundays and holidays, and read on other days. The other daily Mass will be offered and applied with the intention of those Founders of the Institution who shall have charged the estate existing in the patrimony of the Seminary, or which may be incorporated with it by lawful titles hitherto existing, with any pious conditions whatever. Leaving all these pious conditions thus provisionally reduced and commuted in the said daily Mass, and in three offices of the dead of nine lessons, with the appropriate Masses, which the Rector will command to be celebrated on proper and suitable occasions.

§ 33. If, in future, any endowment shall be made to the Seminary, *inter vivos* or *mortis causa* (as the piety and importance of the objects in view, and the necessity of obtaining

APPENDIX, No. 10.  
Statutes of the Semi-  
nary at Santarem.

dotação propria e sufficiente, e o Doador gravar os bens doados com alguns encargos pios; depois de reconhecida a utilidade perpetua da doação, e de feita a acceitação solemne d'ella com a Licença do Governo na forma prescripta no Artigo 12 § unico da Lei de 28 de Abril de 1845, serão estes encargos assim estabelecidos fiel e pontualmente cumpridos: e para isso haverá um Livro proprio para registo dos mesmos encargos, e das certidões de seu cumprimento annual: e uma pauta sempre affixada e patente na Sacristia do Seminario para não poder esquecer a obrigação dos mesmos encargos.

§ 34. Logo que o Seminario esteja de posse do patrimonio do Collegio de Nossa Senhora da Conceição para Clerigos pobres, instituido na Freguezia da Encarnação d'esta Capital; observar-se-ha pontualmente o disposto no § antecedente a respeito dos encargos legitimamente instituidos e subsistentes do dito Collegio; dispensado ou commutado tão sómente o *Ubi* determinado para a celebração das Missas.

§ 35. O Reitor distribuirá estas Missas pelos Clerigos do Seminario, que as quizerem e poderem dizer; e só na falta d'estes por Sacerdotes estranhos. Nomeará tres Ordinandos para servirem por turno ás Semanas na Sacristia, e na Capella ou Egreja, e ajudarem ás Missas sempre com sobrepeliz: e em todos os Sabbados se publicará no Refeitório a pauta dos Ministerios pessoas, que os Empregados ou Alumnos do Seminario tem de exercer na Semana seguinte na Sacristia, Capella ou Egreja, Refeitório, e mais Exercicios Litterarios ou Espirituaes da Semana; para que as pessoas designadas se preparem para o fiel desempenho de seu encargo.

#### CAPITULO IV.

##### *Das Instrucções ou Regulamento para a educação Religiosa, moral e civil dos Alumnos do Seminario.*

§ 36. Todos os Alumnos do Seminario, Ordinandos e Collegiaes, ao primeiro signal para levantar da cama, farão o Signal da Cruz, resarão o *Angelus Domini* ou as tres Ave Marias; invocarão os Santos Nomes de JESUS, MARIA e JOSE: offerecerão a DEUS as obras do dia, e implorarão o Auxilio Divino, pela intercessão de MARIA SANTISSIMA, do Anjo da Guarda, e dos Santos da sua especial devoção, para que DEUS os livre de todo o mal, e especialmente do maior, que é o peccado; e os faça crescer em sciencia e santidade: levantar-se-hão promptamente, vestindo-se, lavando-se, e preparando-se diligentemente com acieo e modestia: comporão sua cama; e porão em ordem seus cubiculos com a limpeza necessaria. Ao segundo signal para a Oração e Missa sairão de seus cubiculos perfeitamente vestidos; e unidos aos seus companheiros se dirigirão todos á Capella, aonde terão um quarto de hora de Oração vocal e mental, e depois assistirão á Missa.

§ 37. Na Oração vocal unir-se-hão em espirito com attenção devota áquelle que faz as preces vocaes: e na mental meditarão com piedoso recolhimento sobre o ponto, que lhes for indicado: seguirão com humildade e docilidade os preciosos movimentos da Graça; e formarão sempre o proposito de com a ajuda de DEUS corrigir ou emendar em cada dia algum vicio, ou defeito, ou imperfeição dominante.

§ 38. Assistirão á Missa com o maior silencio, acatamento, e devoção, como é devido á Acção mais Santa e mais augusta da Nossa Santa Religião; seguindo com o espirito da Fé o Sacerdote em todas as preces e ceremonias da Missa; e conformando-se com a intenção d'elle, que é a referida no § 32: poderão contudo juntar alguma intenção particular, v. g. obter de DEUS remedio para certa necessidade, tal Graça ou virtude, victoria de certa tentação vicio ou defeito: procurarão sempre acompanhar o Sacerdote com communhão espiritual na falta de communhão Sacramental.

§ 39. Depois da Missa irão ao Refeitório almoçar Ordinandos e Collegiaes ao mesmo tempo; porém com a separação de assentos devida. Depois recolher-se-hão todos aos seus Cubiculos, para estudarem ou repetirem as suas lições até á hora de irem para as Aulas respectivas. Recomendamos principalmente aos Ordinandos, que estudarem as Disciplinas Theologicas e Canonicas, que ao principiar o seu estudo implorem a Luz Divina, recitando a primeira Estrofe do Hymno—*Veni Sancte Spiritus*—; e ao acabar peçam o bom fructo de seu estudo, pela intercessão de MARIA SANTISSIMA, recitando o—*Sub tuum præsidium*.

§ 40. Procurarão estudar as suas lições com diligencia e constante applicação; porem sem afflicção perturbação, ou confusão; traduzindo, analysando, e reflectindo sobre as proposições, que se contém em cada §; examinando seu verdadeiro sentido, as provas que as demonstram, as objecções que tem, e as refutações d'essas objecções. Depois de terem assim entendido bem as suas lições, as repetirão até poderem dar conta d'ellas de cór aos seus Professores nas Aulas respectivas

§ 41. Chegada a hora das Aulas todos os Alumnos irão ás suas sem falta ou demora senão por causa grave e justa, approvada pelo Reitor, ouvido o Professor. Os Professores terão uma pauta ou caderno de todos os seus Discipulos, em que apontarão todos os dias lectivo as faltas, as lições, e mais actos de merito ou demerito de cada um.

§ 42. Acabadas as Aulas recolher-se-hão os Alumnos aos seus Cubiculos; aonde, permitindo-o tempo, farão breves apontamentos do mais importante da explicação, que acabáram



them by a proper and sufficient dotation so much recommend), and the donor charges the property endowed with any pious conditions: after having acknowledged the perpetual utility of endowment, and its solemn acceptance having been made with the licence of the Government, in the form prescribed by the 12th Section of the Law of the 28th of April, 1845, these pious conditions, thus established, will be faithfully and punctually complied with: and for this purpose there will be kept a suitable book for the registry of these same conditions or charges, and certificates of their annual fulfilment: and a memorandum always fixed and open in the sacristy of the Seminary, in order that the obligation of fulfilling these conditions should not be forgotten.

§ 34. As soon as the Seminary comes into possession of the patrimony of the College of our Lady of the Conception, for poor clergymen, established in the parish of the Incarnation, in this capital, attention should be punctually paid to what has been said in the preceding section with respect to charges legally founded and subsisting in the said College: dispensing with or commuting only such portions as refer to the *place* fixed on for the celebration of the Masses.

§ 35. The Rector shall distribute these Masses among the clergy of the Seminary who shall desire or have the power to say them, and only in failure of these, among strange priests. He shall name three of the clerical students to serve in turn for a week in the sacristy, and in the Chapel or Church, and to assist at Mass always in a surplice: and on every Saturday shall be published in the Refectory the list of the various persons, employés, and pupils of the Seminary who are to be engaged during the following week in the Chapel or Church, in the Refectory, and the literary or spiritual exercises of the week, so that all persons appointed may be prepared for the faithful discharge of their duties.

#### CHAPTER IV.

##### *Of the Instructions or Regulations for the Religious, Moral and Civil Education of the Pupils of the Seminary.*

§ 36. All the pupils of the Seminary, both ecclesiastical and secular, at the first signal for arising from bed, shall make the sign of the Cross, and recite the *Angelus Domini* or the three *Ave Marias*: they shall invoke the holy names of JESUS, MARY, and JOSEPH: they shall offer to God the works of the day, and implore the Divine assistance through the intercession of the MOST HOLY MARY, of their Angel Guardian, and of the Saints of their especial devotion, that God would deliver them from all evil—and particularly from sin, which is the greatest of all—and that he would make them increase in knowledge and piety: they shall arise promptly, dressing, washing, and preparing themselves with neatness and modesty: they shall make their own beds, and arrange their rooms with all necessary cleanliness. At the second signal for prayer and Mass, they shall issue from their rooms perfectly dressed, and along with their companions shall all proceed to the Chapel, where they shall spend a quarter of an hour in vocal and mental prayer, and then assist at Mass.

§ 37. In vocal prayer they will unite themselves in spirit, and with devout attention, to him who recites the prayers aloud: and, in mental meditation, with pious recollection on the point which has been submitted for their consideration: they shall follow, with humbleness and docility, the precious movements of grace, and always form a resolution, with the assistance of God, to amend every day some vice or defect, or some predominant imperfection.

§ 38. They shall assist at Mass with great silence, respect, and devotion, as is due to the most sacred and most august act of our holy religion: following the priest with the spirit of faith in all the prayers and ceremonies of the Mass, and confining themselves to his intentions, as is mentioned in the 32nd Section: they can, however, join some particular intention of their own—as, for example, the obtaining assistance from God in a certain necessity, such as a grace or virtue, or a triumph over some temptation, vice, or defect: they should always endeavour to accompany the priest in spiritual communion, when sacramental communion is wanting.

§ 39. After Mass they shall go to the refectory to breakfast, the Divines and Collegians together, but divided by separate seats. Then they shall retire to their rooms, to study or rehearse their lessons for an hour before going to their respective halls. We recommend principally to the ecclesiastical students who are studying theology and canon law, that at the beginning of their study they should implore the Divine light, reciting the first strophe of the hymn *Veni Sante Spiritus*: and, at the end, that they should ask for good fruit from their study, through the intercession of the MOST HOLY MARY, reciting the *Sub tuum præsidium*.

§ 40. They shall endeavour to study their lessons with diligence and continued application, but without anxiety, perturbation, or confusion: translating, analyzing, and reflecting on the propositions which are contained in each section—examining their true meaning, the proofs which demonstrate them, the objections that may be made against them, and the refutation of these objections. After they have thus applied themselves to their lessons they will repeat them over until they are able to give an account of them by heart to their professors in the respective halls.

§ 41. The hour for class having arrived, all the pupils shall proceed to their own respectively, without fail or delay (except for grave and sufficient cause, approved of by the Rector), to hear the professor. The professors will keep a list or memorandum of all their pupils, in which they will enter the days on which they have attended class, those on which they were absent, the lessons, and the more important acts of merit or demerit of each student.

§ 42. Class being over, the students are to repair to their own rooms, where, if time permits, they are to make brief memoranda of the instructions or explanations they have just

APPENDIX, No. 10.  
 Statutes of the Seminary at Santarem.

de ouvir. Seguir-se-ha o jantar dos Ordinandos, a que presidirá por turno o Reitor, Vice-Reitor, ou um dos Professores e Prefeitos. Haverá a Benção da mesa, e as Graças, e leitura espiritual, que será ouvida com geral silencio e devoção. Será designado por turno o Ordinando, que em cada Semana ha-de fazer esta leitura durante o jantar; e tanto este, como os dois, que hão-de ser designados da mesma sorte para servirem á mesa, irão á segundo mesa, em que se sentarão abaixo dos Professores e Prefeitos, mas acima dos Collegiaes Seculares. Nesta mesa haverá tambem Benção e Graças sem lição Espiritual; e será servida pelos creados da Casa.

§ 43. Depois de jantar terão todos os Alumnos meia hora de recreação: recolher-se-hão depois aos seus Cubiculos para estudarem: os que tiverem Aulas de tarde, irão a ellas; e os Ordinandos que as não tiverem, irão ás leituras e Exercícios ordenados no § 18. Acabadas as Aulas, Leituras e Exercícios sobreditos, terão todos os Alumnos recreação; podendo, quando o tempo o permittir, e o Reitor der licença, sair a passeio juntos, e acompanhados de um Prefeito e Pedagogos, jogar a bola; tratar da cultura de flores nacerca; e ter quaesquer exercicios corporaes, que não sejam improprios da modestia e gravidade christã, nem perigosos á saúde e união fraternal dos Alumnos.

§ 44. A's Ave Marias ou pouco antes irão todos os Alumnos á Capella resar a Ladainha a Nossa Senhora com a Antifona e Oração propria do tempo: porém nos Sabbados, Domingos e Dias Santos será a Ladainha cantada na Egreja a hora em que possa assistir o Povo; e bem assim será resado o Terço, ou a Corôa nas Festividades de Nossa Senhora, ou o Rosario no dia da sua Festa, e em todas as Domingas da Quaresma, em côro alternado; e lendo o Reitor, Vice-Reitor, ou Presidente os Mysterios competentes em voz alta para que todos possam ouvil-os, intendel-os e medital-os.

§ 45. Recolher-se-hão logo depois todos os Alumnos aos seus Cubiculos para estudarem até á hora de ceia; em que todos concorrerão ao Refeitório, havendo Benção e Graças. Acabada a ceia terão uma breve liçã espiritual, no fim da qual será indicado o ponto para a meditação na Oração mental do dia seguinte; meditarão por um pouco, fazendo exame de consciencia, reflectindo sobre os seus pensamentos, palavras e obras do dia; e resada a Confissão com a maior contrição, o Reitor, Vice-Reitor ou Presidente recitará a absolvição, e as Orações e Antifona final de completa. Recolher-se-hão aos seus Cubiculos; e á hora marcada apagarão as luzes d'elles, e fazendo o Signal da Cruz, e invocando os Santos Nomes de JESUS, MARIA e JOSE', do Santo Anjo da Guarda, e dos Santos de sua especial devoção, procurarão adormecer na paz do Senhor.

§ 46. Serão fielmente observados os preceitos do Jejum e abstinencia por todos as pessoas, que forem a elles sujeitas, e não estiverem dispensadas por justa causa. Os Ordinandos, ainda que não tenham a idade determinada, jejuarão sempre nos dias de preceito; salvo sendo dispensados pelo Reitor por lhe parecer que assim convém, attentas as forças de cada um.

§ 47. Todos os Alumnos se confessarão ao menos uma vez cada mez, e além da Confissão mensal, cada um se confessará e commungará na Quarresma por desobriga, servindo para este effeito de Parocho de todos as pessoas residentes dentro do Seminario o Reitor, e no seu impedimento o Vice-Reitor. Confessar-se-hão tambem e commungarão á Missa todos os Alumnos, que estiverem presentes, e devidamente preparados e dispostos nas Festas da Abertura, da Conceição, do Natal, de Quinta Feira Santa, da Paschoa, e de Pentecostes.

§ 48. Na assistencia na Capella ou na Egreja, ou em qualquer parte aos Officios Divinos, Missa, Actos Religiosos, ou Exercícios Espirituaes, guardarão todos os Alumnos especial silencio, gravidade e devoção: e qualquer falta ou contravenção n'este ponto será tido como culpa grave; e reprehendida ou castigada pelo Reitor ou por quem suas vezes fizer. Nas Aulas, e ajuntamentos destinados para Lições, Leituras, e quaesquer outros Exercícios instructivos observarão a ordem prescripta com attenção, humildade, docilidade, e muito respeito aos Professores.

§ 49. Nas recreações devem os Alumnos juntar-se e conversar sem constrangimento nem affectação com quaesquer companheiros, que o acaso lhe offereça mais proximos: as conversações serão, quanto possivel, instructivas e edificantes; mas naturaes, lhanas, e alegres; de sorte que n'ellas, e em toda a recreação domine: 1.º a caridade procnrando a satisfação ou consolação, ou maior perfeição de seus companheiros; evitando dar-lhe algum desgosto, fazer-lhe alguma offensa, injuria ou damno; e rejeitando toda a maledicencia ou murmuração: 2.º a paciencia supportando caritativa e generosamente as contradicções e defeitos de seus companheiros: 3.º a modestia evitando gritarias, risadas, e quaesquer palavras ou actos indecentes, descompostos, ou perigosos: 4.º e finalmente a civilidade illustrada, e cortesia polida para com todos, que previne e attrahe a estima e o affecto do proximo.

§ 50. Serão muito obedientes ás Leis e Authoridades constituidas, assim Ecclesiasticas, como Civis; e a todos os seus Superiores, tendo para com elles aquelle respeito e amor, que os bons filhos tem a seus Paes: tratarão com muita reverencia e obsequio ao Reitor, Vice-Reitor, Mestres, Prefeitos, e Pedagogos, ou Monitores: nenhum sairá do Seminario sem companheiro, e com licença do Reitor; e não lhes será licito ir a partes diversas d'aquellas para que foi concedida a licença: e antes d'Ave Marias se recolherão, e apresentarão ao Reitor: não terão nos Cubiculos comida ou bebida; nem a tomarão fóra do Refeitório, salvo com licença do Reitor, concedida por justa causa; nenhum entrará, e se demorará no Cubiculo de outro sem licença, ou urgente causa justa: e não fecharão por dentro os Cubiculos, de sorte



heard. The dinner of the ecclesiastical students will then follow, at which the Rector, Vice-Rector, or one of the professors or prefects will preside. There will be a blessing before, and thanks after dinner, and spiritual reading, which will be heard with general silence and devotion. The clerical student will be appointed in turn who, each week, will be the reader during dinner; and he, with the two who have been appointed in the same manner to serve at table, will go to the second table, at which they will sit below the professors and prefects, but above the secular collegians. At this table there will also be a blessing and thanks, without spiritual reading, and it will be attended by the servants of the house.

§ 43. After dinner all the students will have half an hour for recreation; they will then retire to their rooms to study: those who shall have to attend classes in the evening shall go to them: and the ecclesiastical students who shall have none shall go to the lectures and exercises prescribed in the 18th section. The classes, lectures, and exercises above mentioned being concluded, all the students will have recreation: being permitted, when time allows and the Rector gives leave, to take a walk in a body, accompanied by a prefect, to play at cricket, to cultivate flowers in the garden, and to take whatever corporeal exercises are not inconsistent with modesty and Christian gravity, or dangerous to the health and fraternal union of the pupils.

§ 44. At the *Ave Maria*, or a little before, all the pupils will proceed to the Chapel, to recite the Litany of our Lady, with the antiphon and prayer proper to the time; but on Sundays and holydays the litany will be sung in the Church, at an hour at which the people may assist; and it will be well to recite the third part, or Crown, on the festivals of Our Lady, or the Rosary on her own feast, and on all the Sundays of Lent, in alternate choir: the Rector, Vice-Rector, or President reading the proper Mysteries in a loud voice, so that all may hear, attend, and meditate upon them.

§ 45. Immediately after, all the pupils shall retire to their own rooms, to study until the hour of supper, at which they will all assemble in the refectory, asking and giving a blessing and thanks. Supper being over, a brief spiritual instruction will be read, at the end of which will be indicated the point for meditation in the mental prayer of the following day. They will make a short meditation, examining their consciences, and reflecting on their thoughts, words, and actions during the day; and the Confiteor being then said with the greatest contrition, the Rector, Vice-Rector, or President will pronounce the absolution, and the prayers and final antiphon of complin. They will then retire to their rooms, and at a fixed hour will extinguish their lights; and, making the sign of the Cross, and invoking the holy names of JESUS, MARY, and JOSEPH, their Guardian Angel, and the saints of their especial devotion, will compose themselves to sleep in the peace of the Lord.

§ 46. The precepts for fasting and abstinence will be observed by all persons who are subject to them, and who have not been dispensed from them for just cause. The ecclesiastical students—even those who have not reached the determined age—shall always fast on the days commanded, except they are dispensed from same by the Rector when it may seem expedient to him, attention being paid to the health of each party.

§ 47. All the pupils will go to confession at least once a month; and in addition to this monthly confession, each student will comply with the obligation of confessing and communicating in Lent—the Rector representing, for this purpose, the parish priest of all persons residing within the Seminary, and, in his absence, the Vice-Rector. All the pupils who are duly prepared and disposed, will also confess and receive at the Mass on the feasts of the Opening, the Conception, the Nativity, on Holy Thursday, at Easter, and at Pentecost.

§ 48. When assisting in the Chapel or the Church, or at any portion of the Divine Offices, at Mass, in religious acts, or spiritual exercises, all the students shall observe particular silence, gravity, and devotion; and any deficiency or wilful neglect on this point will be considered as a grave fault, and will be reprehended or punished by the Rector, or whoever occupies his place. In the classes and assemblies devoted to lessons, lectures, and other instructive exercises, the prescribed order shall be observed with attention, humility, docility, and great respect towards the professors.

§ 49. At recreation the students should unite themselves, and converse without restraint or affectation with whatever companions chance may bring them nearest to. The conversations should be, as much as possible, instructive and edifying, but natural, sincere, and cheerful; so that in them and in everything recreation should predominate: firstly, by charity, in effecting the satisfaction, or consolation, or greater perfection of their companions; by avoiding the doing of any thing that would be disagreeable, offensive, injurious, or hurtful to them; and by rejecting all detraction or complaining: secondly, by patience, in charitably and generously enduring the contradictions or defects of their companions: thirdly, by modesty, in avoiding loud cries, immoderate laughter, or any words or actions of an indecent, improper, or dangerous kind; fourthly and finally, by that external civility, and polished courtesy towards all, which prepossesses and attracts the esteem and affection of our neighbour.

§ 50. They will be very obedient to the laws and constituted authorities, whether ecclesiastical or civil, and to all their superiors, for whom they should entertain the same respect and love that good sons have for their fathers. They will treat with great reverence and obedience the Rector, Vice-Rector, masters, prefects, and teachers or monitors. No one shall go out of the Seminary without a companion, and without having obtained permission from the Rector; and it will not be lawful for them to go to different places from those for which permission has been granted; and they shall return before the *Ave Maria*, and present themselves to the Rector. There shall be no eating or drinking in the rooms, nor in any place out of the refectory, without the permission of the Rector, conceded on just grounds. No one shall enter or remain in the apartment of another without leave, or for some pressing

APPENDIX, No. 10.  
Statutes of the Seminary at Santarem.

que possam impedir ou demorar a visita ou inspecção incerta, e arbitraria do Reitor, Vice-Reitor, ou Prefeito.

§ 51. Exhortamus a todos os Alumnos, e principalmente aos Ordinandos a que incessantemente implorem com humildade e fervor os Auxilios Divinos, e ponham toda a sua diligencia para adquirir todas as Virtudes Christãs, moraes, e civis no maior grau de perfeição; de sorte que n'elles domine e resplandeça sempre o Espirito da Fé, e da Caridade; a Religião e Piedade sem fanatismo, superstição, ou hypocrisia; a Humildade, Mansidão e Paciencia; a Castidade e Temperança; a Verdade, Justiça e Beneficencia, e um zelo illustrado, prudente e caritativo pela salvação das Almas; e bem assim um constante e consciencioso desejo de cumprirem fielmente todos os deveres de bons Cidadãos, e de concorrerem quanto em si estiver para a paz, boa ordem, e prosperidade da Igreja e do Estado.

§ 52. Esperamos com toda a confiança do piedoso e illustrado zelo do Reitor, Vice-Reitor, Professores, e Prefeitos do Seminario a maior vigilancia e cuidado pela boa educação de todos os Alumnos; procurando cada um no exercicio de suas proprias attribuições, e nas mais occasiões opportunas inspirar-lhes e gravar-lhes profundamente os sobreditos sentimentos Religiosos, moraes, e civis; instruindo-os, exhortando-os, e formando-os em todas as virtudes; notando-lhes, e evitando-lhes com caridade e prudencia as occasiões perigosas, ou tendencias ruins para os vicios; advertindo-os em segredo e paternalmente dos primeiros defeitos leves; reprehendendo-os ou castigando-os não se emendando, ou sendo graves as primeiras culpas. Se se mostrarem contumazes, desobedientes, indoceis, ou incorrigiveis; o Reitor Nos proporá a sua exclusão do Seminario: ou com o parecer do Conselho dos Professores e Prefeitos a ordenará e executará immediatamente, quando a culpa fôr tão grave e escandalosa, que exija esta prompta providencia, para evitar o escandalo, desordem, ou perturbação do Seminario ou Collegio.

#### CAPITULO V.

##### *Das Informações e Exames de todos os Alumnos; e da consequente habilitação canonica dos Ordinandos.*

§ 53. No primeiro dia feriado de cada mez o Reitor convocará o Conselho dos Professores e Prefeitos, para lhe apresentarem por escripto as faltas dos seus Discipulos no mez antecedente; e bem assim as informações do que cada um dos Vogaes presentes tiver observado de mais notavel em quanto ao merito ou demerito litterario, religioso, moral, e civil dos Alumnos nos seus Discipulos, ou confiados á sua vigilancia e direcção. Estas informações confidenciaes serão guardadas em segredo até ás congregações finaes de cada anno lectivo: na primeira das quaes serão julgadas todas as faltas para o effeito de serem habilitados para os exames respectivos os que não tiverem mais de vinte faltas sem causa justificada, ou mais de sessenta ainda com causa justificada; e na segunda Congregação, depois de concluidos os Exames, será qualificado o merito litterario, Religioso, moral e Civil de todos os matriculados e examinados com as qualificações em cada merito de—optimo—bom—sufficiente—mau—e—dividido—expressas pelas letras iniciaes. Estas qualificações serão lançadas em Livro proprio; de que se extrahirá copia authentica para Nos ser presente no fim de cada anno; e nem d'ellas nem das informações mensaes se poderá dar noticia ou fazer communicação se não a que o Reitor julgar indispensavel dar aos Paes, Superiores, ou Prelados Diocesanos dos Alumnos respectivos.

§ 54. Os Exames dos Alumnos do Seminario para a primeira admissão, ou para a subsequente frequencia de suas Aulas serão feitos perante o Reitor ou Vice-Reitor, e dois Professores: porém qualquer Alumno, ou seja Ordinando, ou Collegial secular, poderá habilitar-se segundo as Leis e Regulamentos de Instrucção Publica, e fazer os Exames de Instrucção Primaria e Secundaria nos Liceus para obterem os Diplomas de approvação necessarios para a habilitação de Empregos Civis.

§ 55. Nenhum Ordinando será admittido no Seminario sem exame e approvação do Ensino Primario; e nenhum Alumno se poderá matricular ou frequentar as Aulas de Línguas sem o mesmo exame e approvação: a Aula ou Classe de Latinidade sem exame e approvação da Grammatico Portugueza e Latina; as Aulas de Grego, Oratoria, Historia, e Philosophia, sem exame e approvação de Latinidade; e as Aulas dos Cursos biennaes Elementares de Sciencias Naturaes sem os exames de Latinidade, Philosophia, e Francez.

§ 56. Para a matricula do 1.º Anno do Curso Theologico são necessarios os exames e approvações de Latinidade, Francez, Oratoria, Historia, Philosophia, e Elementos de Geometria Arithmetica e Algebra: n'este anno porém poderão matricular-se os que estiverem approvados em Latinidade e Philosophia, ficando obrigados a dar conta dos restantes preparatorios até ao exame do 3.º Anno do dito Curso. Serão facultativos os Estudos das Línguas Ingleza, Grega e Hebraica, e dos Cursos Elementares de Sciencias Naturaes, e sómente obrigatorios para os que pertenderem habilitar-se para Professores dos Seminarios das Possessões Ultramarinas, podendo fazer até ao fim do 2.º Anno o exame de Grego e Hebraico; e até ao fim do 3.º Anno os mais exames. Para a matricula do 2.º Anno é necessario o exame das Disciplinas do 1.º; e para a do 3.º o das do 2.º e do Grego e Hebraico nos termos sobreditos; assim como para o exame das Disciplinas do 3.º anno os exames dos Estudos preparatorios, que tiverem sido differidos.



and sufficient cause; and the rooms shall not be locked on the inside, so as to impede or delay the uncertain and arbitrary visit or inspection of the Rector, Vice-Rector, or Prefect.

§ 51. We exhort all the students, and principally the ecclesiastical portion, incessantly to implore, with humility and fervour, the Divine assistance, and to apply themselves with the utmost diligence to the acquisition of all Christian, moral, and civil virtues in a greater degree of perfection, so that in them may ever rule and shine the spirit of faith and charity; religion and piety without fanaticism, superstition, or hypocrisy; humility, mildness, and patience, truth, justice, and benevolence, and an enlightened, prudent, and charitable zeal for the salvation of souls; and thus nourish a constant and conscientious desire of complying faithfully with all the duties of good citizens, and of contributing, as much as lies in their power, to the peace, good order, and prosperity of the Church and of the State.

§ 52. We expect with the utmost confidence, from the piety and seal of the Rector, Vice-Rector, Professors and Prefects of the Seminary, the greatest vigilance and anxiety for the good education of all the students—encouraging each one in his particular duties, and taking the most opportune occasions of inspiring them, and of profoundly improving them in the before-mentioned religious, moral, and civil sentiments; instructing, exhorting, and forming them in all virtues; observing them, and charitably withdrawing them from dangerous temptations, or from any vicious propensity to evil; cautioning them, in secret and paternally, on the occurrence of the first slight faults; reprimanding or punishing them if they are not amended, or if the first faults are of a graver kind. Should they show themselves contumacious, disobedient, indocile, or incorrigible, the Rector shall propose to us their expulsion from the Seminary; or, with the opinion of the council of the professors and prefects, shall order the immediate execution of this sentence, when the offence will be so grave and scandalous as to exact this prompt watchfulness, in order to save the Seminary or College from scandal, disorder, or disturbance.

#### CHAPTER V.

##### *Of the Reports of the Professors and the Examinations of all the Pupils, and of the subsequent canonical qualifications of the candidates for Orders.*

§ 53. On the first vacant day of each month, the Rector will convoke the council of the professors and prefects, in order that they may present to him in writing the faults of their pupils during the preceding month, and that the informations of each member of the council present will be seen as to what is most remarkable in the merit or demerit, literary, religious, moral, and civil, of the students, in their capacity of pupils, or persons confided to their vigilance and direction. These confidential informations will be preserved in secret until the final assemblies or councils of each collegiate year, in the first of which judgment will be passed upon all the faults, in order that a classification for the respective examinations may be made of those who shall not have more than twenty faults without a justification, or more than sixty with a justification; and in the second congregation, after the conclusion of the examinations, the literary, religious, moral and civil merit of those who have been matriculated and examined, will be qualified according to each one's deserts, by such memoranda, as best, good, tolerable, bad, and doubtful, expressed by their initial letters. These judgments will be entered in a suitable book, from which an authentic copy shall be extracted and presented to us at the end of each year, and neither of these nor of the monthly reports shall any notice be given, or communication made, unless the Rector may consider it indispensable to do so, to the parents, superiors, or diocesan prelates of the respective students.

§ 54. The examinations of the pupils of the Seminary for entrance, or in their subsequent course, will take place before the Rector or Vice-Rector, and two professors; but any student whether ecclesiastical or secular may qualify themselves according to the laws and regulations of public instruction, and pass the examinations of primary and secondary instruction in the Lyceums, in order to obtain the diplomas of approbation necessary for their qualifying themselves for civil employment.

§ 55. No ecclesiastical student will be admitted into the Seminary without an examination and approval in primary instruction; and no pupil can matriculate or attend the classes of languages without the same examination and approval, nor the hall or class of Latinity without an examination and approval in Portuguese and Latin Grammar; nor the classes for Greek, Oratory, History and Philosophy, without an examination and approval in Latinity; nor the classes for the biennial elementary courses of the Natural Sciences, without an examination in Latinity, Philosophy, and French.

§ 56. For matriculation in the first year of the theological course will be necessary the examinations and approval in Latin, French, Oratory, History, Philosophy, and the elements of Geometry, Arithmetic, and Algebra. But in this year those who shall have been approved of in Latin and Philosophy, may matriculate, the obligation of giving an account of the remaining preliminary studies being left until the examination of the third year of the said course. The study of the English, Greek, and Hebrew languages will be optional, and will be only obligatory on those who intend to qualify themselves for professors in the Seminaries of the Portuguese territories beyond the sea, passing at the end of the second year, the examination in Greek and Hebrew, and at the end of the third year, the remaining examinations. For matriculation in the second year is necessary an examination in the studies of the first, and for that of the third an examination in those of the second, with Greek and Hebrew, in the circumstances aforesaid—as well as for the examinations in the business of the third year, the examination in those preparatory studies which shall have been deferred.

§ 57. Com o exame e approvação do 1.º Anno ficam os Ordinandos habilitados de sciência para receberem a Ordem de Subdiacono; com o do 2.º anno a Ordem de Diacono; e com o do 3.º anno a Ordem de Persbytero. Porém só poderão obter licença para exercicio de Ordens os que forem approvados em Ceremonias e Canto Ecclesiastico; e Diploma, de habilitação de sciência para os Ministerios de Confessores, Prégadores, e Parochos os que depois do exame das Disciplinas do 3.º anno fizerem exame geral de Theologia Pastoral e da praxe dos referidos Ministerios, ou da Eloquencia Sagrada. O Reitor Nos dará conta no fim do anno de todos os Exames com o seu resultado.

§ 58. Haverá um Livro dos Exames, em que se lançarão os termos d'elles com o resultado de approvação—*Nomine descrepante*—ou *simpliciter*, ou de reprovação, assignados pelo Reitor ou Vice-Reitor e um dos Examinadores. Os Alumnos que em dois annos successivos forem reprovados nas mesmas Disciplinas, serão despedidos do Seminario; e não poderão ser readmittidos sem causa justa e grave, por Nós approvada.

## CAPITULO VI.

*Dos differentes Alumnos do Seminario; e condições de sua admissão.*

§ 59. Podem ser Alumnos Ordinarios do Seminario todos os Ordinandos, que n'elle pertenderem receber a instrucção e educação necessaria para o Estado Ecclesiastico. Os que forem nossos subditos naturaes e moradores do Patriarchado, Prelazia de Thomar, e Grão Priorado do Crato, poderão ser admittidos como Alumnos Pensionistas; ou como gratuitos: os Pensionistas hão-de pagar adiantadamente ás mesadas estabelecidas; que neste anno serão de 6\$000 réis, satisfazendo 18\$000 réis na entrada, egual quantia pelo Natal; e 24\$000 réis pela Paschoa; e 12\$000 réis no fim de Julho, se ficarem residindo no Seminario os dois mezes de Férias, Agosto e Setembro.

§ 60. Os Ordinandos dos Bispados Suffraganeos, ou de outros estranhos só poderão ser admittidos no Seminario Patriarchal Metropolitano e Central, como Pensionistas pagando as mesmas mesadas e na mesma forma que os Pensionistas nossos Subditos; ou pelos recursos proprios dos Ordinandos, ou pelos fornecidos pelas Authoridades locaes, ou Prelados Diocesanos; ou pelas quantias, que a Junta Geral da Bulla da Cruzada consignar e pagar em cada anno para Alumnos gratuitos do respectivo Bispado; do qual n'esse caso poderão ser recebidos tantos, quantos corresponderem a essas quantias na razão de 60\$000 réis por cada um, ou de 72\$000 réis por aquelles que ficarem no Seminario os dois mezes d'Agosto e Setembro.

§ 61. Na Secção do Ultramar haverá Alumnos gratuitos, e Pensionistas: serão por ora admittidos até dez gratuitos, naturaes do Patriarchado, ou de qualquer Diocese do continente do Reino; e para o futuro os que permittirem os recursos concedidos ao Seminario para este fim especial: serão admittidos como Pensionistas os que forem enviados pelo Governo. Authoridades Cívicas e Prelados Diocesanos das Províncias Ultramarinas, consignando-se, segurando-se, e pagando-se por cada um adiantadamente em dois semestres a pensão annual de 100\$000 réis em moeda forte e metalleica.

§ 62. São considerados como Alumnos extraordinarios e Porcionistas do Seminario os Seculares, que entrarem para o Collegio annexo: serão admittidos, qualquer que seja a sua naturalidade, até ao numero limitado pela capacidade da Casa destinada; assegurando-se primeiro por escriptura, com hypothecca ou fiança, não sendo notoria a abonação dos Paes ou Superiores, que se hão-de obrigar, o pagamento da mezada de 9\$000 réis em moeda forte e metalleica adiantadamente no principio de cada semestre; e ao mesmo tempo a obrigação de receberem e tomarem conta de seus Filhos ou tutelados logo que sejam despedidos do Collegio com causa justa, e na forma ordenada n'estes Estatutos.

§ 63. Todos os Alumnos do Seminario Ordinarios e Extraordinarios receberão d'elle casa para habitação, azeite para a luz de seus Cubiculos, a instrucção e educação competente, a sustentação quotidiana de almoço, jantar e ceia com azeite e abundancia, e assistencia e curativo nas doencas, sem differença alguma entre Alumnos gratuitos e Pensionistas ou Porcionistas; excepto ficarem os Pensionistas e Collegiaes, ou seus Paes ou Superiores responsaveis ao Seminario pelas despesas de remedios nas suas doencas; e terem os Collegiaes jantar á segunda mesa, e serem vigiados por Pedagogos, e servidos por creados da Casa.

§ 64. Todos serão obrigados a apromptar para a sua entrada: 1.º o Cubiculo, que lhe fôr destinado, com leito, mesa, cadeiras, candieiro, vasos, colção, enxergão, roupa e mobilia strictamente necessaria para seu uso, estudo, repouso, azeite e limpeza; devendo tudo ser o mais barato, e quanto fôr possivel uniforme: 2.º habito talar uniforme de que usarão todos os Alumnos Ordinarios e Extraordinarios do Seminario, tanto n'elle, como nos passeios e visitas de fóra; com a unica differença de que os Collegiaes ou Porcionistas fóra do Seminario usarão de chapu de copa alta; e os Ordinandos de barrete, ou chapu de Braga á Tridentina: 3.º os Compendios das Aulas que houverem de frequentar; 4.º as roupas, calçado, e vestes interiores, que lhe forem necessarias.

§ 65. Aos Alumnos gratuitos porém da Secção do Ultramar são concedidas as seguintes vantagens especiaes: 1.º serem-lhe fornecidos gratuitamente todos os objectos referidos no § antecedente; bem como os remedios, curativo, e tratamento nas doencas: 2.º poderem ser Ordenados sem patrimonio, a titulo das Missões do Ultramar 3.º continuarem a ser susten-



§ 57. With the examination and approval of the first year, the ecclesiastical students are qualified by learning to receive the order of Sub-Deacon; with those of the second year, the order of Deacon; with those of the third year, that of Priest. But those only will obtain a licence for the exercise of orders who have been approved of in ceremonies and ecclesiastical song; and the diploma of qualification for the duties of confessors, preachers, and parochial clergy, those who after the examination in the studies of the third year shall have passed a general examination in Pastoral Theology, and in the practice of the duties referred to, or of sound eloquence. The Rector at the termination of each year will give us an account of all the examinations with their result.

§ 58. There will be an examination book, in which their various subjects and results will be entered, whether of approbation or disapprobation—*Nomine discrepante* or *simpliciter*, signed by the Rector, or Vice-Rector, or one of the examiners. The pupils who in two successive years shall have been reprov'd for deficiency in the same studies, shall be dismissed the Seminary, and cannot be readmitted without just and grave cause, approved of by us.

## CHAPTER VI.

*Of the different Pupils of the Seminary, and the conditions of their admission.*

§ 59. All candidates for orders may become ordinary pupils of the Seminary who shall seek to receive in it the instruction and education necessary for the ecclesiastical state. Those who are our own natural subjects and dwellers in the Patriarchate, the Prelacy of Thomar, and the Grand Priory of Crato, will be admitted as pensioners, or as free pupils. The pensioners will have to pay the fixed monthly stipend in advance, which in this year will be 6,000 rees (£1 13s. 9d.), paying a fee of 18,000 rees (£5 1s. 3d.) at entrance, an equal sum at Christmas, 24,000 rees at Easter (£6 15s.), and 12,000 rees (£3 7s. 6d.), at the end of July, if they remain in the Seminary during the two months of vacation, August and September.

§ 60. The ecclesiastical students of suffragan bishops, or other strangers will be admitted into the Patriarchal Metropolitan and Central Seminary as pensioners, paying the same monthly pension, and in the same manner as our own subjects, either from the private resources of the students themselves, or from funds furnished by local authorities or diocesan prelates, or from those revenues which the General Council of the *Bull da Cruzada* consigns and pays in each year for the maintenance of the free pupils of each respective bishopric, for which in this case may be received so much as may correspond to these revenues at the rate of 60,000 rees (£16 17s. 6d.) for each one, or of 72,000 rees (£20 5s.), if they remain in the Seminary for the months of August and September.

§ 61. In the section for foreign missions there will be free pupils and pensioners. There will be admitted for the present as many as ten free pupils, natives of the Patriarchate, or of any diocese in the kingdom, and for the future as many as the resources conceded to the Seminary for this special object shall permit. Those will be admitted as pensioners who shall be sent by the Government, civil authorities, and diocesan prelates of the provinces, beyond sea, consigning, giving security, and paying for each one in advance, in two half-yearly payments, the annual pension of 100,000 rees (£28 2s. 6d.) in specie of good weight.

§ 62. The seculars who shall enter for the annexed College will be considered as pupils extraordinary and fellow commoners. They will be admitted irrespective of their place of birth, until the limited number for which the house has been destined shall be filled up, first entering into security in writing, with collateral bail; should the security of parents or superiors not be publicly known, that they are bound to the monthly payment of 9,000 rees in specie of good weight, payable in advance, at the beginning of each half year; and at the same time an undertaking on the part of parents or guardians to receive and take charge of their sons or wards in case of their being dismissed the College for sufficient cause, and in the form prescribed by these Statutes.

§ 63. All the pupils of the Seminary, ordinary and extraordinary, shall receive from it a house in which to dwell, oil for lighting their apartments, competent instruction and education; daily support, consisting of breakfast, dinner, and supper, served with neatness and abundance; assistance and medical care in case of sickness, without any difference between free pupils and pensioners, or fellow commoners, with the exception that pensioners and collegians, or their parents or superiors, shall remain responsible to the Seminary for the expenses of their remedies in case of sickness; and the collegians shall dine at a second table, and shall be superintended by the tutors, and attended by the servants of the house.

§ 64. All shall be obliged to have ready for their entrance:—1st, the furniture of the bedroom which shall be destined for them—namely, bedstead, table, chairs, a lamp, vessels, a mattress, a straw bed, linen, and other requisites necessary for their use, study, repose, regularity, and cleanliness; 2nd, a long habit, uniform with those which all the pupils of the Seminary, ordinary and extraordinary, shall use, as well as in their walks and visits out of doors, with the only difference that the collegians or fellow commoners outside the Seminary shall wear a hat with a high crown, and the ecclesiastical students the cap, or chapeau de Braga a Tridantina; 3rd, compendiums of the business of the classes they shall have to attend; 4th, the shirts, shoes, and inner vests that shall be necessary for them.

§ 65. To the free pupils of the Ultramarine section, the following especial advantages will be conceded:—1st, they shall be furnished gratuitously with all the articles referred to in the preceding section, and with remedies, medical attendance, and treatment in illness; 2nd, they may be ordained without an affiliation, under the title of candidates for the foreign

APPENDIX, No. 10.  
Statutes of the Semi-  
nary at Santarem.

tados pelo Seminario como Alumnos Ordinarios gratuitos, depois de concluidos seus Estudos, e Ordenação, em quanto não são enviados para as Igrejas ou Missões do Ultramar por ordem e á custa do Governo: 4.º voltando ao Reino com attestados dos respectivos Prelados Ultramarinos que proveem seus bons costumes, e seu bon serviço nos logares e pelo tempo, que lhes forem designados, terão direito a serem providos nos Canonicados que vagarem no continente do Reino e Ilhas Adjacentes (§ unico do Artigo 17 da Lei de 28 d'Abril de 1845). 5.º em quanto porém não forem providos n'estes ou em outros Benefícios, poderão recolher-se ao Seminario, e receber d'elle sustentação gratuita; se julgarmos que carecem d'este beneficio. Os Alumnos Pensionistas da mesma Secção do Ultramar, em quanto se pagar a respectiva pensão annual ordenada, gozarão da vantagem referida no N.º 1.º d'este §; e tambem da referida no N.º 2.º quando vierem expressamente authorisados para isso pelos Prelados competentes.

§ 66. Porém os Alumnos gratuitos da Secção do Ultramar, que se ordenarem a título das Igrejas e Missões Ultramarinas, e sem justa causa se recusarem a ir, ou a cumprir fiel e promptamente, as Commissões do serviço Ecclesiastico, que lhe forem incumbidas pelo Governo, e Prelados respectivos; ou mudarem de Diocese sem licença d'estes; ficam irregulares por cessar o título de sua Ordenação; e subjeitos á pena de não serem attendidos em pertença alguma para obterem Dignidade ou Benefício Ecclesiastico na forma prescripta no Artigo 8 da Lei de 28 d'Abril de 1845.

§ 67. No principio do mez de Setembro de cada anno se annunciará por Edital affixado na porta do Seminario o numero dos Alumnos gratuitos, que poderão ser admittidos no Seminario Diocesano, e na Secção do Ultramar no seguinte anno lectivo; e bem assim a quantia da mezada, que no mesmo anno hão-de pagar os Alumnos Pensionistas, e os Collegiaes Porcionistas. Será isto resolvido por Nós sobre a proposta do Reitor, fundada nas contas annuaes, que se hão-de fechar no fim de Julho; e no orçamento da Receita e Despeza do anno seguinte. Porém n'este primeiro anno não serão mais de quinze Alumnos gratuitos do Patriarchado, Prelazia de Thomar, e Grão Priorado do Crato; e dez para a Secção do Ultramar.

§ 68. A admissão de todos os Alumnos Ordinarios, gratuitos ou Pensionistas é reservada a Nós e a Nossos Successores; a quem serão apresentados os competentes requerimentos instruidos: 1.º com certidão de Baptismo, que mostre serem filhos legítimos, e de idade pelo menos de quatorze annos: 2.º attestado do Parocho de frequencia de Sacramentos, de bons sentimentos e boa conducta Religiosa, moral e civil, e dos desejos, e signaes de vocação, que tem para o estado Ecclesiastico: 3.º similhantes attestados dos Professores das Aulas, que tiverem frequentado, ou com quem tiverem estudado: 4.º consentimento expresso de seus Paes ou legítimos Superiores: 5.º Folha corrida: 6.º attestado de que não estão apurados para o recrutamento: 7.º certidões dos Exames de Ensino primario e secundario, que tiverem; ou não os tendo declaração dos que estão preparados para fazer: 8.º cartas ou certidões das Ordens recebidas. Se pertenderem ser admittidos como Alumnos gratuitos juntarão além d'isto: 9.º attestados do Parocho e da Camara Municipal, com que se prove que nem elles nem seus Paes tem bens ou rendimentos, com que possam pagar as pensões estabelecidas; e 10.º se forem de territorios alheios de nossa Jurisdição, e já tiverem algumas Ordens juntarão tambem licença de seus Prelados Diocesanos.

§ 69. Aos Prelados Ordinarios do Bispados Suffraganeos, ou estranhos pertence a escolha e admissão dos Ordinandos seus Subditos, que houverem de entrar no Seminario Patriarchal como Pensionistas pelos recursos dos proprios Bispados, ou que lhes forem consignados para este fim pelo Cofre da Bulla da Santa Cruzada. A Carta de Missão ou admissão passada pelos respectivos Prelados, que Nos fôr apresentada, dispensa o requerimento e documentos exigidos no § antecedente; e será cumprida promptamente, não havendo inconveniente, nem duvida sobre o effectivo pagamento da pensão.

§ 70. Entre os pertendentes a logares de Alumnos gratuitos tanto do Seminario Diocesano como da Secção do Ultramar será regulada a preferencia segundo as regras seguintes. Serão preferidos em primeiro logar os que tendo já todos os Estudos preparatorios, e alguns de Instrução superior, e sendo recommendaveis por seus dotes e virtudes, estiverem habilitados para se matricular logo no 1.º anno do Curso Theologico; e ao mesmo tempo quizerem e poderem servir de Professores, Substitutos, Prefeitos, Pedagogos, ou Monitores, ou prestar algum outro serviço importante do Seminario: 2.º os que tiverem maior numero de Exames de Estudos preparatorios; e maior idade; de sorte que, concluido o Curso Theologico, possam logo receber a Ordem de Presbytero: 3.º os que forem naturaes de Freguezias ruraes tão pequenas, pobres, ou insalubres, que por isso muito difficilmente podem obter ou conservar Parochos proprios: 4.º os que forem de Freguezias em que houvesse Collegiadas, por cuja suppressão viesse ao Seminario mais de 150\$000 réis de rendimento annual; e bem assim daquellas Freguezias que nos dois annos antecedentes tenham rendido para o Cofre da Bulla da Santa Cruzada mais de 80\$000 réis em cada anno.

§ 71. A admissão dos Porcionistas Seculares no Collegio annexo é commettida ao Reitor do Seminario, ao qual poderão requerer em qualquer tempo os pertendentes authorisados por



Portuguese missions; 3rd, they will continue to be supported by the Seminary as ordinary free pupils, after the conclusion of their studies and ordinations, as long as they are not sent to the churches of the missions beyond sea, by order, and at the cost of the Government; 4th, on returning to the kingdom with the certificates of two Ultramarine prelates, which will testify to their good conduct and useful services in the places, and for the time which shall have been fixed for them, they will have the right of being appointed to the prebends which may become vacant in the mother country, and the isles adjacent (the only section of the 17th article of the law of the 28th April, 1845); 5th, as long as they are not provided for in those or other benefices, they may return to the Seminary and receive gratuitous support from it, if we shall consider that they are in want of this indulgence. The students of the same section of the Ultramarine who are pensioners, as long as they pay respectively the annual pension fixed, will enjoy the advantage referred to in No. 1 of this section, and also that referred to in No. 2, when there shall be express authority given for it by the proper prelates.

§ 66. But the free pupils for the section of the foreign missions, who shall be ordained under the title of the Ultramarine churches and missions, and who without just cause shall refuse to go, or to discharge faithfully and promptly the commissions of ecclesiastical service, which shall have been entrusted to them by the Government and prelates respectively, or shall change their diocese without their leave, become irregular by the ceasing of the title of their ordination, and subject to punishment if they shall attempt, under any pretence, to obtain any dignity or ecclesiastical benefice in the form prescribed in the 8th article of the law of the 28th April, 1845.

§ 67. At the beginning of the month of September in each year will be announced, by means of a placard posted on the gate of the Seminary; the number of gratuitous pupils who can be admitted into the Diocesan Seminary and into the Ultramarine section for the following collegiate year, and also the amount of monthly pensions the pensioners and fellow commoners will have to pay during the same year. This will be determined by us upon the calculation of the Rector, founded on the annual bills, which shall be made at the end of July, and on an estimate of the probable receipts and expenditure of the following year. But in this first year there will not be more than fifteen free pupils of the Patriarchate of the Prelacy of Thomas, and of the Grand Priory of Crato, and ten for the section of the foreign missions.

§ 68. The admission of all the ordinary pupils, whether free students or pensioners, is reserved to us and our successors. to whom they shall present themselves with the following necessary documents:—1st, the certificate of baptism, which will show them to be legitimate sons, and of the age at least of fourteen years; 2nd, an attestation from their parish priest of their having frequented the sacraments, of their virtuous sentiments, and good conduct, religious, moral, and civil, and of their desire and the signs of their vocation for the ecclesiastical state; 3rd, similar attestations from the professors of the schools which they shall have frequented, or with whom they shall have studied; 4th, the express consent of their parents or lawful guardians; 5th, evidence of their not having been at any time in prison; 6th, an attestation of their not having been drawn for the conscription; 7th, certificates of the examinations which they have passed in the primary and secondary courses of instruction, or if they have not done so, a declaration of those which they are prepared to make; 8th, letters or certificates of the orders received (if they seek to be admitted as free pupils they will join this also); 9th, attestations from their parish priest, and from the Municipal Council, proving that neither they nor their parents have property or income sufficient to pay the established pensions; and, 10th, if they shall come from districts foreign to our jurisdiction, and shall have received any orders, they shall add also the licence of their diocesan prelates.

§ 69. To the ordinaries of suffragan or extraneous bishoprics belong the selection and admission of the ecclesiastical students, their own subjects, who shall have entered into the Patriarchal Seminary on the resources of their own bishoprics, or on funds consigned to them for this object from the treasury *da Bulla da Santa Cruzada*. The letter of mission or of a past admission from the respective prelates, which has been presented to us, dispenses with the requirements and documents exacted in the preceding section: and will be promptly complied with, there being no difficulty or doubt as to the effective payment of the pension.

§ 70. Among those seeking the places of free students as well in the diocesan seminaries as in the section of the foreign missions, the preference will be regulated according to the following rules:—Those will be preferred, in the first place, who have already finished all the preparatory studies and some of the higher branches of education, and being recommended for their gifts and virtues, shall have qualified themselves for matriculating in the first year of the Theological course; and who, at the same time, desire and are able to act as professors, substitutes, prefects, tutors, or monitors, or to give any other important service to the seminary; 2nd, those who shall have passed the greater number of examinations in the preparatory studies, those of a more advanced age, so that at the termination of the theological course, they may be able to receive the order of Priesthood; 3rd, those who are natives of rural parishes, so small, poor, or unhealthy, that on this account they find a great difficulty in obtaining or preserving clergy of their own; 4th, those who shall have come from parishes in which there may have been collegiate churches, by the suppression of which more than 150,000 reals of annual rent may have come to the seminary; and also from parishes which, in the two preceding years, may have rendered to the treasury *da Bulla da Santa Cruzada* more than 80,000 reals in each year.

§ 71. The admission of lay fellow commoners into the annexed college is committed to the Rector, who can require from them at any time their applications authorized by their

APPENDIX, No. 10. seus Pais ou legítimos superiores com certidão de Baptismo, que prove serem maiores de dez annos, e com a obrigação legal exigida no § 62 d'estes Estatutos.

Statutes of the Seminary at Santarem.

§ 72. Haverá um Livro das admissões, e entradas de todos os Alumnos: outro de registo das obrigações com que foram admittidos; e outro de matriculas nas Aulas que cada Alumno ha-de frequentar: os termos das matriculas serão assignados pelo Reitor e matriculado: e d'elles se extrahirão as pautas, que se hão-de dar aos Professores.

#### CAPITULO VII.

##### *Do Governo do Seminario e Collegio annexo; e dos seus Empregados.*

§ 73. Compete-Nos e a Nossos Successores a direcção, administração, e governo economico do Seminario Patriarchal, sob a immediata Inspecção do Governo (Artigo 10 da Lei de 28 d'Abril de 1845). Escolheremos porém para Reitor do Seminario pessoa de authoridade, letras, experiencia bom zelo, e sobre tudo de exemplar piedade e virtude, que com Approvação Regia exerça o governo temporal e espirital do Seminario e do Collegio sob nossa immediata inspecção e Authoridade.

§ 74. Haverá com tudo dois Conselhos, que ouviremos quando o houvermos por bem; e que o Reitor deve ouvir nos casos ordenados n'estes Estatutos; e nos mais graves, que exigirem providencia extraordinaria e urgente. O primeiro será composto do Reitor, Vice-Reitor Professores, e Prefeitos do Seminario, de cujas informações e pareceres se ajudará o Reitor nos referidos casos, que versarem ou respeitarem ao governo espirital do Seminario, ou a instrucção, educação, e Exercícios Religiosos e litterarios, e despedida dos seus Alumnos. Tambem n'este Conselho dará conta o Reitor no fim de cada anno lectivo do cumprimento dos encargos pios. O segundo Conselho será composto do Reitor, do Vigario Geral do Arcediagado de Santarem, do Vice-Reitor, do Professor de Direito Canonico, ou na sua falta, de outro Professor de Theologia, o mais antigo, e do Procurador e Cartorario. N'este Conselho tratará o Reitor os referidos casos mais graves que versarem sobre administração da fazenda, escripturação, contabilidade, e em geral sobre o governo temporal do Seminario. N'elle apresentará o Reitor no fim de cada anno lectivo as contas da receita e despesa d'elle, com a especificação conveniente, e documentos respectivos; e bem assim o Orçamento da receita e despesa do anno seguinte: estas contas e Orçamento, depois de approvadas pelo Conselho. Nos serão remettidas, para serem examinadas em Junta, na forma prescripta pelo Concilio Tridentino, Sessão 23, Cap. 18, de Reformatione e Constituição Diocesana. Liv. 3, tit. 13, § 3; e por Nós approvadas; depois de registadas, as levaremos ao conhecimento do Governo pela Secretaria d'Estado dos Negocios Ecclesiasticos.

§ 75. Em quaesquer contractos, d'onde possa resultar alteração ou mudança no estado actual dos bens do Seminario, observar-se-hão strictamente as disposições do Direito Canonico, da Legislação do Reino, e das Determinações e estylos, que se achem em vigor sobre contractos de bens ecclesiasticos em geral; tendo especialmente em vista o que a este respeito está determinado no Decreto Regulamentar de 27 de Dezembro de 1849, publicado no Diario do Governo do 1º de Janeiro, de 1850.

§ 76. Ao Reitor como Nosso Delegado e encarregado do governo espirital e temporal do Seminario guardarão respeito e obediencia todos os seus Empregados e Alumnos. Compete-lhe convocar e presidir aos Conselhos referidos no § antecedente; guardar e fazer observar estes Estatutos; dar as providencias, que julgar necessarias para casos poucos importantes, que não estejam providenciados n'elles; propor-Nos, ouvido o respectivo Conselho, as alterações ou additamentos de que elles carecerem; e até mesmo suspender provisoriamente alguma disposição d'elles, a que obste razão grave e urgente, reconhecida como tal pela maior parte do respectivo Conselho.

§ 77. Compete-lhe promover, e assegurar o bom estado, boa ordem, e todos os melhoramentos formaes e materiaes do Seminario e Collegio; e para isso cumpre-lhe distribuir os Alumnos por classes e dormitorios differentes, segundo mais convier ás differentes edades, estudos e mais circumstancias; destinar casas proprias em que se recebam as visitas de pessoas estranhas, sem perturbação ou distracção das Alumnos: vigiar e zelar o aproveitamento litterario, religioso e moral d'estes, visitando em dias e horas incertas os seus Cubiculos; havendo dos Professores e Prefeitos as informações necessarias; instruindo, exhortando, reprehendendo e mandando castigar paternalmente defeitos ou culpas dos Alumnos; e propondo-Nos a despedida dos incorrigiveis, ou determinando-a logo nos termos sobreditos; presidindo, quanto fôr possivel, aos Actos e Exercícios litterarios e Religiosos; visitando as Aulas, a Sacristia, Capella, Egreja, Livraria, Celleiro ou Dispensa; e provendo em tudo como mais convier aos Santos fins do Seminario e Collegio.

§ 78. Compete-lhe escolher e nomear todos os officiaes ou Empregados inferiores, creados, ou serventes, que forem indispensaveis; fixar-lhes provisoriamente suas obrigações e ordenados; procurando com a maior diligencia e vigilancia que sejam de piedade, e bons costumes, e fieis no cumprimento de seus deveres; e despedil-os *ad nutum*, logo que não convenham



parents or lawful superiors, accompanied with a certificate of baptism, which will show that they are more than ten years of age, and also the legal bond exacted by the 62 Section of these Statutes.

§ 72. There will be a book of admissions and entrances of all the students. Another containing a registry of the obligations with which they have been admitted; and another of their matriculation in the classes which each student will have to attend. The conditions of these matriculations will be signed by the Rector and the person who has matriculated; and from these will be extracted the rules which will be given to the professors.

#### CHAPTER VII.

##### *Of the Government of the Seminary and the College annexed: and of the persons employed therein.*

§ 73. The direction, administration, and economical management of the Patriarchal Seminary belongs to us and to our successors, under the immediate inspection of the Government (Article 10 of the Law of the 28th of April, 1845). We shall select, however, for Rector of the Seminary, a person of authority, learning, experience, zeal, and above all, of exemplary piety and virtue, who, with the royal approbation, may exercise the temporal and spiritual government of the Seminary and of the College under our immediate inspection and authority.

§ 74. There will be, nevertheless, two Councils, which we shall consult when it shall seem good to us to do so, and which the Rector shall consult in the cases provided for in these Statutes, and in other grave contingencies which may require extraordinary and urgent care. The first will consist of the Rector, Vice-Rector, professors and prefects of the Seminary, of whose judgment and opinions the Rector will avail himself, in the cases referred to, which are connected with the spiritual government of the Seminary, or with the instruction, education, religious and literary exercises, and dismissal of the students. In this Council, also, the Rector will give an account, at the end of each year, of the fulfilment of pious trusts and obligations.

The second Council will be composed of the Rector, of the Vicar-General of the Archdiocese of Santarem, of the Vice-Rector, of the Professor of Canon Law, or, in his absence, another professor of theology of the longest standing, of the Procurator and the Keeper of the Records. In this Council, the Rector will occupy himself with the important matters already referred to connected with the property, bonds, bills, and the temporal government of the Seminary in general. In it the Rector will present, at the end of each collegiate year, the accounts of the receipts and expenditure of the Seminary, with a convenient specification, and the respective documents; and in addition, a calculation of the probable receipts and expenditure of the following year. These bills and calculations, after having been approved of by the Council, shall be forwarded to us, in order that they may be examined in Junta, in the form prescribed by the Council of Trent, session 23, chap. 18, on the Diocesan Constitution and Reform, Book 3, tit. 13, section 3, which, when approved of by us, and after they are registered, we shall bring under the notice of the Government, through the Secretary of State for Ecclesiastical Affairs.

§ 75. In whatever contracts from which any alteration or change in the actual condition of the goods of the Seminary may result, the directions of canon law, of the legislation of the kingdom, and the various decisions and general practice of the courts which are still in vigour as to contracts of ecclesiastical property in general, shall be strictly complied with; keeping specially in view what in this respect is determined by the Decree of the 27th December, 1849, published in the Diary of the Government, on the 1st of January, 1850.

§ 76. To the Rector, as our delegate and trustee in the spiritual and temporal government of the Seminary, is due the respect and obedience of all its *employes* and pupils. It belongs to him to convoke and preside at the councils referred to in the preceding section; to guard and to cause the observance of these Statutes; to provide, when he may consider it necessary, in cases of slight importance, whatever may not be provided for in them: to propose to us, after having consulted the particular council, the alterations or additions of which it may stand in need; and even provisionally to suspend any of its arrangements, to which there may be a grave and urgent objection, recognized as such by the greater portion of the respective council.

§ 77. It belongs to him to promote and to secure the well being, good order, and the entire normal and material improvement of the Seminary and College; and, therefore, it shall be his duty to distribute the students in classes and in different dormitories, according to what may best suit their different ages, studies, and other circumstances; to set apart rooms for the reception of visitors, so as to prevent any disturbance or distraction of the pupils; to watch and to be zealous after their literary, religious, and moral improvement; visiting their rooms at uncertain times; having from the professors and prefects the necessary reports; instructing, exhorting, rebuking, commending, and paternally punishing the defects or faults of the students, and proposing to us the expulsion of the incorrigible, or determining it on the spot, according to the regulations above mentioned; presiding, when it is possible, at literary and religious acts and exercises; visiting the halls, the sacristy, chapel, church, library, granary or buttery, and providing in everything how best to carry out the sacred objects for which the Seminary and College have been established.

§ 78. It belongs to him to name all the officials or inferior *employes*, attendants, or servants who shall be indispensable; to fix provisionally their duties and obligations; procuring with diligence and vigilance those who may be conspicuous for piety and good morals, and faithful in the discharge of their duties; and he shall dismiss them *ad nutum*, when they are

APPENDIX, No. 10.  
Statutes of the Seminary at Santarem.

ao serviço do Seminario. Escolherá também d'entre os Clerigos da Cassa, ou Alumnos, principalmente gratuitos, os que forem mais habéis, e bem dispostos para exercerem os Offícios de Procurador interno, Provisor e Dispenseiro, Cartorario e Secretario, e Amanuense: e ouvido o Conselho respectivo Nos apresentará a pauta dos escolhidos para a confirmarmos. Poderá porém desde logo adjuar-se do seu serviço provisorio, quando o julgue necessario.

§ 79. Porá grande empenho e diligencia em regular a escripturação e contabilidade; o arranjo, e segurança do Cartorio, a cobrança e arrecadação das rendas, e das dividas, e de todas as verbas de receita; a justa applicação d'esta ás provisões e despendas necessarias e uteis; adoptando os methodos mais facéis, mas claros e seguros. Prover-se-ha desde já dos Livros especialmente ordenados n'estes Estatutos, e de um de Caixa para se lançarem os termos de entrada e saída na Caixa depois de conferidas com o Diario: os conhecimentos ou recibos solemnes e definitivos das quantias pagas ao Seminario ou pelo Seminario hão-de ter referencia expressa aos termos d'este Livro: outro Livro para os termos de balanços no fim de cada mez, e registo das contas annuaes no fim de cada anno: outro para Inventario de todos os Livros, tombos, titulos, documentos, Alfiás Sagradas, paramentos, ornamentos, ou de quaesquer moveis importantes, que pertençam ou devam pertencer ao Seminario: outro para Inventario dos bens de raiz, foros, rendas, dividas activas e passivas, direitos e acções, egualmente pertencentes ao patrimonio do Seminario: outro de Registo das Leis, Ordens Regias e de nossas Provisões: e outro enfim da correspondencia official. Os Inventarios serão feitos com a distincção ou separação devida aos differentes titulos, ou origens, de que provieram para o Seminario os bens, livros, ou papeis; principiando-se pela descripção do que pertence ao patrimonio antigo do Seminario; seguindo-se a do que lhe accresceu de cada uma das Collegiadas ou Egrejas; escrevendo-se em Livros proprios o Registo e Inventario, e a Receita e Despeza do Collegio dos Clerigos pobres incorporado no Seminario, na forma prescripta no Decreto de 22 d'Agosto proximo.

§ 80. Procurará com muito cuidado indagar se alguns titulos, bens, direitos ou acções, que pertençam por titulos legitimos ao Seminario, andam sonogados, desencaminhados, illegal e nullamente diminuidos, ou mal approvitados, e deliberará com o Conselho respectivo sobre os meios legais e convenientes para serem reivindicados e aproveitados para o Seminario; e sobre as pessoas de fóra que fôr necessario constituir Procuradores, Sollicitadores, ou Cobradores das Rendas do Seminario.

§ 81. O Reitor é a pessoa legitima para receber e pagar por conta do Seminario, e para o representar em todos os negocios. Publicará por Editaes affixados nos logares competentes do Seminario as Ordens recebidas; ou as providencias por ella adoptadas, de que seja necessario dar conhecimento ao publico. Estes Editaes, as procurações, os recibos ou conhecimentos definitivos, e mais diplomas officiaes de similhante natureza hão-de ser por elle assignados e firmados com o sello do Seminario, que terá a Imagem de Nossa Senhora da Conceição, e em roda a legenda—Seminario Patriarchal.

§ 82. Haverá um Vice-Reitor por Nós Nomeado, que será Sacerdote recommendavel por sua sciencia, virtude, experiencia, e zelo caritativo e prudente. Quando o Reitor estiver ausente, ou impedido por doença por espaço de uma semana ou mais, fará as suas vezes em tudo o que fôr occorrendo; estando ausente ou impedido por menos tempo, fará as suas vezes no que fôr indispensavel; e sempre no que o Reitor positiva e expressamente lhe tiver recommendado. Vigiará especialmente no comportamento e aproveitamento dos Collegiaes Seculares; e para isso morará no dormitorio do Seminario, que lhes fôr destinado; e vigiará também sobre todos os Alumnos, nos actos em que se reunirem, acompanhando-os e presidindo-lhes, mesmo quando saírem a passeio e recreação, alternadamente com os Professores e Prefeitos; e bem assim vigiará sobre as officinas e officiaes ou creados, de accordo com o Reitor

§ 83. Haverá os Prefeitos que forem necessarios; os quaes serão por Nós nomeados, e pessoas de muita piedade e virtude, e de grande zelo e prudencia para vigiar e zelar o aproveitamento litterario, religioso e moral dos Alumnos, de accordo e conforme as instrucções do Reitor ou do Vice-Reitor. Serão também pessoas habéis por sua sciencia para poderem supprir as faltas dos Professores. As nomeações dos Prefeitos, e do Vice-Reitor são dependentes d'Approvação Regia.

§ 84. O Reitor, ouvido o Conselho respectivo, poderá escolher e nomear d'entre os Alumnos, que morem no mesmo andar, alguns mais recommendaveis por seu adiantamento litterario, e virtude exemplar, Pedagogos, e Monitores dos seus companheiros para os ajudarem com seus conselhos, instrucções, e advertencias, de accordo com os Prefeitos.

§ 85. Ao Procurador interno do Seminario pertence ajudar o Reitor na cobrança e arrecadação das rendas, e das dividas activas do Seminario; e na reivindicação ou aproveitamento de seus bens ou direitos; examinando os Livros, tombos e titulos; formando pautas de cobrança, relações das dividas activas; examinando o estado dos devedores e de suas obrigações; e colligindo todas as informações necessarias para qualquer procedimento justo, seguro e conveniente; tudo de accordo e conforme as instrucções do Reitor, que também poderá



not required for the service of the Seminary. He will also select from among the clergy of the house, or the pupils, especially those who are free students, those who will be most competent and best disposed for the duties of internal Procurator, Provider and Steward, Keeper of the Records, and Secretary and Annunciator; and having consulted the respective Council, he shall present a list of these selections to us for our confirmation; but he can avail himself of their provisional assistance whenever he may consider it necessary.

§ 79. He shall devote great attention and diligence to the regulating of the papers and accounts; the arrangement and security of the archives; the collection and recovery of the rents and debts, and all bills and memoranda; and their just application in the purchase of provisions and other useful and necessary expenses, adopting methods the easiest, simplest, and most secure. He will provide himself forthwith with the books specially ordered in these Statutes; and with one for cash, in which will be entered the receipts and disbursements of cash, which will afterwards be collated with the journal; the bills or solemn acknowledgments of any payments to be made either to or by the Seminary, shall have an express reference to the times specified in this book. There will be another book, in which will be entered the amount of the balances at the end of each month, and a registry of the annual accounts at the end of each year. Another will be for an inventory of all the books, registers, titles, documents, sacred utensils, vestments, ornaments, or whatever valuable movables belong or may belong to the Seminary. Another for an inventory of all the real estates, quit-rents, rents, debts, active and passive, rights and actions in like manner belonging to the Seminary. Another wherein to register the Laws, Royal Ordinances, and our own regulations concerning it; and another, in fine, for the official correspondence. The inventories will be made with the distinction or separation due to the several title-deeds or originals, which shall have provided for the Seminary goods, books, or manuscripts; beginning with the description of those which belong to the ancient patrimony of the Seminary, then entering in succession those which may have accrued to it from each of the collegiate churches; inscribing in the proper books the registry and inventory, and the receipts and expenditure of the College for Poor Clergymen incorporated into the Seminary, in the form prescribed in the Decree of the 22nd of August last.

§ 80. He will endeavour with much care to search if any titles, goods, rights, or actions, which may belong by legal title to the Seminary, are concealed, put astray, illegally and improperly diminished, or disimproved, and he will deliberate with the special Council upon the best legal and suitable means for reclaiming and improving them for the benefit of the Seminary; and of the persons outside whom it may be necessary to constitute Proctors, Solicitors, or Collectors of the rents of the Seminary.

§ 81. The Rector is the legal person who is to pay and receive on account of the Seminary, and who is to represent it in all matters of business. He will publish by proclamations affixed to suitable places in the Seminary, the orders received, or the provisions adopted by him, of which it may be necessary to apprise the public. These proclamations, procurations, receipts, and other official diplomas of a similar nature, will be signed by him and stamped with the seal of the Seminary, which will be the image of our Lady of the Conception, with the inscription around it—"The Patriarchal Seminary."

§ 82. There will be a Vice-Rector appointed by us, who will be a priest recommended for his learning, virtue, experience, and a charitable and prudent zeal. When the Rector shall be absent or impeded by illness for the space of one week or more, he will act in his place in every circumstance that may arise; when he is absent or impeded by illness for a less period, he will act in his place only in matters that may be indispensable, and on all occasions in matters that have been expressly and positively recommended to him by the Rector. He will watch with especial care over the conduct and improvement of the secular collegians, and for this purpose he will live in the dormitory of the Seminary which shall be appropriated for them; he will also have a general watch over all the students on those occasions when they are assembled together, accompanying them and presiding over them alternately with the professors and prefects, even when they go out for a walk or other recreation. He will also have the inspection of the officers of the house, and the attendants or servants, in union with the Rector.

§ 83. There will be as many prefects as may be necessary; they will be nominated by us, and will be persons of great zeal and discretion, to watch over and be anxious for the literary, religious, and moral improvement of the students, in union with, and conformable to the instructions of the Rector or Vice-Rector. They will also be persons competent by their learning to supply the occasional absence of the professors. The nominations of the Prefects and of the Vice-Rector, are dependant on the royal approval.

§ 84. The Rector, having consulted the respective council, may select from among the students who shall dwell in the same division of the Seminary, those who are most recommended for their literary advancement and exemplary virtue for the office of tutors and monitors for their companions, to assist them with their advice, instructions, and good council, in union with the prefects.

§ 85. To the Internal Procurator of the Seminary belongs the duty of assisting the Rector in the recovery and collection of the rents and debts due to the Seminary, and in the sustainment or improvement of its property and rights, by examining the books, charters and titles; by forming tables of the receipts and statements of the debts due and recoverable—by examining the condition of the debtors and of their obligations; and by collecting all the necessary information for every just, secure, and advisable proceeding; doing all in accordance with, and conformable to the instructions of the Rector, who will also have the power of

APPENDIX, No. 10.  
Statutes of the Semi-  
nary at Santarem.

authorisal-o expressamente para receber alguns generos ou dinheiro que venham parar-se ao Seminario.

§ 86. Ao Dispenseiro e Refeitoreiro pertence prover ao necessario para a Cozinha e Refetorio; ao Sacristão ao necessario para a Capella e Egreja; ao Cartorio e Secretario o arranjo do Cartorio, e a escripturação, que lhe fôr encomendada; e em todo o caso a do Livro de Cuixa e dos balanços e contas, e dos recibos ou conhecimentos em forma, que deverão tambem assignar; e aos Amanuenses as copias dos Inventarios, registos, e copias que sejam necessarias.

§ 87. São provisórias estas primeiras Nomeações de todos os Empregados do Seminario; bem como os ordenados ou gratificações que lhes forem arbitradas por Nós com a competente authorização do Governo. Porém não poderão ser suspensos, ou exonerados, o Vice-Reitor, Professores ou Prefeitos; nem diminuidos seus vencimentos provisórios sem Nossa Resolução tomada sobre consulta do Reitor, tomado em ambos os Conselhos reunidos, e depois de ouvido por escripto o interessado; salvo se pelo perfeito conhecimento que tomarmos do caso em visita julgarinos justo e necessario proceder sem essa formalidade. Serão porém todos os mais Empregos inferiores amovíveis ao arbitrio do Reitor, que não deixará de se esclarecer com a deliberação do Conselho respectivo sempre que d'ahi não resultar grave inconveniente, ou damno irreparavel; podendo n'este caso proceder logo por seu arbitrio, e sob sua responsabilidade.

E por esta forma havemos por concluidos estes Estatutos Provisórios do Seminario Patriarchal, comprehendidos em oitenta e sete §§, que iremos emendando e aperfeiçoando com o Regio Beneplacito em tudo quanto a experiencia fôr mostrando necessario

S. Vicente, 27 de Agosto de 1853.

G. CARDEAL PATRIARCHA.

Apostolic Letter of  
Pope Pius IX., insti-  
tuting the Seminario  
P.o.

Sanctissimi D. N. PII PAPÆ IX. LITTERÆ APOSTOLICÆ quibus SEMINARIUM  
PIUM INSTITUITUR.

Pius Episcopus Servus Servorum Dei ad perpetuam rei memoriam.

Cum Romani Pontifices Decessores Nostri de Christianæ et civilis reipublicæ bono ve maxime solliciti, deque ingenuarum artium, optimorumque studiorum incremento tot sane nominibus splendide meriti probe noscerent, quantopere ad augustæ religionis, et humanæ societatis incolumitatem, prosperitatemque procurandam, atque ad veram sanamque doctrinam tuendam conducat recta et accurata Cleri institutio, tum suas omnes curas, cogitationesque in id præsertim singulari vigilantia conferre nunquam intermiserunt, ut omnes vocati in sortem Domini ad pietatem omnemque virtutem sedulo fingerentur, ac litteris et disciplinis potissimum sacris rite imbuerentur, quo et morum gravitate, et sapientiæ præstantia clari fulgerent tamquam lucernæ ardentes in Domo Dei, et magno sacræ, publicæque rei usui et ornameto essent. Quapropter iidem Pontifices providentissimo quidem, sapientissimoque consilio, ac mirifica prorsus munificentia innumeras prope non solum in hac alma Urbe, sed ubique locorum Academias, Seminarium, Collegia, Lyceæ vel a fundamentis excitare, vel instaurare, eaque rebus omnibus munire, effusisque largitionibus, redditibus locupletare, et amplissimis quibusque honoribus, præmiis, privilegiis cumulare nunquam destiterunt, ut bonas artes, pulcherrimasque disciplinas interdum misere afflictas ac prostratas ad novam quasi vitam lucemque revocarent, easque in venustatis, gloriæque splendorem restituerent, et viros divino præcipue ministerio addictos ad illas una cum religione excolendas, atque ad errorum tenebras profigandas excitarent, et inflammarent. Quæ quidem egregiæ, ac plane singulares Prædecessorum Nostrorum de pia ac docta Cleri institutione sollicitudines et curæ, omni certe prædicatione majores, effecerunt, ut quamplurimi ex ipso Clero semper prodierint viri, qui excellenti ingenio præditi, rebusque optimis instituti, ac vitæ sanctitate spectati, et penitissima divinarum, sacrarum, humanarumque rerum scientia, et omnigena eruditione clarissimi, atque de Catholica Ecclesia, deque humana societate, et litteraria republica mirifice meriti eorum nomen immortalitati commendarunt. Et quidem omnes norunt permulta, eaque magna et insignia, ac nunquam interitura opera ab ecclesiasticis viris doctissime sapientissimeque elucubrata, atque in lucem edita, quibus philosophicarum præsertim, ac theologicarum rerum scientiam, et utriusque juris doctrinam, et sacræ profanæque historiæ cognitionem, et humaniorum litterarum, atque ingenuarum artium cultum cum maximo christianæ et civilis reipublicæ bono et utilitate illustrarunt, amplificarunt, atque ab interitu et erroribus vindicarunt. Ac nemo ignorat, vel ignorare potest, ipsos ecclesiasticos viros rite institutos, ac pietatis et doctrinæ laude præstantes suis assiduis, gloriosisque laboribus nihil unquam intentatum reliquisse, ut ignorantia et vitiorum tenebras profigarent, errorum caliginem depellerent, atque hominum mentes, animosque suavissima veritatis luce collustrarent, eosque saluberrimis divinæ nostræ religionis præceptis imbuerent, atque ad pietatem, religionem omnemque virtutem, honestatem, et humanitatem informarent.

Jam vero si maxima semper vigilantia, ac singularis plane sollicitudo fuit adhibenda, ut ii omnes, qui in castris Domini militare cupiunt, pie sancteque educarentur, et optimis



expressly authorizing him to receive any property or money that may happen to be left to the Seminary.

§ 86. To the Steward and Refectorian belongs the duty of providing what is necessary for the kitchen and refectory. To the Sacristan, what is necessary for the chapel and church. To the Keeper of the Records and Secretary, the arrangement of the records and the correspondence which shall be entrusted to him. By him, also, shall be kept in every case, the cash-book, and the books containing the balances and accounts, and the receipts and bills, which he will also sign; and to the Amanuensis the copies of the inventories, registers, and copies which may be necessary.

§ 87. These first nominations of all the *employes* of the Seminary are provisional; as well as the salaries or gratifications, which will be fixed by us with the lawful authorization of the Government; but the Vice-Rector and professors or prefects cannot be suspended or removed, nor their official incomes diminished without our decision, which will be founded upon the report of the Rector, agreed upon in a meeting of the two Councils combined, and after a hearing of the interested party by writing; without prejudice to our perfect right of dispensing with this formality, when we may consider it just and necessary. But all the inferior *employes* shall be movable at the will of the Rector, who will not fail to enlighten himself by consulting with the respective council, unless when a grave inconvenience or irreparable loss would be the result; in these cases he can act according to his own will and upon his own responsibility.

We have thus concluded these Provisional Statutes of the Patriarchal Seminary, having concluded them in 87 Sections; which, with the royal permission, we shall amend and render more perfect in every thing that experience may show to be necessary.

S. Vincent, 27th of August, 1853.

G. CARDINAL PATRIARCH.

APPENDIX, No. 10.

Statutes of the Seminary at Santarem.

The APOSTOLIC LETTER of our Most Holy Father the POPE, PIUS IX., for the INSTITUTION of the SEMINARIO PIO.

Apostolic Letter of Pope Pius IX., instituting the Seminario Pio.

PIUS, Bishop, Servant of the Servants of God, in perpetual memory hereof.

Whereas the Roman Pontiffs, our predecessors, most solicitous for the good of the Christian and Civil Republic, and possessing many claims to the very highest merit, in having promoted the cultivation of the liberal arts, and of the most laudable studies, well knew how much the virtuous and solid training of the Clergy conduces to the safety and prosperity of our august Religion and of human society, and to the defence of true and sound doctrine—and never ceased to direct their most anxious thoughts in a special manner to this object—that all persons called to the Inheritance of the Lord should be sedulously moulded to all piety and virtue, and duly instructed in literature, and particularly in Sacred Science, in order that, by the gravity of their demeanour and by the excellence of their wisdom, they might shine forth brightly as burning lamps in the house of God, and become not only useful members, but even ornaments of the Spiritual and Temporal Republic. Wherefore, these same Pontiffs, in their very provident and consummate wisdom, and with a boundless munificence, erected or rebuilt, not only in this city, but every where, numberless Academies, Seminaries, Colleges and Lyceums—and provided these with all things necessary, and enriched them with most liberal donations and revenues, and never ceased to confer most abundantly upon these Institutions the highest honours, rewards, and privileges, that they might recall, as it were, to new life and light, and restore to their former splendour and glory, the liberal arts and the goodly sciences, which for a while lay prostrate and heedlessly neglected—and raise up and stimulate men, particularly those devoted to the sacred ministry, to cultivate the arts and sciences hand in hand with religion, and dissipate the darkness of error. Such remarkable and unparalleled solicitude and care, evinced by our predecessors, for the pious and learned training of the Clergy—solicitude and care which surpass all praise—resulted in ever raising up amongst the clergy very many persons, gifted with rare abilities, and provided with the best education, and conspicuous for the sanctity of their lives, and renowned for their most profound knowledge of things divine, and sacred, and human, and for erudition of every sort—who have earned for themselves undying fame, by deserving well of the Catholic Church, of society at large, and of the republic of letters. And every one is aware that very many great, renowned, imperishable works have been most learnedly and most profoundly written and published by ecclesiastics, which have conferred great advantages on the Christian and Civil Republics, by illustrating and developing and rescuing from destruction and error the science especially of philosophical and theological matters—the doctrines of canon and civil law—the knowledge of sacred and profane history, and the study of polite literature and the fine arts. And it is impossible that any person can be ignorant that many well instructed ecclesiastics of distinguished learning and piety have left nothing untried in their matchless labours, whereby they might dispel the darkness of ignorance and vice, dissipate the clouds of error, illuminate the mind and heart of man with the sweet light of truth, imbue them with the most saving truths of our holy religion, and mould them to piety, religion, and all virtue, to integrity and humanity.

Now, if it has been at all times an object of the most anxious solicitude to bring up in piety and holiness, and in the best course of training, all those who desire to serve under

APPENDIX, No. 10.  
Apostolic Letter of  
Pope Pius IX., instit-  
uting the Seminario  
Pio.

erudirentur disciplinis, neminem certe latet, quantopere christianæ, civilisque reipublicæ intersit, tam salutare opus ubique ingeminatis studiis urgeri, hisce præsertim asperrimis temporibus, quibus Ecclesiæ rationes omnino postulant, ut quotidie magis optimorum Sacerdotum subolescat copia, qui virtutum omnium ornatu fulgentes, ac sana solidaque pollentes doctrina valeant proprii ministerii muneribus pie sciteque perfungi, Christianam plebem sedulo erudire, animarum saluti accurate consulere, errantes ad veritatis et justitiæ semitas reducere, ac Dei, Ejusque sanctæ Ecclesiæ causam strenue, scienterque defendere, et insidiantium hominum fallacias detegere, errores refellere, insaniam ac temeritatem redarguere, et impetus frangere. Itaque cum Nobis nihil potius, nihil gratius, nihil obtabilius esse possit, quam ut optima Cleri institutio quotidie magis in Pontificia Nostra præsertim Ditione foveatur et augeatur, iccirco vel ab ipso supremi Nostri Pontificatus exordio in tanti momenti rem curas, sollicitudinesque Nostras intentissimo studio convertimus. Namque illustribus Decessorum Nostrorum vestigiis inhærentes consilium suscepimus erigendi Nostris impensis novum in hac alma Urbe Nostra ecclesiasticum Seminarium, in quo adolescentes Clerici ex omnibus Pontificiæ Nostræ Ditionis Diœcesibus delecti, sine eorum impendio tum pietate, tum ecclesiastico spiritu, ac bonis artibus et philosophicis præsertim, theologicisque disciplinis, et Sanctorum Patrum, atque ecclesiasticæ historiæ, et sacri, civilisque juris scientia perdiligenter imbuantur, et salutarem doctrinam ex ipso fonte hauriant, et omnia gravissima ecclesiastici ministerii munia, et sacrorum ritus ac cærimonias ex Ecclesiæ omnium matris et magistræ more, institutisque condiscant, ac deinde studiorum curriculo confecto in patriam redeant. Siquidem hac ratione futurum confidimus, ut Deo bene juvante, a quo omne datum optimum, et omne donum perfectum descendit, quotidie magis in temporalis Nostræ Ditionis Diœcesibus optimorum Sacerdotum crescat numerus, qui vitæ sanctimonix et doctrinæ laude commendati virtutum omnium exempla Christiano populo præbeant, ejusque spirituali bono inserviant, quique vel Parochi, vel Concionatoris, vel Præceptoris, vel Vicarii Generalis munera pie scienterque exercere, ac propriis Antistitibus in Dominico agro excolendo auxiliariam operam utiliter navare possint, atque glorientur.

Quamobrem ubi primum singulari Dei beneficio tristissimæ rerum vicissitudines cessarunt, atque in hanc almam Urbem Nostram reversi sumus, nulla interposita mora ejusmodi consilium jamdiu a Nobis initum ad exitum perducere constituimus. Et quoniam novum hoc Seminarium excitandum esse censuimus in S. Apollinaris Ædibus, quæ primum a fel: rec: Gregorio XIII. Decessore Nostro concessæ fuere Collegio Germanico-Hungarico, ac postea a re: me: Leone XII. item Prædecessore Nostro perpetuum in modum Seminario Romano attributæ, iccirco de spirituali inclytæ Germanicæ-Hungaricæ Nationis Nobis carissimæ bono summo opere solliciti, eidem Collegio Germanico-Hungarico Ædes satis amplas, olim ad Romanum Seminarium pertinentes, ac vulgo Palatii Borromæi nomine appellatas perpetuo concessimus et assignavimus, ut ibi Germanica et Hungarica juvenus institui possit, iis omnibus servatis, quæ idem Pontifex Gregorius XIII. de ipso Germanico-Hungarico Collegio provide sapienterque præscripsit. Atque ad omnem controversiam hoc, futurisque temporibus penitus amovendam, earundem Ædium, seu, uti dicunt, Palatii Borromæi concessionem, et assignationem Collegio Germanico-Hungarico a Nobis factam denuo hisce Litteris auctoritate Nostra Apostolica confirmamus et sancimus, eamque perpetuo servari volumus, atque mandamus. Ut autem hujus Nostri novi Seminarii Alumni in commemoratas S. Apollinaris Ædes, in quibus Romanum Seminarium existit, commode admitti, ibique ali et institui possint, nullis certe sumptibus a Nobis parcendum esse existimavimus. Hinc ære Nostro, quod in tristissima temporum asperitate ex pietissimis totius Catholici orbis largitionibus accepimus, non solum ipsas S. Apollinaris Ædes novis molitionibus attolli, ampliari, aptari, omnique debito instrumento ornari jussimus, verum etiam dotales assignavimus fundos, quibus novum Seminarium se tueri, ac sustentare possit. Cum igitur Deo auxiliante ea omnia absoluta fuerint, quæ ad tam salutare opus perficiendum omnino requirebantur, novum idem Seminarium constituendum esse censuimus.

Itaque motu proprio; certa scientia, ac matura deliberatione Nostra, deque Apostolicæ Nostræ potestatis plenitudine ad majorem Omnipotentis Dei gloriam, Ejusque sanctæ Ecclesiæ utilitatem in commemoratis S. Apollinaris Ædibus Seminarium ad Clericos omnium Pontificiæ Nostræ Ditionis Diœcesium instituendos destinatum, quod SEMINARIUM primum appellari, propriisque legibus dirigi, ac Nobis et Romanis Pontificibus Successoribus Nostris, et Cardinali in Urbe Vicario immediate et omnino subjectum esse volumus, hisce Litteris perpetuum in modum fundamus, erigimus, et constituimus. Jubemus autem ea omnia diligentissime servari, quæ ad ejusdem Seminarii prosperitatem procurandam ac tuendam hisce Litteris statuenda existimavimus, quæque sunt uti sequuntur.

#### TITULUS I.

##### *De Muneribus Utrique Seminario Communibus.*

Cum Tridentina Synodus sapientissime præscripserit (Sess. XXIII. Cap. 18. De Reformat.) ut rebus cujusque Seminarii procurandis quatuor adsciscantur viri, tum statuimus;



the standard of the Lord, it must be obvious that the interests of the Christian and Civil Republic greatly require that this salutary work be carried on with redoubled zeal, in these very calamitous times especially, when the wants of the Church imperatively call for a continual increase in the number of excellent priests who, resplendent with the ornaments of all virtue, and possessed of sound and solid knowledge, may be capable of performing their functions piously and exactly—of sedulously instructing the Christian people—of carefully consulting for the salvation of the souls of men—of bringing those that are straying back to the paths of truth and justice—of strenuously and ably defending the cause of God and of his holy Church—of detecting the fallacies, of refuting the errors, of reproving the folly and temerity, and of repelling the attacks of insidious men. Since, then, nothing can be more acceptable, more pleasing or dearer to Us, than the constant fostering and promoting of the best training of the Clergy in our own Pontifical Dominions in particular, we have, from the very commencement of our Pontificate, most earnestly directed our attention and solicitude to so momentous a matter. For, pursuing the illustrious course of our predecessors, we have determined upon erecting in this Our City, at Our expense, a new Ecclesiastical Seminary, where young ecclesiastics, selected from all the dioceses of Our Pontifical Dominions, shall be very carefully trained, without expense, as well in piety and the ecclesiastical spirit, as also in the liberal arts, and especially in philosophical and theological science, and in the knowledge of the Holy Fathers and of Ecclesiastical history, and of Canon and Civil Law—where they may receive salutary doctrine from the source itself, and may thoroughly learn all the very important duties of the Ecclesiastical ministry, and the sacred rites and ceremonies from the usages and institutions of the mother and mistress of all the Churches, and may then return, after having completed their course of studies, to their own country. Since, indeed, by this means, we confidently hope, that with the blessing of God, the Giver of every good and perfect gift, the number of excellent priests may be continually augmented in the dioceses of Our temporal Dominions, who, recommended by their sanctity of life, and their distinguished attainments, may give to the faithful examples of every virtue, and conduce to their spiritual welfare—and who may be qualified to perform, with piety and with knowledge, the duties of parish priests, of preachers, of teachers, or of vicars-general, and co-operate usefully and honourably with their respective bishops in cultivating the vineyard of the Lord. Wherefore, as soon as the unhappy changes which we witnessed, were brought to a close through the mercy of God, and on our return to Our City, we at once determined to give effect to the resolution long since adopted by us. And since we have decided that this new Seminary shall be established in the buildings of St. Apollinaris, which were first given to the Germanico-Hungarian College by our predecessor, Gregory XIII. of blessed memory, and subsequently assigned in perpetuity to the Roman Seminary by our predecessor, Leo XII. of recent memory, and for which reason we, being very solicitous for the spiritual good of the illustrious Germanico-Hungarian Nation, have granted in perpetuity and assigned to the same Germanico-Hungarian College, buildings sufficiently spacious, which formerly belonged to the Roman Seminary, and commonly called the Borromean Palace, in order that the German and Hungarian youth may be educated there, in accordance with all those provisions, which the same Pontiff, Gregory XIII. prudently and wisely prescribed for the Germanico-Hungarian College itself. And to remove all controversy for the present and future, we again, in virtue of our Apostolic authority, confirm and ratify by these presents the concession and assignment of these buildings, or, as they are called, the Borromean Palace, made by us to the Germanico-Hungarian College; and we will and ordain that such be perpetually observed. And we have considered that no expense should be spared by us, in order that the pupils of our new Seminary be suitably accommodated in the above mentioned buildings of St. Apollinaris, the present site of the Roman Seminary, and be there supported and educated. Hence, we have not only ordered that the buildings of St. Apollinaris be provided with new additions, and otherwise enlarged, and fitted out and furnished with every thing necessary, from our own resources, which we derived from the pious liberality of the whole Catholic world during the late period of most distressing adversity—but we have also appropriated fixed revenues, by the aid of which the Seminary can be upheld and supported. Since, then, every thing necessary to complete so salutary a work has been accomplished with God's assistance, we have determined that this same new Seminary be established; therefore, of our own accord, and with full knowledge, and after mature deliberation, We, with the plenitude of our Apostolic power, and for the greater glory of the Omnipotent God and the good of His holy Church; by these presents found in perpetuity, erect and constitute in the aforesaid buildings of St. Apollinaris a Seminary, destined for the education of ecclesiastics of all the dioceses of our Pontifical Dominion, which we will to be called the *Seminarium Pium*, to be governed by its own laws, and to be immediately and entirely subject to us and to the Roman Pontiff's our successors, and to the Cardinal Vicar in the city. We further ordain, that all those things which we have appointed by these presents to be observed for promoting and preserving the prosperity of this same Seminary, be most faithfully carried into effect; and which are as follows:—

## TITLE I.

*Of the Offices common to both Seminaries.*

Whereas the Council of Trent (Ses. xxiii. chap. 18, de Reform), most wisely ordained, that four persons be appointed for directing the affairs of every seminary, we enact that

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APPENDIX, No. 10.

Apostolic Letter of  
Pope Pius IX., instituting the Seminario Pio.

Statutes of the  
Seminario Pio.

APPENDIX, No. 10.  
Statutes of the  
Seminario Pio.

quatuor adesse ecclesiasticos viros, a Summo Pontifice eligendos, qui Deputatorum officium obeuntes præsto esse debeant Cardinali Vicario in procuratione Seminarii cum Romani, tum Pii. Eorum munus erit in res omnes utriusque Seminarii inquirere, et illorum ordini ac prosperitati consulere, Cardinali Vicario auxilium qua opere, qua consiliis præbere, quin tamen idem Cardinalis illorum placita sequi adigatur, cum immo ei liberum omnino sit ea peragere, quæ potiora esse existimaverit.

Seminarium Pium propriis dirigetur legibus quamprimum edendis, sed immediate subjectum erit Romano Pontifici, ejusque Cardinali in Urbe Vicario.

Cum autem in Ædibus S. Apollinaris, ubi existit Seminarium Romanum, sit institutum Pium Seminarium, tum eodem templo, iisdem Scholis, eademque Bibliotheca ipsius Seminarii Romani utetur.

Rector Ecclesiæ, Scholarum Præfectus, et Bibliothecarius, et Custos Conclavis ad physica experimenta a Cardinali Vicario eligendi, et a Summo Pontifice probandi, utrique Communitati minime sint obnoxii, sed unanimes earum bono et utilitati sedulo consulant.

Rector Templi S. Apollinaris erit Parochus Seminarii cum Romani tum Pii; nam Seminaria ipsa ab omni alius cujuslibet Parochi jurisdictione omnino immunia et exempta esse volumus. Quapropter idem Rector omnia Parochi munia erga utramque Communitatem exercebit eo prorsus modo, quem rec: mem: Leo XII. Prædecessor Noster statuit atque præscripsit in suis Apostolicis Litteris die nona mensis Aprilis anno 1824 editis, et Annulo Piscatoris obsignatis pro Seminario Romano. Ipse Rector in omnibus ejusdem templi rebus suas curas impendat; horarum distributioni advigilet, itemque diligenti piorum legatorum satisfactioni, omnibusque caerimoniis ordinariis et extraordinariis; subditos habeat Sacristam minorem, aliosque Templo inservientes, nitore, et decori Domus Dei prospiciat, Sacra Missarum et Vesperarum sollemnia singulis festis diebus peragenda, itemque Altaris ministerium et servitium alternis vicibus ab Alumnis Seminarii tum Romani tum Pii præstandum, consultis tamen utriusque Seminarii Rectoribus, moderetur. Alumni Seminarii Romani semper præcedere, ac dexteram in Choro retinere, primumque locum in sacris aliis quibusque caerimoniis, publicisque supplicationibus habere debent.

Ejusdem Rectoris erit curare, ut novi Presbyteri, Diaconi, et Subdiaconi, si qui erunt, in duobus Seminariis per hebdomadam, quæ ad alterutrum spectat, eorum operam præstent; si vero desint, Rectores utriusque Seminarii consulat, ex quorum prudentia defectui provideatur. Adinadvertet præterea, ut in solemnibus primæ classis festis diebus juxta hebdomadæ orbem a Rectoribus iisdem sacre functiones peragantur, iisque diebus Communio generalis Alumnorum utriusque Seminarii, et Clericorum discipulorum fiat.

Pro divini verbi præconio exercendo statuimus, ut ex mutua Rectorum sententia plures eligantur juvenes idonei theologiæ discipuli, qui a prima Dominica Sacri Adventus usque ad postremam mensis Junii inter Missarum sollemnia e suggestu explanent sacra evangelia, atque harum explanationum cursus a Seminario Romano initium ducet. Utriusque Seminarii Rectores pro eorum prudentia, et ex Cardinalis Vicarii consilio ac judicio aliquem eligant idoneum ecclesiasticum virum, qui proprii Seminarii Alumnos opportunis præceptis et exemplis ad hujusmodi exercitium, sacrasque conciones privatim erudiat, et instruat.

Præfectus studiorum vel inter Antistites seu Prælatos, vel ecclesiasticos viros clarissimos a Nobis et Successoribus Nostreis eligendus studiorum rationi præsidebit. Ipse Pro-Præfectum habeat a Cardinali Vicario eligendum, et a Summo Pontifice adprobandum, qui Præfecti Scholarum munere fungens omni studio advigilet Scholarum ordini, ac pio et literario juvenum progressui, et in exterorum præsertim Clericorum mores inquireat.

Bibliothecarius, qui ecclesiasticus vir debet esse, bibliothecæ custodiam habeat, quæ tam Doctoribus Decurialibus, quam utriusque Seminarii Alumnis patebit diebus et horis in studiorum methodo præscribendis.

Aderit etiam Custos Conclavis ad physica experimenta. Idem Conclave cum Romani, tum Pii Seminarii Alumnis patebit juxta regulas in eadem studiorum methodo constituendas.

## TITULUS II.

### *De Muneribus Propriis Seminarii Pii.*

Rector Pii Seminarii, qui singulari pietate, prudentia, ac doctrina præstare maxime debet, a Summo Pontifice erit nominandus; ipse vero summam rerum ita moderabitur, ut Cardinali Vicario subjaceat.

Alii vero spectati ecclesiastici viri a Cardinali Vicario eligendi et a Summo Pontifice adprobandi primariis fungentur muneribus, et eidem Cardinali Vicario subjecti erunt, nempe.

Pro-Rector, qui Alumnorum congressus, colloquia statis diebus dirigat, dummodo Rector ipse ab hoc officio se abstinere velit;



four ecclesiastics, to be selected by the Sovereign Pontiff, act as deputies and attend upon the Cardinal Vicar in the government of the Roman and Pian seminaries.

It shall be their duty to examine into all the affairs of each seminary; to consult for their good order and prosperity; and to assist the Cardinal Vicar by their services and counsel, whilst the Cardinal shall not be constrained to adopt their views, but shall be free to pursue whatever course he may deem most expedient.

The Seminario Pio shall be governed by its own laws, to be enacted as soon as possible, but shall be immediately subject to the Roman Pontiff, and his Cardinal Vicar in the city.

And whereas the Seminario Pio is established in the buildings of St. Apollinaris, which are also the seat of the Roman Seminary, it shall make use of the same church, the same halls, and the same library as the Roman Seminary.

The Rector of the church, the Prefect of schools, the Librarian, and the Curator of the experimental hall, shall be selected by the Cardinal Vicar, and approved of by the Sovereign Pontiff; they shall not be subject to either community, but shall cordially and sedulously consult for their good and interest.

The Rector of the church of St. Apollinaris will be the Parish Priest of the Roman Seminary and also of the Seminario Pio; for we ordain that these seminaries be free and exempt from the jurisdiction of every other parish priest. Wherefore, this same Rector shall perform all the functions of Parish Priest for both communities precisely after the manner which our Predecessor, Leo XII., of recent memory, enacted and prescribed for the Roman seminary, in his apostolical letters published on the 9th of April, in the year 1824, and sealed with the 'Ring of the Fisherman.' Let the Rector himself attend most carefully to all the affairs of the same church; let him be vigilant concerning the distribution of the hours, the exact application of pious legacies, and all the ordinary and extraordinary ceremonies; let him have subject to him the assistant Sacristan and the other persons who may have care of the church; let him carefully see to the cleanliness and beauty of the house of God, and let him also, after having, however, consulted with the Rectors of both seminaries, have the regulation of the solemn Masses and Vespers, which are to be celebrated on every festival day; and also of the ministration and serving at the altar, which shall be performed by the students of the Roman and Pian seminaries alternately. The students of the Roman seminary should always have precedence, and occupy the *right* of the choir, and the first place in all other ceremonies and public supplications.

It shall be the duty of the same rector to see that the recently ordained priests, deacons, and sub-deacons, should there be any such, shall perform their functions in both seminaries during their respective weeks of office; should there not be any such, let him consult with the rectors of both seminaries, who, in their wisdom, are to make provision for this defect. Let him further take care that on solemn festivals of the first class, the sacred functions be performed by these same Rectors in turn, and that there take place on these days a general communion of the pupils of each seminary and of the other ecclesiastical students.

For exercise in preaching the Divine word, we enact that there be selected, with the mutual consent of the Rectors, several competent theological students, who from the first Sunday of Advent to the last Sunday in June, shall explain the sacred Gospels, at Mass, from the pulpit, and that this course of explanation shall commence with the Roman seminary. Let the rectors of both seminaries, in their wisdom, and with the counsel and advice of the Cardinal Vicar, select some competent ecclesiastic to prepare, in private, and instruct with suitable precepts and examples, the pupils of each seminary for this exercise, and for solemn discourses.

The Prefect of Studies shall be chosen by us and our successors, from the bishops or prelates, or the most distinguished ecclesiastics, and shall preside over the course of studies. He shall have a Pro-Prefect, who will be chosen by the Cardinal Vicar, and approved of by the Sovereign Pontiff, and will perform the office of Prefect of Schools, and attend most diligently to the good order of the schools, and inquire into the progress of the pupils in piety and learning, and after the morals of the extern ecclesiastics in a particular manner.

Let the Librarian, who ought to be an ecclesiastic, have charge of the library, which will be open to the decurial doctors, and to the pupils of both seminaries on the days and hours to be prescribed in the course of studies.

There shall also be a Curator of the hall for physical experiments. This hall will be open to the pupils of the Roman and Pian seminaries, according to the rules to be laid down in the same course of studies.

## TITLE II.

### *Of the Special Offices of the Seminario Pio.*

The Rector of the Seminario Pio, who must be distinguished for eminent piety, prudence, and learning, shall be nominated by the Sovereign Pontiff, and shall govern the college, subject, however, to the Cardinal Vicar.

But other distinguished ecclesiastics, chosen by the Cardinal Vicar, and approved of by the Sovereign Pontiff, shall fill the more important offices, and be subject to the Cardinal Vicar, namely—

The Pro-Rector, who shall, on stated days, direct the assemblies and conferences of the pupils, in case the Rector may choose to abstain from this duty.

Magister pietatis, qui debet spiritualia de cœlestibus rebus colloquia, et sacros sermones festis diebus ad Alumnos habere, quando illis Rector et Pro-Rector vacare haud possint: itemque Sacramentales eorum Alumnorum confessiones excipere, qui libere et sponte ad ipsum accedere voluerint. Quocirca duo externi ecclesiastici viri ex probatissimis Presbyteris a Cardinali Vicario eligentur, qui statis diebus ad sacramentales Alumnorum confessiones excipiendas accedant.

(Economus qui administrationem reddituum, omnesque expensas curet.

Rector et Pro-Rector in loco precationum et in cœnaculo adstent; quum vero ipsi id simul peragere nequeant, unus saltem non desit.

Pro mathesim addiscentibus probus externus magister, Seminarii sumptu, illuc se conferat præscriptis diebus et horis, ut in hujusmodi facultate eos exerceat, et scholæ lectiones patienter iteret, atque explanet; nisi magis opportunum visum fuerit operam adhibere ipsius Decurialis Doctoris, qui loco et horis distinctis id peragendum curet.

### TITULUS III.

#### *De Alumnorum Numero.*

Ditionis Pontificiæ Diœceses, Sublaqueo et Benevento inclusis, sunt octo supra sexaginta; videlicet Suburbicariæ, Archiepiscopales, et Episcopales, vel cum una tantum cathedra et civitate, vel cum pluribus cathedris et civitatibus rite unitis. Quælibet Diœcesis unius loci jure perpetuo fruetur; in Diœcesibus unitis hujusmodi privilegium alternis exercebitur. Senogalliensis Diœcesis, utpote quæ Nostrum natale solum, duorum locorum jus habebit.

Etsi vero ordinarius Alumnorum numerus ad septuaginta pertingere debeat, tamen ad excitandos eorum juvenum animos, qui ex rei domesticæ difficultate impares omnino sunt patrimonio ecclesiastico sibi comparando, ut majori contentione ad studia incumbant, statuimus, ex Pii Seminarii dote summam detrabi nummorum scutatorum octoginta, quæ in æquas partes divisa sacri patrimonii titulo duobus Clericis Pii Seminarii Alumnis inserviat. Ad hujusmodi consequendum beneficium post testimonium de paupertate allatum instituitur specimen a Cardinali Vicario, eoque præmio donandus erit, qui merito ceteris præstabit. Ubi vero ipse aliquo ecclesiastico beneficio eadem summa non minori, vel alia ecclesiastica pensione donatus fuerit, ab eo patrimonio decedat. Si autem desit occasio deferendi patrimonium, tunc locus, qui superest ad Summi Pontificis arbitrium, et voluntatem illi concedetur Diœcesi, quam idem Pontifex præferre voluerit.

### TITULUS IV.

#### *De Alumnorum Admissione et Dotibus.*

Seminarium Pium futuro mense Novembri ineunte aperiatur. Juvenes in illud admitendi ita paullatim erunt primum excipiendi, ut tertio anno præfinitus eorum numerus expleatur. In eodem Seminario juvenes ipsi institutionis causa non ultra nonum annum morentur.

Ordo alphabeticus Diœcesium in iis excipiendis servetur; sed Clerici Sedium tum Suburbicarum, tum Archiepiscopalium erunt anteferendi. Unus vel plures ex eadem Diœcesi poterunt offerri.

Cum tempus ac modus invitationis et admissionis vel ab ipso exordio peculiare postulent sollicitudines, Cardinalius Vicarius Nostro nutu encyclicas mittet litteras ad omnes in Ditione Pontificia Sacrorum Antistites, et eos monebit de hoc singulari Nostro beneficio collato, de dotibus et muneribus juvenum, deque doctrinæ periculo subeundo.

Clerici saltem prima tonsura donati ex Diœcesano Seminario sumpti erunt anteferendi, nam eorum institutio proprii Episcopi curis suscepta non leve testimonium præbet futuri progressus, eorumque vocationis.

Nemo admittatur, nisi ex anteactæ vitæ ratione ad Sacerdotium se vocari sentiat; qui hujusmodi vocatione caret, quamvis bonos præferat mores, ac sui spem exhibeat, demittetur. Etenim Seminarium Pium eo unice spectat, ut ecclesiastici instituantur viri bono propriæ ejusque Ecclesiæ profuturi.

Sano præterea sint corpore, lingua minime impedita, et ad aspectum non deformi; Grammatica ac Rhetorica periti, nam hisce de rebus examen habebitur.

Omnes proprii Episcopi testimonio sint præditi, in quo eluceat, Clericos ea in Diœcesi ortos esse ex honestis parentibus, nullam sordescentem artem exercentibus; ibique domicilium habere; ex eodem præterea testimonio constet, Clericos ipsos propter bonos eorum mores Diœcesi utiles, et Deo fideles devotosque fore.

### TITULUS V.

#### *De Studiorem Ratione.*

Juvenum peritia instituto examine dignoscetur. Studiorum curriculum in Seminario Pio a Philosophiâ initium ducet. Hæ autem facultates erunt addiscendæ juxta methodum



The Spiritual Director, who shall give spiritual conferences on heavenly things, and shall preach to the pupils on festival days, when the Rector and Pro-Rector cannot do so; he shall also hear the sacramental confessions of such pupils as may freely and of their own accord wish to avail themselves of his ministry. Let, then, two extern ecclesiastics be chosen by the Cardinal Vicar from amongst the most approved priests, to hear, on stated days, the sacramental confessions of the pupils.

The Bursar, who shall be charged with the administration of the revenues, and with all the outlays.

Let the Rector and Pro-Rector attend the place of prayer and the refectory. When both cannot attend, let one, at least, be present.

Let an approved extern teacher, at the expense of the seminary, attend, on stated days and hours, those who are engaged in the study of mathematics, and let him exercise them in this science, and patiently repeat and explain the lectures of the school; unless it be deemed more expedient to engage the services of a Decurial Doctor, who may perform this duty in a fixed place and at stated times.

### TITLE III.

#### *Of the Number of Pupils.*

There are sixty-eight dioceses, including those of Subiaco and Benevento, in our Pontifical Dominions—namely, the Suburban, Archiepiscopal, and Episcopal, and consisting either of one See and city only, or of several Sees and cities duly united. Each diocese shall enjoy the perpetual right of one *place*. This privilege shall be enjoyed by the united dioceses in regular succession. The diocese of Singaglia, as being Our native diocese, shall have the privilege of two *places*.

Though the regular number of pupils should be seventy, yet, to stimulate those young men, who, from domestic circumstances, are unable to procure an ecclesiastical patrimony, to pursue their studies with greater zeal, we enact that a sum of eighty *scudi* be taken from the funds of the Seminario Pio, and be divided into equal parts, to serve as a title of sacred patrimony for two ecclesiastical pupils of the Seminario Pio. After the testimonial of poverty is produced, let the Cardinal Vicar hold an examination, for the purpose of conferring this reward; and let the most meritorious candidate obtain it. But he shall cease to enjoy this patrimony whenever he shall be provided with any other ecclesiastical benefice, or any other ecclesiastical pension of not less value.

Should there be no occasion for allocating this patrimony, then the place, which remains at the free disposal of the Sovereign Pontiff, shall be granted to what diocese soever the same Pontiff may select.

### TITLE IV.

#### *Of the Admission and Qualification of Pupils.*

The Seminario Pio shall be opened at the commencement of the ensuing November. At first the scholars shall be admitted into it gradually, in such a way that, by the third year, the prescribed number will be filled up. The scholars shall not continue more than nine years in this seminary, in making their course of studies.

In admitting scholars, let the alphabetical order of the dioceses be observed; but the ecclesiastics of the suburban and archiepiscopal sees shall be preferred. One or more may be presented from the same diocese.

Since the time and mode of invitation and admission demand peculiar attention, even from the very commencement, the Cardinal Vicar shall send, at our instance, encyclical letters to all the bishops in our Pontifical Dominions, and shall notify to them this singular favour of ours, and specify the duties and qualifications of scholars, and the examination to which they shall be submitted.

A preference shall be given to ecclesiastics, on whom the first tonsure, at least, has been conferred, taken from a diocesan seminary; for, their education, carried on under the care of their own bishops, is a strong evidence in favour of their future progress, and of their vocation.

Let no person be admitted unless, from his previous conduct, he feels that he is called to the priesthood. Let any person who wants this vocation be dismissed, though he may be of good behaviour and promise; for the sole end of the Seminario Pio is the training up of good ecclesiastics, who may afterwards serve usefully in their own dioceses.

Let them be also of sound constitution, and exempt from any impediment in their speech or deformity in their person. Let them be skilled in grammar and rhetoric, for they shall be examined in these matters; let them be provided with testimonials from their own bishops, stating that the ecclesiastics were born in their diocese, of decent parents, who were not engaged in any disreputable profession; that they possess a domicile therein; and let it appear by these testimonials that the ecclesiastics themselves will become, on account of their virtuous lives, useful to the diocese, and devout and faithful to God.

### TITLE V.

#### *Of the Course of Studies.*

Let the attainments of the pupils be ascertained by examination. The course of studies in the Seminario Pio shall commence with philosophy. The following faculties shall

APPENDIX, No. 10.  
Statutes of the  
Seminario Pio.

statuendam, scilicet universa Philosophia, Theologia dogmatica et moralis, Divinorum Librorum et Sanctorum Patrum scientia, lingua Hebraica, Græca, historia ecclesiastica, sacri ritus, itemque Jus Canonicum, civile, et criminale Vicariis præsertim Generalibus vel maxime utile et necessarium.

Cantus Gregorianus, omni alio rejecto, tradetur, atque unus erit magister pro utroque Seminario, sed diverso tempore et loco.

#### TITULUS VI.

##### *De Admittendorum Clericorum Examine.*

In omnibus Pontificiæ Ditionis Diœcesibus examen habebitur coram proprio Antistite vel Vicario Generali. aut Capitulari, qui indicto examinis die una cum Synodalibus Examinatoribus, secreti lege religiosissime servata. proponat extempore competitoribus argumenta, de quibus specimen dare debent. Candidatus vel Candidati in conclave coacti, intereadum vir ab Episcopo probatus advigilabit, ut intra præfinitum temporis spatium argumenta explanentur absque librorum ope, excepto tantum lexico, eorum opus obibunt. Eo elaborato, scripta obsignata Episcopo statim tradantur, qui ea perpendat cum iisdem Synodalibus Examinatoribus, et secretis eorum acceptis suffragiis, quæ tamen uti consultatoria habenda sunt; eadem scripta Romam Cardinali Vicario mittet una cum epistola de animi ingeniique dotibus cujuslibet Clerici competitoris, et indice eorum dotium, addita quoque habiti scrutinii relatione.

Ubi epistola Romam pervenerit, nulla interjecta mora, Cardinalis in Urbe Vicarius examinatores in consilium vocabit, ac præsentem Pii Seminarii Rectorem, perpensis scriptis, et inspectis dotibus Clerici petitoris, ac testimonio proprii Antistitis, definitivam feret sententiam de idoneitate juvenis admittendi, et de hac re Diœcesanum Antistitem certiorum faciet.

Cum in Seminario Pio Studiorum curriculum a Philosophia initium ducere debeat, Clerici petitores specimen exhibere tenentur de humaniorum litterarum, Rhetoricæ artis, et Latine lingue peritia, quam scripto experiantur oportet.

1°. Super argumento, quod ex improvise propositum, Latina soluta oratione, veluti in Rhetoricis Scholis fieri solet, erit componendum, tractandum, et scribendum.

2°. Item in Latina pœsi super argumento, quod pariter extempore erit proponendum, metro ad Antistitis arbitrium assumpto.

3°. In extemporali Italica translatione alicujus clarissimi Auctoris Latini.

Si candidatus rhetor rejiciatur, intra sex menses ad alterum experimentum accedere ei fas erit. Pro Diœcesibus insimul junctis ubi primum experimentum improspere succedat, earum Episcopus admittere poterit ad examen Clericum alterius suæ Diœcesis. Verum si Diœcesis quælibet Candidato careat, Cardinalis Vicarius arbitrio suo advocabit Clericum alius Diœcesis populosæ et indigæ, ratione in primis habita Fregellarum Diœcesis, quæ S. Sedi subjecta intra fines Neapolitani Regni sita est. Quum aliqua Diœcesis nequeat idoneum mittere Alumnum, debet expectare donec Clericus alius in ejus locum suffectus studiorum expleverit cursum, vel quavis alia de causa admissioni fuerit locus. Nulla Diœcesis privilegio uti poterit duo habendi in Seminario Pio loca, excepta Senogalliensi Diœcesi.

Alumnus legitimo experimento adprobatus in Seminarium admittetur scholarum initio. Comite Rectore Summum adeat Pontificem, ut debitum præstet obsequium, et reverentiam, itemque Cardinalem Vicarium. Trium mensium spatium sub specie tyrocinii propria veste indutus in Seminario tamquam in hospitio degat, sed legibus, aliisque ceterorum Alumnorum muneribus obnoxius. Tertio elapso mense, decem dies spiritualibus exercitationibus vacet; generalem totius anteactæ vitæ confessionem peragat; oportet enim ut pietatis, et ecclesiasticæ vitæ fundamenta jaciat, et vocationem, quam Deus illi impertiri dignatus est, serio perpendat.

Deinde ex prudentia et arbitrio Rectoris propriam Seminarii vestem assumat, quæ talaris erit nigri coloris cum pallio æque nigro, et fascia coloris violacii. Eo die, postquam Sacris adstiterit, et Eucharistiæ sacramento se refecerit, jusjurandum dare debet supra sancta Evangelia, velle se, absolutis in Seminario studiis, in propriæ Diœcesis et Episcopi servitium remigrare; quod quidem actum in tabulas referatur, a Rectore, a Candidato, ac duobus testibus subscribendum. Solus legitimus Apostolatus Missionum exterarum, donec ad illas incumbat, ab hoc vinculo cum solvere potest.

Expleto suæ ætatis anno vigesimo primo sacrum Subdiaconatus ordinem rite suscipiet, ac deinde Diaconatus quoque, et Presbyteratus Ordinibus ad Sacrorum Canonum normam initiari debet, proprii tamen Episcopi Dimissorialibus Litteris semper relatis.

Quotiescumque Alumnus vel, valetudinis causa, vel aliqua culpa, vel Seminarii legum



be studied, according to the method to be prescribed—namely, Universal Philosophy; Dogmatic and Moral Theology; the knowledge of the Sacred Scriptures and of the Holy Fathers; the Hebrew and Greek Languages; Ecclesiastical History; the Sacred Ceremonies; Canon and Civil and Criminal Law; which knowledge is most useful and necessary for Vicars-General especially.

The Gregorian Chant, to the exclusion of every other, shall be taught; and there shall be one teacher for both seminaries, but at different times and places.

#### TITLE VI.

##### *Of the Examination of the Ecclesiastics to be admitted.*

An examination shall be held in all the dioceses of our Pontifical Dominions, in presence of the Bishop, or Vicar-General, or Vicar-Capitular of the diocese, who shall fix upon a day for the examination, and shall, in conjunction with the synodical examiners, observe religiously the law of secrecy, and propose extempore to the competitors subjects in which they shall give proof of their attainments. The candidate or candidates assembled in a separate hall shall perform the task assigned them, and, whilst there, shall be under the observation of some person, approved of by the bishop, who shall see that the subject-matter of examination be explained within the prescribed time, without the aid of any book, except a lexicon. At the termination of their exercise, their sealed compositions shall be delivered immediately to the bishop, who will examine them attentively with his synodical examiners; and, after having taken their secret suffrages—which must, however, be deemed only as consultive—he will transmit these same compositions to the Cardinal Vicar at Rome, along with a letter in which he will state the dispositions and abilities of each competitor, and the grounds for his opinions, and shall add an account of the scrutiny which took place.

When the letter arrives at Rome, the Cardinal Vicar in the city shall summon, without any delay, the examiners to council; and in the presence of the Rector of the Seminario Pio—after having carefully weighed the compositions, and examined the qualifications of the ecclesiastical candidate, and the testimony of his bishop—shall pronounce a definitive opinion on the competency of the young man to be admitted, and shall notify the same to the bishop of his diocese.

Since the course of studies in the Seminario Pio should commence with philosophy, the ecclesiastical candidates are obliged to give proof of their knowledge of Humanity, of Rhetoric, and of the Latin language generally, and shall, therefore, be subjected to a written examination in these matters.

1°. They shall compose, treat of, and write on, a subject given extempore, in Latin prose composition, as is customary in classes of rhetoric.

2°. Also in Latin poetry, upon a theme which shall likewise be given extempore, in the metre selected at the will of the bishop.

3°. In an extemporaneous Italian translation of some distinguished Latin author.

In case that a rhetorician candidate be rejected, it shall be competent to him to undergo another examination within six months. In the case of united dioceses, when the first examination is unsuccessful, the bishop can admit to examination an ecclesiastic of his other diocese. But in case every diocese fail to produce a candidate, the Cardinal Vicar shall, of his accord, invite an ecclesiastic of some other poor and populous diocese, giving a preference to the diocese of Ceprano, which is situate in the kingdom of Naples, but subject to the Holy See. Whenever any diocese cannot send a duly qualified candidate, it must await the completion of the course of studies of the pupil substituted in his place, or for a vacancy occasioned by some other cause. No diocese can have the privilege of possessing two *places* in the Seminario Pio, except the diocese of Singaglia.

The candidate approved of after an impartial examination, shall be admitted at the opening of the schools. Let him go, accompanied by the Rector, to the Sovereign Pontiff, to render him due homage and reverence, and also to the Cardinal Vicar. Let him for the space of three months reside in the Seminary, as if in lodgings, wearing his own dress, and serving a kind of noviciate, yet subject to the laws and all the duties of the other scholars. At the expiration of the three months, let him spend ten days in spiritual exercises, let him make a general confession of his entire previous life, for it is necessary for him to lay the foundations of piety and an ecclesiastical life, and seriously examine the vocation which God has deigned to grant unto him.

Then, as the Rector shall determine according to his discretion, let him assume the proper dress of the Seminary, which shall consist of a black soutaine, of a black cloak, and of a violet-coloured cincture. On the same day, after having assisted at mass and received the Sacrament of the Eucharist, he shall swear on the Holy Evangelists that he is resolved to return to his own diocese and bishop after the completion of his studies in the Seminary; which oath shall be inserted in the registers, and subscribed by the Rector, by the candidate, and two witnesses. The legitimate exercise of his ministry in the Foreign missions is the only cause which can exempt him, as long as he is so engaged, from the obligation of his oath.

Let him duly receive the sacred order of sub-deaconship on the completion of the twenty-first year of his age, and subsequently he should be promoted to the orders both of deaconship and priesthood as the sacred canons direct; always, however, presenting the Dimissorial letters of his own bishop.

As often as a pupil, either from bad health, or from some fault or violation of the laws of

APPENDIX, No 10.  
Statutes of the  
Seminario Pio.

inobservantia, vel veræ vocationis defectu, priusquam studia expleat, demittatur, ejus Episcopus jure potitur offerendi alium Clericum, experimento tamen habito ea ratione, qua præscriptum est.

Quarto quoque mense Rector de consensu Cardinalis Vicarii tradet Summo Pontifici relationem de progressu cujuslibet alumni in pietate et in scientia. Si quis autem pietatem, orationem, studium, cærimoniarum in Templo sedulitatem negligat, dummodo non iis agatur de casibus, in quibus juxta leges et Cardinalis Vicarii judicium sine mora sit ejiciendus, admonetur, et si ter admonitus haud resipiscat, sibi imputet si e Collegio dimoveatur.

Seminarium onus habebit alendi et instituendi juvenes absque eorum expensa.

Eorum parentes die ingressus tantum pecuniæ penes Seminarii Ministros deponant, quantum dimissionis vel discessus causa, interdum subita, juvenibus sufficiat tum ad vestes necessarias sibi comparandas, tum ad itineris impensas sustinendas.

## TITULUS VII.

### *De Graduum et Laureæ Collatione.*

Seminario Pio per has Litteras auctoritate Nostra Apostolica privilegium perpetuo concedimus conferendi suis Alumnis in Philosophicis ac Theologicis disciplinis tres gradus, nempe Baccalaureatum, Licentiam, et Doctoratum, iis tamen omnibus diligentissime servatis, quæ in studiorum methodo præscribentur, ut eosdem gradus obtineant.

Et quoniam Canonici, Civilis, Criminalis Juris scientiam ibi tradendam esse censuimus, atque earum disciplinarum Cathedras Nostris sumptibus erigendas esse decrevimus, iccirco majori cum Romani, tum Pii Seminarii utilitati, ac splendori prospicere maxime cupientes, hisce Litteris eadem auctoritate Nostra Apostolica Seminario tam Romano, quam Pio privilegium perpetuo tribuimus deferendi commemoratos tres gradus, scilicet, Baccalaureatum, Licentiam, et Doctoratum in utroque Jure. Item eadem auctoritate Nostra perpetuum in modum concedimus, ut hoc privilegio perfrui quoque possint ii Clerici externi dumtaxat, qui studiorum curriculum in Scholis S. Apollinaris inierint, ibique confecerint, quique jurisprudentiæ operam dare voluerint. Ab hujusmodi privilegio juvenes laicos, qui easdem S. Apollinaris scholas frequentant, exclusos esse semper volumus.

Quo vero Alumni Seminarii cum Romani, tum Pii, et externi Clerici commemoratos gradus, et Lauream Doctoralem in facultatibus legalibus consequi valeant, præcipimus, statuimus, et mandamus, ut canonici, Civilis et Criminalis Juris cursum diligenter peragant, et expleant juxta methodum pariter præscribendam.

Laureæ publice conferantur in Aula Aedium S. Apollinaris.

Qui Baccalaureatu, aut Licentia, aut Laurea in prædictis facultatibus donatus fuerit, is qualibet vice Fidei professionem emittere debeat juxta formam a Pio IV. præscriptam.

Quæcumque diplomata Cardinalis Vicarii, ac Præfecti studiorum subscriptione muni-  
antur.

Volumus autem, ut utriusque Seminarii Alumni et Clerici externi, qui hisce gradibus in commemoratis disciplinis honestati fuerint, omnibus et singulis juribus, privilegiis, indultis, prærogativis omnino perfruantur, perinde ac si gradus ipsos in Romano Sapientiæ Archigymnasio, et in qualibet alia Universitate consequuti fuissent.

Denique volumus, ut hæc Pontificia Nostra Pii Seminarii institutio semper integra, et inviolata persistat, atque idem Pium Seminarium propriis legibus dirigendum, a Seminario Romano plane distinctum, ac sejunctum esse omnino debeat. Quapropter si unquam futuris temporibus quævis auctoritas voluerit aut idem Pium Seminarium cum Romano conjungere, et, uti dicunt, incorporare, aut quovis prætextu, titulo, causa, et quæsito colore aliqua ex parte immutare, alterare finem, methodum, scopum a Nobis expressum et sancitum, in hisce omnibus casibus jam nunc declaramus, volumus, præcipimus, et mandamus, ut omnia et singula cujusque generis bona, fundi, redditus, supellex, et quæcumque instrumenta, quibus Pium Seminarium a Nobis ære Nostro fuerit dotatum, ac deinceps quavis alia ratione instructum, ipso jure statim, et omni ex parte devolvantur, ac destinentur ad instituendum, et sustentandum exterarum Missionum Collegium ad arbitrium et voluntatem Congregationis Christianæ fidei propagandæ præpositæ, ut in hoc Collegio Clerici Diocesium Pontificæ Ditionis præ ceteris alantur, atque ad salutare exterarum Missionum opus peragendum rite erudiantur, et instituantur. Si autem desint Clerici Pontificæ Ditionis, in eorum locum eadem de causa Clericos cujuslibet Diocesis, vel Provinciæ Catholici Orbis suffici et eligi volumus et jubemus.

Hæc volumus, statuimus, atque mandamus decernentes has Nostras Litteras, et in eis contenta quæcumque etiam ex eo, quod quilibet interesse habentes, vel habere prætendentes vocati et auditi non fuerint, ac præmissis non consenserint, nullo unquam tempore de subreptionis vel obreptionis, aut nullitatis vitio, seu intentionis Nostræ, vel alio quolibet etiam substantiali defectu notari, impugnari, aut alias infringi, suspendi, restringi, limitari, vel in controversiam vocari, seu adversus eas restitutionis in integrum, aperiitionis oris, aut



the Seminary, or from want of a true vocation, shall be sent away before the completion of his studies, his bishop shall possess the right of presenting another ecclesiastic, after, however, holding an examination according to the prescribed form.

Every four months the Rector shall present, with the consent of the Cardinal Vicar, a report to the Sovereign Pontiff of the progress of each pupil in piety and learning. But if any pupil be negligent in piety, in prayer, in study, or in attention to the ceremonies of the Church—unless it be in those cases in which, according to the laws and the judgment of the Cardinal Vicar, he is to be expelled without delay—let him be admonished, and if after three admonitions he does not amend, let him impute it to himself if he be removed from the College.

The Seminary shall be bound to support and educate the scholars free of expense on their part.

Let their parents, on the day of their admission, deposit with the officers of the Seminary such a sum of money as may be sufficient, in case of dismissal or departure, which is sometimes sudden, to procure necessary clothes and to defray travelling expenses.

#### TITLE VII.

##### *Of the conferring of Degrees and of the Doctorate.*

We, in virtue of our Apostolic authority, grant for ever, by these presents, to the Seminario Pio the privilege of conferring on its pupils the three degrees of Bachelor, Licentiate, and Doctor; all those conditions, however, being diligently observed which shall be prescribed in the course of studies for obtaining such degrees.

And whereas we have ordained that the science of canon, civil, and criminal law, be taught there, and have resolved upon establishing chairs of these faculties at Our own expense, and for this reason feeling the greatest desire of consulting for the greater utility and splendour of the Roman and Piau Seminaries, we, by these presents, in virtue of our same Apostolic authority, grant for ever to the Roman and Piau Seminaries, the privilege of conferring the above-named three degrees of Bachelor, Licentiate, and Doctor, in both canon and civil law. We also, by virtue of the same authority, grant for ever that those extern ecclesiastics only can avail themselves of this privilege, who have commenced and have completed their course of studies in the schools of St. Apollinaris, and who may be desirous of devoting themselves to the study of Jurisprudence. We enact that such lay students as frequent these same schools of St. Apollinaris be excluded from this privilege. But that the pupils of the Roman and Piau Seminaries, and the ecclesiastical externs, may be qualified to attain the above-mentioned degrees, and the degree of doctor in the Faculties of Law, we ordain, decree, and enact, that they study with great diligence the course of canon, civil, and criminal law, and complete that course, as it shall be prescribed.

Let the degree of doctor be publicly conferred in the Hall of the buildings of St. Apollinaris.

Whoever shall be created bachelor, or licentiate, or doctor, in the above-named faculties, shall on each occasion make a profession of faith according to the form prescribed by Pius IV.

Let all the diplomas be authenticated by the signatures of the Cardinal Vicar, and the Prefect of Studies.

We further enact that the pupils of both Seminaries, and the ecclesiastical externs, who will attain the honour of these degrees in the above-named faculties, shall enjoy all and singular the rights and privileges, as fully as if they attained the same degrees in the Roman University of the Sapienza, or in any other University whatsoever.

Finally, we enact, that our Pontifical institution of the Seminario Pio be preserved ever unchanged and inviolate, and that this Seminarium Pium be governed by its own laws, and be entirely distinct and altogether separate from the Roman Seminary. Wherefore, if any authority should ever hereafter wish to unite and incorporate the Seminario Pio with the Roman Seminary, or, under any pretext, title, cause or pretence, change or alter in any way the object, plan, and design expressed and ordained by us, in all these cases, we now declare, enact, ordain and order, that all and singular the possessions of every description—funds, revenues, furniture, and instruments, with which we provided the Seminario Pio at our own expense, or which it may have afterwards acquired in any other way—shall, by the very fact, be appropriated and destined for the establishment and support of a College of Foreign Missions at the will and option of the Congregation for the Propagation of the Christian Faith, that in this college ecclesiastics of the dioceses of our Pontifical Dominions, in preference to others, may be supported, and properly educated and prepared to perform the salutary work of the foreign missions. And in case there be no ecclesiastics from our Pontifical Dominions, we enact and ordain, that in place of them, and for the same destination, be substituted ecclesiastics of any diocese or province of the Catholic world.

These things we enact, ordain, and prescribe, decreeing that these presents, and every thing contained in them, can never at any time—even on the grounds that some persons interested, or claiming to be interested, were not cited and heard, nor gave assent to the aforesaid enactments—be impugned as surreptitious, obreptitious or null, or charged as defective from want of intention on our part, or as substantially defective in any other way—nor otherwise infringed, suspended, restricted, limited, or called into doubt—and that neither the plea of the remedy of restitution in integrum, nor that called “*aperitio oris*,” nor any other plea, whether of law, or precedent, or equity, can be urged against

APPENDIX, No. 10.  
 Statutes of the  
 Seminario Pio.

aliud quodcumque juris vel facti, aut justitiæ remedium impetrari posse, sed semper et perpetuo validas, et efficaces existere, et fore, suosque plenarios et integros effectus sortiri, ac obtinere, et ab omnibus, ad quos spectat, et spectabit quomodolibet in futurum inviolabiliter observari, ac supradictis Seminariis Romano et Pio, nec non Personis, quorum favorem præsentis Nostræ Litteræ concernunt, perpetuis, futuris temporibus plenissime suffragari debere, neque ad probationem seu verificationem quorumcumque in iisdem præsentibus narratorum unquam teneri, nec ad id in judicio vel extra cogi, seu compelli posse, et si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari, irritum, et inane esse, ac fore volumus et declaramus.

Non obstantibus, quoties opus fuerit, Apostolicis re: me: Leonis XII. Prædecessoris Nostri Litteris, quinto Kalendas Septembris Anno 1824 sub Plumbo datis, quarum initium "Quod divina sapientia" aliisque supramemoratis ejusdem Leonis XII. Decessoris Nostri Apostolicis Litteris Annulo Piscatoris obsignatis, ac die 9 April. an. 1824 editis; quæ incipiunt "Recolentes" nec non de jure quæsito non tollendo, aliisque Nostris et Cancellariæ Apostolicæ Regulis itemque Collegii Germanico-Hungarici, et Romani Seminarii etiam confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, et consuetudinibus, privilegiis quoque, indultis, et concessionibus quamvis expressa, specifica, et individua mentione dignis; quibus omnibus et singulis, eorum totis tenoribus ac formis præsentibus pro insertis habentes, ad præmissorum duntaxat effectum latissime et plenissime, ac specialiter et expresse derogamus, ceterisque contrariis quibuscumque.

Nulli ergo hominum liceat hanc paginam Nostrarum Ordinationis, Erectionis, Institutionis, Deputationis, Nominationis, Subjectionis, Jussionis, Derogationis, Commissionis, Statuti, Decreti, ac Voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumpserit, indignationem Omnipotentis Dei, ac Beatorum Petri et Pauli Apostolorum Ejus se noverit incursurum.

Datum Romæ apud S. Petrum Anno Incarnationis Dominicæ Millesimo Octingentesimo Quinquagesimo Tertio, quarto Kalendas Julii. Pontificatus Nostri Anno Octavo.

U. P. CARD. PRO-DATARIUS—A. CARD. LAMBRUSCHINI.  
 Visa de Curia D. Bruti.

Loco + Plumbi.

V. CUGNONIUS.



them; but that they are, and shall be ever and always, valid and efficacious, and shall have and obtain their full and entire effects, and shall be inviolably observed by all persons whom they concern, or may hereafter concern in any way; and shall in all future time be most fully available unto the above-mentioned Roman and Pisan Seminaries, as also to those persons whose interests these our presents concern, nor shall they be ever bound to give proof or verification of any matters whatsoever specified in these same presents; nor can they be required or compelled in judicial or extra-judicial proceedings to give such proof or verification; and should any attempt to the contrary, knowingly or from ignorance, be made in these matters by any person with what authority soever vested, we enact and declare that such attempt is and shall be null and void.

Notwithstanding, when and as often as it may be necessary, the apostolic letters of our predecessor, Leo XII., of recent memory, given under the leaden seal, on the 28th day of August, in the year 1824, and commencing with the words, "Quod divina sapientia," and the other above-named apostolic letters of the same Leo XII., our predecessor, given under the seal of the Fisherman's Ring, and published on the 9th day of April, in the year 1824, and commencing with the word "Recolentes," as also, notwithstanding the rule concerning the non-abrogation of acquired rights, or other rules of ours and of the apostolic chancery, or the statutes of the Germanico-Hungarian College, and of the Roman Seminary even confirmed by our authority, or by any other authority whatsoever, or customs, privileges, indults, or concessions, even those worthy of express, specific, and individual mention. All and singular of which, and the tenor and forms of which we repute as inserted in these presents, and specially and expressly derogate from, in the widest and fullest extent, to the effect only of the above enactments.

It shall not, therefore, be lawful for any person to infringe upon or maliciously contravene this document of our ordination, erection, institution, deputation, nomination, subjection, order, derogation, commission, statute, decree, and will. Whosoever shall presume to attempt any such thing, let him know that he shall incur the indignation of the Omnipotent God, and of His blessed Apostles, Peter and Paul.

Given at Rome, at St. Peter's, in the year of Our Lord's Incarnation, one thousand eight hundred and fifty-three, on the 28th day of July, and in the eighth year of our Pontificate.

U. P. CARD. Pro-Datary.—A. CARD. LAMBRUSCHINI.

Examined at the office of D. BRUTI.

In place + of the Leaden Seal.

V. CUGNONIUS.

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FOR HER MAJESTY'S STATIONERY OFFICE.





